THE CHRISTIAN VISITOR Is Published every THURSDAY, by BARNES & Con hea from Schale announces that the british at the British and bis internet of the second - Advertisements inserted at the usual rates.

THE CHRISTIAN VIS.ITOR affords an excellent medium for advertising.

W. WILLIAMS, teacher of Piano-Forte and Vocal Music, St. John, N. B. Orders left at J. owns, King Street, will be promptly attended to. 1. W. W. FIRST PRIZE CABINET ORGANS ! PROVINCIAL EXPOSITION, Oct. 13, 1867. oris sThe first and only prizes for CABINER ORGANS was

Awarded to A. LAURILUARE. READ THE JUDGES REPORT. M. LAURILUARE SAME STREET OF STREET OF STREET M. LAURILUARE SAME STREET Mr. L. also shows a Cabinet Organ in Resewood Case, Double Reed, with Knee Stop and Automatic Swell, of great power and purity of tone, which is entitled to Henorable Mention.

Also, an Organ in Native Wood, and one in Black Walol (IFIRST PRIZE! SEAL of

These Instruments are equal in every respect to the best merican makers, and will be sold at 20 per cent. less than an be imported.

Every Instrument fully warranted. An inspection re PIANO WAREROOM-Sheffield House, No. 5, Market quare, (Oct 17.) A. LAURILLIARD.

A G E N C Y. HAVING recently, and at considerable expense, fitted up the necessary inschinery and appliances for the successful carrying on of the manufacture of VENE-TIAN BLINDS, parties in want of BLINDS of this description, would do well to give us a call before purchas-inst discrimentary description, would do well to give us a call before purchas-ing disculation of VENETIAN BLINDS received at the Clock and Picture Frame Establishment of T. H. KEOHAN, 21 Germain street, or at the Manufactory, where patterns can be seen. The Subscribers have always on hand-Dooks, Sasnes,

The Subscribers have silways on "hand" Doors, Sasnas Ac., and which, from their facilities, they can make to of der with the utmost despatch and upon the most reasons 

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Corner Prince Win. Street and Market Square NVESTMENTS made and Sales effected of Bank Stock, Mortgages and Securities of every description of and Drafts, in Gold and Currency, on the United States, Hal-far, Montreal, Prince Edward Island, and all the Pro-

Uncurrent Funds, Specie and Sterling Exchange. now Sums of £10 and upwards received on deposit, for which receipts will be given, bearing interest at the rate of six per cent. per annual and payable either at call or fixed St. John, Jahuary 16th, 1868.

LORILLARD INSURANCE COMPANY,

trey tren to a GEORGE CHOMAS anibled to as Over Commission Merchant and Ship Broker, his bu



If he will say that he meant the New Series, Whole No. 268.

They that Sow in Tears shall Reap in Joy. Go forth, O Church, to faithful toil.

Though weeping, worn and weary ; Go, though the tempest rudely broil, And earth's wide wastes are dreary ; Break up the fallow ground, prepare wold as Now for the precious seeding, Cast in the grain, O do not spare, Immortal souls are pleading.

The Son of God went forth in tears

Earth's thorny path pursuing, a no qied be Sowing the seed for coming years, His future harvests viewing ; But now, triumphantly above He hath with joy ascended To reap the fruits of dying love,— "His earthly labors ended."

He brings his sheaves rejoicing home, He brings his sheaves rejoicing home, The fruits of toil and sorrow; So, faithful sowers, you shall come, With joyful shonts to motrow, Bringing your sheaves of golden grain, Fruits of your toil and weeping; Then shall your songs sound out amain, The shall your songs sound out amain, 

Similes. BY MES. L. R. WASHINGTON. Like pearls of dew in the bells of flowers, Like songs of birds in the leafy bowers. Like the gentle patter of welcome rain, Falls a soothing word on a burdened brain.

As peace which follows the battle's strife, Which soothes, yet quickens, the pulse of life, So Charity's voice on an erring heart, May love for a holier life impart. Like the first blossoms of early spring, i ban nois Which smile in the gladuess and joy they bring, Thus a cheering word may new life bestow. To a heart frost-bound by adversity's snow.

