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gheld in August 1859, the following FIRE DEPARTMENT.



For the Christian Visitor.

[Dear Sta-As you inserted, a few weeks ago, in the columns of the Visitor, Alexander's beautiful poem on the Burial of Moses, be pleased to give place to the following taken from the Quiver of August, 1867, and subscribed, Moses.

To his rest in the lonely hills, To his rest where no man knows, By the secret birth of the rills, And the secret death of the snows;

To the place of the silent rocks, Where no voice from the earth can come, But the thunder leaps and shocks The heart of the nations dumb.

To the long and desolate stand On the brink of the ardent slope To the thought of the beautiful land, And the woe of unanswered hope;

To the fallen fate from God On the life yet young within ; To the sense of the smothering sod,

And the crush of remembered siu. To the moments that gather the years, Like clouds on the heaven afar; To the tumult of terrible tears;

To the plagues of the darkness and dead, And the cry of a conquered king, To the joy of the onward tread, And the beat of a cageless wing.

To the flush and the triumph of war;

To the march of the pillar of cloud, And the rest of the pillar of fire, To the song of the jubilant crowd, And the passionate praise of the lyre;

To the mountain, ascended alone, dad the all And the law in its thunder given. And the glimpse of the feet of the throne, And the light of the shadows of heaven.

To Memory, beating her wings In the tremulous cage of the mind, And a barp of a myriad strings, That is swept by the hand of the wind;

To a grave, where no marble above Can be voiceful of peril or praise; Where no children can weep out their love, No widow recall the lost days, o more

To these - but his step is not weak, And he moves as one moves to a throne-Alone with the past on that peak; With his grief and his glory alone.

For the Christian Visitor The Bible, in Politics and Literature. BY PROP. DEMILE.

If we take, then, from either side this represen tative man, we shall see that the one was the pro duct of Chivalry, the other of the Bible. 1st. Let us consider the Cavalier.

Loyalty to the King was the animating princiole of such a man. For him he had left home and family, and the comforts and the elegancies of life. He and his fortunes lay at the absolute disposal of his monarch. In the midst of the hardships of the campaign, he did not lose that native grace and polish which adorned him. He loved to let his hair grow long in graceful ringlets, to wear rich clothing, and plumed caps. A lofty courtesy and high-bred demeanour marked his intercourse with others; nor did he lose it in his communications with the enemy. He could sing and play, and make a song or an ode to celebrate a victory or compliment a friend. The witty speech, the brilliant repartee, lively badinage and graceful drollery, were his delight is convivial hours. His noble lineage gave him a pride which was not arrogance, but rather a consciousness of what was due to him from others. It gave him a high spirit which defied every danger, and a delicate sense of honor which shrunk back in horror from any stain.

He was the generous patron of the arts; for he loved them all and esteemed them among the most momentous things of life. He secured for the nation those master-pieces of painting and sculpture which yet remain to delight and instruct us. He fined the kingdom with the noblest edifices, to exhibit his taste in architecture. In art, in arms, in love, and in poetry, he sought to acquit himself, first of all, with honor. He was the reproduction, under Charles, of Sidney and

Here, do we not recognize the old Feuda knight? His loyalty to the liege lord; his proud personal freedom; his contempt for the people his brilliant courage in the field; his gallant and poetic love for the sex-here they all re-appear arrayed on the side of King Charles.

The new popular spirit had arisen, but chivalry had never died. It rallied its splendid energies around the royal standard; it followed the lead of the fiery Rupert as he rode down the 'prentice boys and base London variets of the first Parlia-

nentarian armies.