As fresh as dew on the thirsty corn, doma sig As fair as the roseate hues of morn,

As bright as stars in beaven's azure blue, Are the words and deeds of a friend proved true, rain has ceased to teres St. Sohn-for Moneton

styabir's bus avabeant For the Christian Visitor. The Bible, in Politics and Literature,

BY PROF, DEMILL. Data , aberta CHAP. II

Let us see the effect which this Book may have had upon this young, this vigorous nation, which now was asserting its strength so boldly, and rising up with such power. It raised the mind, emobled it, and made it

capable of great ideas. This is one of the surest , and most immediate effects of the circulation of





## For the Christian Miller, Frayer for our Seminary SAINT JOHN, N. B., THURSDAY, FEBRUARY 20, 1868.

likewise passed away, and all the blood of Crecy, Poictiers and Agincourt had been shed in vain. England now thought no more of French conquest, but turned all her thoughts upon herself. Thus the greatest obstacle to Bible influence was removed, and the nation was left to commune with its own heart. "

Other things had occurred, by which the Bible was afforded a more extended sphere of action." Printing was introduced by Caston, and a means of circulation was opened ap to every work, which secured for it such an audience as had not been possible before: Books multiplied. Old ones were circulated again; new ones appeared in great numbers. Language changed, and Wycliffe's Bible began to be obsolete; yet its effect upon the nation had been such that at length when Tyndale came with his Testaments, the demand was too great to be supplied. Printing thus became a means of extending the circulation of the Bible indefinitely.

The great result of the circulation of Wychiffe's Bible was seen in the English Reformation .---Whatever external means may appear in the ac-complishment of this great work, there is no doubt that the people to emselves were ripe for it, and followed the king in the way which they

themselves were only too willing to go.a. The reading of Wycliffe's Bible prepared the people for the Reformation, and was its chief cause.

But what was this Reformation ?

The common view of nit is easily stated. The Catholic Church was corrupt in its doctrine, and evil in its tendency. The priests were unmindfal of their dutics and deceived the people. The monks were addicted to gross immorality and disgusting vices. The Pope blasphemously claim-ed Divine attributes and pretended to hold the keys of hell and of death. The Reformation was a purification of the Church. It purged it from error : it reformed the morals and the lives of the clergy; it showed the plain man the true pathway to heaven, and took him away from those blind guides who were leading him to the pit. Such is the common view of the Reformation ; and it is true, as far as it goes. But it does not go far enough. There is a larger and wider view British Government. If the mojority of Nova which we ought to take of this Reformation. It Sections really, prefer which we by no means bewas all that we have stated, but it was more.

Pope was the representative and embodiment of doubtful-to their return to their former position. this. It was the idea that the mind should not they may rest assured, I think, of no opposition venture beyond certain bounds; that it should from the other members of the Union, however receive and believe certain doctrines, even when they were opposed to reason and common sense; that reason was inferior to blind faith; in a word, that it was wrong for a man to think for himself.

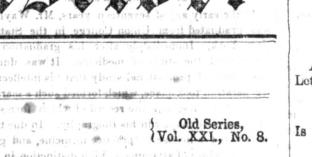
Now, the great meaning of the Reformation is this: That it is not only not wrong for a man to think for himself, but that it is his imperative duty-his highest and most holy obligation. God has given him wind ; He is the sole Judge, and will demand an account of his stewardship .---Wherever reason may lead, whether to doubt or faith, to happiness or suffering, it is man's duty to use it, to follow it—wisely, and humbly, it must be; yet still to follow it, trusting in the Great God, and looking evermore to Him for light. This is the idea of the Reformation. What is the fruit of the Reformation ? Not merely a reformed creed, but something even better: since it is that principle by which no one deformed and misshapen creed can ever again op press the world,-the liberty of conscience. This great result was not known and recognized at irst. Each sect claimed liberty for itself, but it refused it to others. Catholic persecuted Protes-tant, and Protestant retaliated. Sect warred against sect. But the result had to be recognized at last It was there. All these persecutions, and struggles, and oppressions, were but the re-sultant convulsions that follow the sweep of a new current in the sea of human thoughts, which are soon to subside, while the great tide rolls majes-tically ouward. The Reformation is not all religious; it is civil; it is political. Allour English race feel its effects now. We are enjoying its fruit. Protestants think that its effects are confined to themselves. They exult in their Protes tantism. They glorify Wycliffe, Huss, Lather and all that fought on their side for this great thing. Catholics look askance at it, reprobate it, affect to condemn it. Both are mistaken. The Reformation was for one as much as for the other. A free conscience is equal blessing to every man. The Catholic has now, not toleration-that is injustice. He has what is better : equal right with every other sect to worship God in his own way.

power of independent choice as the Canadas. Even now, I believe, the great mass of the people Aven now, i beneve, the great mass of the people of Ontario, who take part in politics, would, if interrogated, avow their belief that in the arrange-ment of details, the bestowment of subsidies, &c., the Lower Provinces received a good deal more than their proportionate share. They would also tell you that they, the people of Ontario, are, and expect to be for years, beavily taxed for the build expect to be for years, heavily taxed for the build-ing of a railroad which they personally care very little about, and which they would never have con-sented to build on any other terms than those of union. But they, very wisely no doubt, say very little about these things. The fact is, that as a people, they seem too busy and too prosperous to quarrel they are too busy and too prosperous to quarrel them, as they think, very largely. We witch with interest for the result of the

great struggle now going on. We hope for the best; and that best, we trust, will come ere long in the prevalence of wiser counsels and calmer investigations than are possible at present. In The great difficulties which must always arise in connection with any attempt to confederate sections which, though inhabited by the same taces and governed by substantially the same laws, have diverse industries and interests, have met us on the very threshold of our nnion. Those difficul-ties are certainly at first sight appalling. And yet it must be admitted they exist in the nature, not of *things*, but of *persons*. The fact that adjacent countries differ in location, soil, productions and occupations, can only be regarded by the political economist as fareishing the very strongest ar guments in favor of their union. In the clashing of individual interests, in local jealousies, and narrow and selfish policies, must, it would seem he sought the real source of those difficulties. But I had no intention of going into this discussion, deeply

interested as every reader of the Visitor must be in it. I forbear when I have added one word.-While the movements of the dominant party in Nova Scotia are watched with a good deal of interest, I fail to discover the slightest disposition on the part of any in this region to interfere in any way with her perfect freedom of choice and actionand It is a question to be settled with the British Government, of If the mojority of Nova was all that we have stated, but it was more. The great weight that lay upon the minds of men was the doctrine of an Infallible Church. The

great the disappointment and regret such a retrograde movement would occasion. Not that such a course of non-interference would be the result of any selfish or careless indifference to the welfare



The Editor is not responsible for the opinion of Correspondents.

For the Christian Visitor. MR. EDITOR-As the christian ministry and the preparation for it are matters of great importance, and as I have my own thoughts, which I believe are the same as those of a majority of the Baptists, I would like, though uninvited, to say something on the subject.

To avoid all misunderstanding, I admit, men may be made ministers by education ; evidences of this meet me every where. They are so made inall denominations. I have never known or heard of a case in which the process failed to produce the article. It is easily done. Set the boy apart from infancy for the calling; imbue him from an early age with the peculiar dogmas of the sect he is destined to minister to; put the seal of the denomination on him; if it be carefully done, it will be a hard matter to wear out the impression in after life. When ready, send him to a secta-rian Academy two or three years-three, if he s clever ; four or five, if he is a dunce, will fit him for matriculation ; three at College will dab him A. B.; and then, if he is to be a Baptist minister, some church, duly impressed with the mportance of having an educated pastor, and acting on the supposition that the Lord will do them good if they have a levite for their priest, will ordain him. You may say such a minister will soon find himself in a difficult place. I am not sure of that. At the most, he can eke out a miserable existence, running about from place to place, tooking for a church, get an agency, turn colporteur, or school master. This is the dark side of the picture. Ministers made in this way often preach remarkably well, many of them gain quite a reputation by reading moral essays, lectures, &c. and pass with some churches for perfect apostles. After all, I must admit, that ministers made in this way, are rather expensive. The first cost is about two thousand dollars each. With their bodies converted, and their hands softened, they may do for citics. large towns, and such commumties, but are not just the men to carry the gospel to the poor, because they cannot live where, and on what the poor dive; and as the fruits of the gospel are to be in a large measure gathered from among the poor, they are of not much use as labourers, and seldom enter the fields, i. e., poor