If we regard the highest type of the Puritan we shall see many traits of character very different from those of the cavalier, yet all noble; and will readily recognize the effect of those ideas and principles which I have attempted to unfold While the cavalier had loyalty, the Puritan had patriotism. He saw nothing but his country. Over that country a tyrant had tried to throw his bonds, and she had arisen to assert her

freedom. He considered the grand old patriotic pirit that glows in Jewish story a loftier one than that of suzerainty and vassalage. He compared the English to the Jews under the Judges, and marched with his countrymen against the ingodiy tyrant and his followers-"to break in with a rod of iron, and dash them in pieces ike a potter's vessel."

nodesty. He was mild and serious. His dress was unassuming, of the soberest hue, and altoge-her destitute of show and brilliancy. In fact, it is worth while to note that the Puritan style of arity. The cavalier dress is not por

The Puritan preserved his gravity in social life. He shunned idle words; he avoided songs, and chose rather to speak to himself in psalms and hymns, to sing and make melody in his heart to the Lord. Among his friends he was mild and gentle. He tolerated no brawling; nor did he love joviality much better. If an educated man, he appearented in his damage and him addition to this, he should study carefully the books of good men, at least as far as his means

"Hold fast the form of sound words."-2d Timothy, i. 18

SAINT JOHN, N. B., THURSDAY, MARCH 12, 1868.

He had elevated tastes, and loved poetry sincerely; but that poetry was of a serious order, and he did not find much of that sort in his own language; and so the worldly literature of the Elizabethan age would not have fared well at his hands. Yet, when the passions of the time were

there lay a feeling far more intense and all pervading than any of the lighter sentiments of the

He believed in the presence of God, in his actual existence and personality. He believed that the eye of his Maker was on him at all times, and that for every action he would one day have to give an account. He believed in Heaven and in Hell, in salvation and in damnation. He was firmly convinced of the necessity of the new birth, and felt that without conversion and a holy life salvation was impossible. Before these sublime spiritual truths, all others sank into nothingness He played his part in the world, and played it well too, for such was his duty; but he felt that after all the world was a vanity-a fleeting show He believed that God was on his side, and the devil on the other; where the victory would be he could not doubt. V He faced death with more than calmness, for it was joy; and know that the moment of his departure from life would be his

entrance into immortality.

Thus he was brave; not in the mere onset of battle, but always unflinchingly brave. As he was stouthearted in the conflict, so he was calm and just out of it. He would ravage no fields and suck no cities, if he could possibly help it. He did not so much seek vengeance on the king, as safety for the kingdom. He was led to take part in acts which now we regard as inexcusable atrocities; but he did it out of his inflexible sense of duty, and supported all his acts by quotations from the Bible, Not now made gooms saox

Between these extremes was the greater por-tion of both parties, who did the fighting and the actions good and bad. Among these, we see the characters of every grade, who stand out in the history of the time, and have left their mark deeply and ineffaceably upon the age. But this representative Puritan, as we have just seen him, was the one who did much to guide the people and infinence the leaders; and all his character and all his principles were the result of the Book which he loved so well. sait that stephol so being

The educated ministry is composed of mea who have that preparation of heart which is of the Lord, that calling which is by the Lord, and that education or training that is from the Lord; and I believe that in the purposes of God they are set apart for the work of the ministry from all themselves, and some, the sense of which flatly eternity; that before they know Him, He directs contradicts the sense of the corresponding verse their preparation, and that when they are suffi. in the other version. And yet both these verciently prepared. He intimates it to them by the sions, the one asserting the other denying, the Holy Spirit - the only means of communication same fact, are read and preached from indifferbetween Him and man. This ministry may be ently. divided into two classes; the school taught and the self-taught. Both of these hold distinguished himise places in the history of Christianity. The Eleven errors. And this is one of the very things of were from the latter, Paul from the former; he, which I complain. I never saw this method of no doubt, was always esteemed a finished schofar; they, among the educated and refined, "un- Not to mention that in the esteem of those who fearned and ignorant men." It is true that the set the highest possible value on Scripture, no as Papal Church, at an early period of her history, made a rule that her ministers, priests, should undergo a scholastic training; and that this error of the Papacy descended to the churches of the very many parts of St. Paul's Epistles, the inat-Reformation, and to some of a later date; and I tention, on the part of our translators, to the will not deny that it may be now insidiously seekcational course is absolutely necessary for the faithful expositor is to assure his hearers, on his ministry. The mass of our people have always own authority, that St. Paul does not say what held that conversion and a call to preach are the they read in their Bibles, nor mean what those

only requisites.