and destitute places. Hoping that I have now placed myself beyond the reach of misapprehension, I will give you my ideas about the gospel ministry. I believe that the Lord calls men, either at the time of their conversion or after, but never before, to preach ; and that when so called, it is their duty to begin. The call is not to be taught ; but, "Go teach." I believe that in the God-called, God-ordained ministry, there are men of every grade of intellectmen of ordinary-men of small-and men of great capacity, learned and unlearned. Let n suppose what the effect would be, if all ministers were very great and very learned men. These two qualities, generally, unfit men for hardship; therefore, men of this kind are not fit to carry the gospel to the poor and destitute, because they are unable to endure hardship. Education makes men's time more valuable, and their living more expensive; consequently, educated men cannot, generally, preach to the poor, because the poor cannot support them. Now, leaving much unsaid that I would like to say, I will ask, What are the wants of the New Dominion; in regard to Baptist ministers? New Brunswick and Nova Scotia are but poorly supplied ; the Canadas are almost destitute. There are but few places in the Provinces that can afford the two or three thousand dollars a year, which a very clever, thoroughly educated man, would require for his support. The Dominion wants a class of Baptist ministers who can live on from three hundred to four hundred dollars a year :--very few places can afford to pay more. Since my connection with Baptists, I have tried to make myself acquainted with the exact position we occupy in my native Province, which I think I now fully understand, and I believe our denomination occupies a similar positon throughout the Dominion. I have felt and do feel that our teachings are the best calculated to reach the lower stratas of society, and raise them in morals and religion to a level with the best. I most unhesitatingly say that in the Confederate Provinces we will gain but few accessions to our ranks from the rich and the noble (so called). The great and the affinent have but little sympathy with our peculiar doctrines and church government. Our victories have been, and yet must be, gained among the poor, the destitute, and the afflicted. We are the good Samaritans of christendom. It is our destiny to seek and to raise poor, fallen, degraded humanity, wherever it exists, in its worst state. We must do in the future as we have done in the past ; go to communities, on the outskirts of society, and taking hold of them with the power there is in a gospel ministry, raise them np. To do this, we must have labourers : one universal cry should go up from us to "The Lord of the harvest, that He will send forth (more) labourers into His harvest," men called and qualified to do the work. I dare not trespass further on your space at present; but will try, on another occasion, to show what an educated ministry is, and how we can have one, if we are faithful in the matter. BAPTIST. Westmorland, February 10, 1868. indefioli Maintenetere in to manuf



which lesus promised to his disciples when he said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." John xiv. 27. - Bible Society Record.

> From the American Messenger. The Circus Rider.

George Davis, the son of a pious widow, with-out his mother's consent, and even without her knowledge, had joined a circus company, and gone away with them. The afflicted mother had no esource but prayer, and she found her Savion au ever present help in time of trouble. As the novelty of the circus wore off, he lost his interest in it, and regretted the wild, useless life he led. At a late hour of night he would retire to his wretched bed, and think of his kind, praying mother until sleep would be driven from his weary eyes, and his pillow be wet with his tears. So great was his dissatisfaction, that he left the country, and hired himself out to Capt. M-----, in a village near his mother's residence. At length a religious awakening occurred in that village, but so desperate was his character, that few besides his mother hoped or prayed for his conversion. He attended some of the evening services, but fearing he should come under the influence of the Spirit, absented himself and renewed his revelry. But his religious uppressions deepened, until he became wildly anxious for relief.

One evening, going quite early to the church, he saw a group of young converts standing near the door, and leaving his former associates, rushed in among them, took a seat in the farther part of the house, and gave himself up to the promptings of despair. He thought that God and all the world had forsaken him, and that there was now no hope even in the unlimited mercies of Jesus. For days and nights the cloud which had gathered over him seemed to grow darker, until life itself seemed a burden, and appihilation a coveted boon.

But one evening while attending service, as he thought of his mother's prayers to an ever-merciful Saviour for her graceless son, light broke in upon his soul. To the consternation of the people, he sprang to his feet and began haranguing the assembly ; but how great was every Christian's delight as he proceeded In his sudden relief from despair, with strong natural intelligence. considerable knowledge of life, and a free use of anguage, he poured forth such bumble confessions and such triumphant thanksgivings, that all were deeply affected.