Man may at times mistake that anxious desire that every new born soul has for the salvation of the miserable argument against touching the Auformer—for a call to preach; and influenced by this and the injudicious advice of others, seek that preparation that can be had in schools. This mistake may have placed some in our pulpits who are qualified to teach historically and critically, and to convey their ideas according to the rules of rhetoric and logic—men who, perhaps, at times look over their sleeping congregations in blank amazement at the peculiar effect of their nice turned sentences; but men who can never do the

his learning are sanctified to the use of his Master; and his learning will probably enable him as in the case of Paul to advance rapidly into the knowledge of those truths he is to teach. A large number of our ministers have been from (for I see no other way of gaining for the new this class, many of them taken from the ranks, and some of them from the pulpits of other deno-minatious—men who laid aside place and power, who separated themselves from much they held near and dear, compelled to do so by the constraining power of the truth. On the other hand, the man may have received only the rudiments of a common education—may be from the lowest ranks of society. What is to be done in this case? Bid him God speed. With his soul burning with love to God and man, and his heart glowing with a desire to proclaim the Gospel, the fire that is in him will soon manifest its power by spreading a flame among his hearers. The same Lord who gave his disciples the power to work miracles, and afterwards on the Day of Pentecost a knowledge of all the languages then spoken, a knowledge of all the languages then spoken, "will lead him into all truth," "endued with power from on high" they will be mighty through God in pulling down the strongholds of sin and

The fathers of our denomination in these Provinces, and every where else, "from the days of John the Baptist until now," were men taken from every condition of life; most of them were self-taught men. I could call up from memory a tastes at the present day. We cut our hair short as he did. We wear plain, black clothes; we cannot tolerate a plume in a man's hat; and we consider any display of color or ornament that is beyond the most modest limit as a sure sign of and who were able through the blassing of God ssible to impart those truths to their fellows, destined

books of good men, at least as far as his a

titute churches, but in more places from men and women outside the pale of the Kingdom of Christ. These last do not cry out in words, for they do not know their spiritual wants; but their very destitution proclaimed their wants more emphatically than words possibly could. They want the not too strong, he could love Shakespeare; for the noblest enlogy of our great dramatist that was ever written, was the work of the poblest of all the Puritans—John Milton.

But beneath all else in the Puritan character in the Lord, and not men, that they would be

supported.

I observe several misprints in my former communication. On the twenty-ninth line, "most" instead of "worst." On the fortieth line, "bodies convicted" should be "bodies enervated." Yours, Wastmorland, February 25, 1868.

For the Christian Visitor. Revision of the Authorized Version of the Holy in no langer Scriptures.

The following extract from a paper entitled The Christian Conscience," written by the Dean of Canterbury, and inserted in the Good Words for January of the chrient year, may prove interesting and instructive to the readers of the Christian Visitor, especially as revisions of our English Bible are multiplying rapidly, and issuing from various sources. Which of these versions shall we take as the standard ! Unquestionably the purest, the best, and most faithful translation of the inspired original. Who shall determine which is the best translation 1 The Christian scholars of the world must decide which transla tion is the best. How shall the Christian scholars of the world, representing the divisions of our common christendom, be brought together so as to give the highest possible human authority and sanction to their convention and decision, that both may command the respect and confidence of the peoples. G. M. W. C.

There is another matter; one on which the Christian conscience of all the churches in our realm needs awakening. I mean the duty of bringing our Authorised Version of the Holy Scriptures into closer proximity to the text in which those Scriptures were written. This has become a matter of very scrious import. It is MR. Editor.—Thanking you for the space already allowed me, and promising to be brief, I will ask leave to trespass again on your columns. sents the genuine text in rendering it. We are reading and preaching on, as the Word of God, ionstrably no part of that sayings which are demonstrably no part of that word: we are giving to its text meanings which

I know it is the custom to depreciate and mi nimise the importance of these variations and argument followed without very great unfairness. force of words and the accuracy of constructions ing a place in our denomination; but as yet no has rendered the Apostle's argument unintelligit Baptist dare openly to avow that a specific edu-

others-experienced by both men and women; and thorized Version, which is often raised on the often by the latter in a greater degree than the ground of expediency. There is danger, we are former—for a call to preach; and inflaenced by told, in unsettling the minds of those who simply danger—manfully to meet the present unsatisfac-tory state of things by an authorized revision, or to allow a text which we vaunt as the word of work of a God anointed ministry.