After the services were over, George started out over the hills and across the fields towards the cottage of his mother. Late as it was, he found this dear parent pleading with her "loving Jesus" for her absent son. We will not attempt to describe the meeting of the poor old Christian and the young convert in his first intense joy. it to say, that both were then and ever after fully convinced of the efficacy of a mother's prayers. Long years have passed, yet George Davis has pursued a consistent Christian course. A short time after his conversion he became very anxions to communicate to ethers the bles-sings of salvation ; he went away to a theological seminary, and there, in defiance of poverty and other obstacles, he remained until he was licensed to preached. He is now an earnest, energetic, and somewhat celebrated minister of the

Central Fire Insurance Company Agent at St. John. Dec.4. adjuardes of selling - GRORGE THOMAS

MASON & HAMLIN'S stutais Inter PARLOUR, CHURCH? AND SCHOOL lity ontale CABINET the ORGAMS.

-ididay a Have taken the first Prize at the GREAT PARIS EXHIBITION OF 1867. THE above is the Fifty-seventh First Premium awarded to Mason & Hamlin within twelve years. E. E. KENNAY, Agent for New Brunswick for above CABINET ORGANS, Price \$75 to \$100 Grand Square and Upright PIANO, FORTES, in every style and price, from the best Boston and New York New and Second Hand Pianos and Organs TO LET. Old Pianoes and Melodeons Bought, Sold, of Taken Exchange Piances and Melodeons Tuned and Repaired. E. E. KENNAT,

Sept 19. No. 120.Germain St., St. John, N. B (Established 20 Years.)

DR. J. N. FITCH, of the College of Physicians and Surgeon New York.

RESIDENCE AT MR. JOSEPH DUNHAM'STER OW

Lakeville, N. S. THE ROYAL INSURANCE COMPANY, 92 ngs, Liverpool. Chairman of the London Board.—SANUEL BAKER, Esq. Chairman in Liverpool.—Chanks Tourss, Esq. The Royal Insurance Company is one of the largest Offices in the kingdom. At the Annual Meeting held in August 1859, the following

At the Annula meeting is yere shown :-- integrated FIRE DEPARTMENT. The most gratifying proof of the expansion of the bus ness is chibited in the one fellowing fact that the increase slone of the last three years expected the online business some of the existing and of many of the recently defund the proof of the existing and of many of the recently defund

upwards of 50 per cent, in three years. The recent returns of duty made by Government for t Atter year (1858) again show the " Royal" as more the maintaining the ratio of its increase as stated in former year Dily one among the London Insurance offices exhibits advance to the extent of one-half the increase of the Co pany, while all the others respectively fall far short of the molety of its advance.

The amount of new Life Premums received this year in y far the largest received in any similar period since the ommencement of the business, and must far exceed the commencement of the business, and must far exceed t sverage of amount received by the most successful offic in the kingdom. The number of policies issued in the ye was 382, the sum assured £387,752 6s. 8d., and the premit £12,354 3s. 4d. These figures show a very rapid extensi of business during the last ten years. Thus :--

Years. No.	of Policies	Sums Assure	ed. New Pre	niums
1848 .	98	£48,764 17	0 £1,380	9-1
1850	190	95,650 9	0 £1,380 11 2,627	4 7
1852	422	181,504 10		5 10
1854:02110	ni <b>BOR</b> in	161,848 181	COMPANY STORE SOLUTIONES AND ADDRESS	16.0
1856	708	297,560 16		8,11
1858	882		8 12,354	
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a 1855 whie	Life Consec	uent upon the ed to no less th	in co non co	eciareo
		ured and avera		
the promium			Poff on borrow	

JAMES J. KAYE, Agent for New Feb. 15. au'T Opposite Judge Bitebie's

IONTINENTAL FIRE INSURANCE COMPY. Capital \$500,000 - all paid up and invested. Surplus in hand, lat July, 1865, \$250,000.

posite Co mercial being rates, p DOLICIES 4 s of the first, respectability, and any other

THE PHENIX FIRE OFFICE, LONDON. C. PITAL

urances effected, at the lowest C. W. WE St. John, March 8, 1866.