The man truly and indeed called, may have received a liberal education. If so, himself and will not bear examination, or brought into doubt and contempt by being disavowed from our pul-

version the same authority as the old possesses)
—let a Royal Commission call together the most capable men out of all reformed denominations, and set them on this work, and (I speak from having been engaged in it with others of differing views and habits of mind) they will be astonished how soon practical terms of agreement will be arranged, and a basis of operations settled.—
There are few things that I hope and pray for so
much, as that He who has men's bearts in His hand, would cause the conscience of His Churches to awaken to this their bounden duty. But alas! while I hope and pray, there are few things prospect of such a work being undertaken in our

BOTH GREAT AND LITTLE. - A great and lea eist once met a plain countryman going to "Where are you going?"
"I am going to church, sir," was the reply.

"I am going to church "What to do there!" am a To worship God." out they share reduce ad T

God st. But he had a sin."

"He is so great, that the heaven of heavens cannot contain him, and so little that he can dwell in my poor heart."

The atheist declared that this simple answer of the countryman had more effect upon his min than all the volumes the learned doctors had we had a simple answer.

Vol. XXI., No. 11

Effectual Prayer.

How much (or how little) of what we call prayer is prayer ! How much of what men call prayer does God account to be prayer and accept ? This is a question of deep interest, for—God is the Judge-not man, not ourselves-not our brethren-not the whole church-not seeming answers-not our pleasure and contentment or excited feelings therein. The flow of thought and the harmony of well-chosen words, the apposite quotation of some beautiful Scripture, or ine of poetry, is sadly apt to tempt us to think and be satisfied that we have prayed-and God must hear and answer-for is he not faithful?

Yes, indeed, he is faithful; faithful to his own houghts and to those of them which he has been pleased to conceal, as to those he has condescended to reveal. And these are all in harmony with

If we delight in what God has revealed, we need not fear what he has concealed-they cannot disagree. "He is of one mind."

Let us, however, remember God has never promised faithfulness to our notions and wishes, and we are very apt to interpret God's thoughts by Of this, nevertheless, we may be sure. a There

can be no real prayer but that which is the expression of our own wishes. A consciousness—an absorbing consciousness of our need of what we ask, and a fervent desire to obtain it. An earnestness that will not be satisfied without its fulfilment, or put off with anything instead. Reseated returns to the throne of appeal, notwithstanding oft discouragements and repulses; this is certainly prayer felt prayer; but whether it is accepted prayer, prayer heard to be answered, must depend upon whether the object sought be agreeable to the mind of the expected giver (and a truly humble believer would wish it so).

There are two reasons assigned in the Word of God for the non-receipt of blessings,

Te have not because ye ask not, "" Ye ask and have not because ye ask amiss." Is either of these cases ours ! Let us faithfully examined saw lisened off sentinously

Casting Pearls Before Swine.

We remember once having our blood chilled with horror, when a child, by hearing an infidel ridicule the sacrament of the Lord's Supper. We wondered that he was suffered to live after such impiety. The very words, "Lord's Supper," possessed a holy awe for us, taught, as we had been, to link them with the scenes of love and wee which preceded the mortal agony of the "God Man." And we belive most persons who have the least respect for religion have this feeling towards that solemn ordinance, an blood of w

more sacred, with us than that other ordinance which precedes it and follows repentance and faith? Many, even in the church, bought by the pre-cious blood of Christ, regard Baptism as an un-failing subject for playful repartee between those who differ as to the mode of administering it. Who that loves Jesus has not had his heart pained and his taste offended many times in public meetings and in private circles by trifling allusions to " water " as " agreeable to Baptists on all occasions and in vast quantities." and the like weak and worn-out jests 1 10 .

This trifling with that to which our blessed Lord himself submitted, saying, " Thus it becometh me to fulfil all rightcousness," is hard enough to endure when it comes from those who do not regard it as we do. But what shall we say when those whose eyes are open, and whose hearts are made willing to follow their Saviour down into the Jordan of humiliation, themselves speak lightly of it ? We verily believe our Pedobaptist brethren speak more reverently of the innovation they accepted from Rome, than some of us do of the command we received fresh from the lips of Jesus Live of T" peldatgeons even ser

Only a few days ago we met, in one of our denominational papers, a puff of the Turkish Baths, which could not be rounded off without this impious jesting to which we allude. After describ-ing in terms sufficiently graphic to make one sick, the "perspiring, rubbing, feeling, parboil-ing, shampooing, pulling, slapping, lathering, scrubbing, and sprinkling," the writer adds; "As Bantists we confess its potent effects; after immersion in a tank of cold water,"

Now this strikes us an impious allusion to our solemn memorial ordinance; and one which, coming from our own side, is calculated to cast contempt on that which we profess to honour for Jesus' sake. How long must this scoffing at holy things be borne unrebuked, and even indulged in by the leaders of our ranks in the pulpit and the press? Ours is the purest church organization which exists in the world. Why cannot we be true to ourselves and to Christ, and uphold its dignity ! Why need we either jest about or apologize for standing on the bare command of Christ I If we persist in casting our pearls before swine, let us neither wonder nor complain when they turn again and rend us.

Pocketing Griefs.

A young pastor was annoyed, almost beyond endurance, by an over-bearing deacon and two wrong-headed members, and applied to the late Dr. Sharp for counsel in his perplexities. The wise veteran listened patiently to the story of suffering, and then said: "My young brother, such things are hard to bear, but I suppose your griefs are not peculiar. Every pastor has annoyances from the inconsiderate and perverse of his flock, and, if he cannot silently endure them, he would do wisely to consider if he may not have misap-prehended his vocation. To have an altercation with the offenders would only aggravate the evils of his position. Besides, he is told that 'the servant of the Lord must not strive.' Let him' once raise an issue with a wily deacon, and he will not wish to repeat the experiment. And, then, to run away would be cowardly, beside being unjust to the large majority who treat him kindly, and to his successor, who will probably, have similar trouble from the same persons. No, my brother, I do not see that your case is peculiar. Your brethren in the pastoral office all have more or less of a similar experience. Bear, as best you can, with all meekness and prudence.— Should you ever come to my years, you will look back upon these trials as small, and wonder that they so deeply affected you."

"But, Doctor, did you ever know a case like

mine? Have you ever had such troubles, and, if so, how did you dispose of them ?" said the in-

quirer for advice.

The venerable man looked grave, as if saddened by some recollections; and replied, "I have no revelations to make of great sorrows; but I suppose I have had my share of petty annovances which at the time afflicted my spirit. For many years I have had one large pocket for the deposit of such things, and when that pocket is full I empty it sud commence anew. I preserve sothing of the kind beyond six months. If I could not empty my memory, I could my heart, and heep cheerfully about my work.

58 PRINCE WILLIAM STREET.

SAINT JOHN, N. B. REVIND OE OF BILL. Editor and Proprietor.

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, and Relieves and Secular 120 7463

Ordered to the Front.

Bishop Ames, at the re-union of the Indiana Conference, told this touching story :-

A general in the late war told me not long since that among the troops that were under his command was a youth, hardly more than fifteen years of age, who was taken violently sick, and the boys belonging to his company sympathized with him his mother was a poor widow, living in Southern Illinois-they saw the little fellow growing weaker and worse, so they made up a purse and sent for his mother to come and see ner soldier boy die. She came. He was fast

The General sympathized with him and visited him frequently. He came in one morning—the mother was sitting by her son's bedside, and singing:

"Jesus can make a dying bed Feel soft as dewny pillows are."

The General listened till she had finished and then came forward, took him by the hand, and said. " How are you this morning, John?" work

Said the dying boy, " Not very well, General, I am ordered to the front !" and to the front he went. Angels came down to conduct him to the realms of glory. When God is ready to order us to the front, I trust we will be, like the soldier boy, ready to march at a moment's warning.

Miscellany of to your to nowing

MANNER OF PREACHING .-- A lady recently, in giving her views of the preaching of a minister, to whom she had listened several times, said : #1 thought it was the business of a minister to feed the sheep. This man don't feed us; he only throws clubs and stones at us, and sends us bleat-ing and hungry home." Many a one might gather a useful hint from this, as to the proper mode of dealing with the flock of Christ. Harshness severity, fault-finding, accomplish but little good in the family the church or the world. True it is the pastor's duty to admonish and rebuke to correct error and reform sin, but always in the spirit of the Master. A scolding minister never yet succeeded in anything, but scattering the flock and weakening his hold upon the affections of his people. There is a magazine of power in an affectionate spirit and kind words.

Good Resolutions -- A little girl of six years was a little while ago called home to God. About a year before her death, she had a small writing-desk given her. After death, her mother unlocked it, and found this writing; it looked like her first writing :

"The minute I wake up in the morning, I will thank God; na ed blue w concreter adf ezi

"I will mind my father and mother always,"

"I will try to have my lessons perfect and JI "I will try to be kind, and not get cross: tadi

"I want to behave like God's child," Five very precious rules for a little childhe Myrtle,

LUCK AND LABOR .- Luck is ever waiting for omething to turn up; Labor, with keen eyes and strong will, will turn up something. Luck lies in bed, and wishes the postman would bring him news of a legacy; Labor turns out at six o'clock. and with busy pen or ringing hammer lays the foundation of a competence. Luck whines; Labor whistles. Luck relies on chances; Labor on character. Luck slips downward to indigence: Labor strides upward, and to independence

THE OPEN FIRE .- " I am a firm believer." savs Dr. Cuyler, "in the moral and spiritual influence of an open fire. To make home attractive, there must be somewhere in the house a common family rendezvous; and that ought to present a more radiant attraction than a black hole in the floor, through which hot air pours forth from a subterranean furnace. Men will fight for their altars and firesides; but what orator ever invoked a burst of patriotism in behalf of steam pipes and registers? I never cease to be thankful that I was brought up beside the hickory fire of a rural farm-house."

People perform the greater part of the voyage of life before taking in their ballast: hence so many shipwrecks.

Let your expenses be such as to leave a balance in your pocket. Ready money is a friend in need. To be angry is to revenge the faults of others

Every man has in his own life follies enoughin his mind, trouble enough-without being curious after the affairs of others. When the Breton mariner puts to sea, his prayer is, " Keep me my God! my boat is so small.

eftations mortiply, it is apparent, MAXINS FOR THE YOUNG. I TO STORE

and thy ocean is so wide!" Does not this beau-

tiful prayer truly express the condition of each

Never pass an aged man or woman without making a reverential obeisance. Never tip your beaver to a fine lady, and pass the poor woman without seeming to see her alog Never remind other people of personal defor-

mity, or of relatives who have disgraced them. Never insult the modest by ribaldry, the grave by levity, ner the pious by contempt of sacred things. Never defend an error because you once thought

t to be truth. ABOUT THE NEEDLE .- Needles were first made in London by a negro from Spain, in the reign of Queen Mary. He died without imparting the secret of his art. The art was recovered in 1565. Elias Growse first taught the English to make needles, but the same art was again lost for nearly half a century, when it was again recovered by Christopher Greening, who settled at Long Crendon, in Buckinghamshire. English needles are chiefly made at Redditch, Hetherage, and Bir mingham.

REMEMBER THIS .- " If a man faint away," says Hall's Journal of Health, "instead of yelling out like a savage, or running to him to lift him up, lay him at full length on his back on the floor, loose the clothing, push the crowd away, so as to allow the air to reach him, and let him alone. Dashing water over a person in a simple fainting fit is a barbarity. The philosophy of a fainting fit is that the heart fails to send the proper supplement of the proper supplement. blood to the brain. If the person that blood has to be thrown up hill; but if h down, it has to be projected horizontally, wirequires less power, as is apparent."

REFUGE IN TROUBLE.—A little bird sitting amidst the foliage of a tree is frightened by some noise beneath. He flies to a higher branch. Again, and he leaps to a higher. Again, to the topmost bough. Again, and he soars away towards heaven. Just so with the Christias. Disturbed by the commotions, and terrors, and troubles of things beneath, his first impulse is to leap upward. Again, to ascend higher and still higher, and at last to fly away toward heaven, toward his God, where, for the time, so distress or adversity the result him.

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