the word of God. Among those ideas the most prominent one is that of the right of free thought. The one idea with reference to man which is found there is this, that all are born of the same race, and are common sharers of the same manity. The absolute sovels: gnty of God, and the equality of man in his sight are manifest in every page. To Him, the king is no more than the subject; the noble than the peasant. Indeed it goes further than this and to show that the it goes further than this, and teaches that the poor man has certain advantages which are de-nied to the rich." The Gospel of Christ is, above all things, democratic. It is for the world, the people, the great masses of men. There and no-where else, is bonor awarded to the poor, the lowly, and the oppressed. The Deity associates with men of low degree, through the ages, and illumes the world through them. The Deity visits earth through the medium of a humble peasant girl, and the words which she sings bring so lace and even exultation to the lowly and hum ble in every age

hearts; He bath put down the mighty from their seats, And exalted them of low degree. He hath filled the hungry with good things, And the rich He bath sentempty away."

The incarnate Son of God was-what? Not king or a noble; not a high priest, or a poten-tate of any kind. He was a peasant - a me-chanic. His chosen disciples were from among the same class. All his life was passed amid that class, and his friendships were made among them. Here, then, was a thought for the downtrodden and the oppressed, that might well bear glorious fruit. He could take this Bible, and by its light sce that he was one thing, by virtue of which the was equal to any other person. What was that? He was a man, and in his humanity he could stand side by side with his sovereign and hope

to find equal acceptance with God. The sublimest sentiment of Socrates lies in those words which he attered to his judges, to the effect that he was the servant of the Deity. the effect that he was the servant of the Deity, and would obey God rather than man. Death was nothing: loyalty to God was everything. The Bible gave this spirit to every man who ac-cepted it. His thoughts were his own. There was but one who could judge him. His body might be confined; but the free spirit soared be-yond the walls of the dungeon. The poorest peasant could feel that in thought he was free; that it was his right and his duta to not that that it was his right and his duty to use that free dom. No State had any claim to enforce his ad hesion to principles which he could not find in the Bible. This was the truest liberty, in which the mind could dellow out its own convictions and defy tyrannical coercion. railte un the riv

"He is the freeman whom the Truth makes free, And all beside are slaves,"

Thus the Divine Being had chosen this period in which to give His Own Book to the English nation, with all its powers and forces. One great obstacle to its extension was present in the land. Until this was removed, the divine

in the land. Until this was removed, the divine Book could not do all its work. It was strong from the growth of ages, deeply rooted and oppo-sed in all its parts to the spirit of the Bible. This was the *Feedal system*. Perhaps advancing intelligence, stimulated and guided by the Bible, might have finally effected its destruction; but this system was destined to fall in another way. After Wyelffe had done his work, and given his Book to his country, and going to his reward, the Wars of the Boses becap gone to his reward, the Wars of the Roses began York and Lancaster carried on that long and fierce struggle, the effects of which were felt in every district and by every fireside in the k dom. The fast days of chivalry had come, in them was seen the last of the Barons. The proud nobility of Eugland poured out their blood like water on many a battle-field, and families of high renown became extinct. St. Albans, Blore-

let him rejoice and be exceeding glad, and thank God for the Reformation.b edi w From our Ontario Correspondent.

Outario versus Nova Scotia-The Week of Prayer.

And I say this, that whenever the bell tinkles for

the elevation of the Host, and the devout Catho

lic, falling on his knees, adores the Real Presence

A new year has dawned upon us, and some its weeks have glided away since I last sent you a hurried sheet. Unfortunately for news mongers and newspaper correspondents, though hap pily for the people at large, nothing starting has transpired in this fair land since my last. No Fenian raids, no change of Government, no fearfal railroad accident, not even a bank failure has occurred to interrupt the smooth and peaceful current of events. The first-somewhat ussatis-factory-session of the New Dominion Parliament has not stirred up any such commotion Parha-ment has not stirred up any such commotions as in the Eastern Provinces, especially in indignant. Nova Scotia. The postage tax on newspapers is nothing new here, and consequently excites but hitle comment. The still more unfortunate duty on "breadstuffs" does not raise a storm in Ontario, inasmuch as we are not importers of the artiele. I do not think, however, that Ontario deserves the opprobrium which is being cast upon it in some quarters in respect to this obnoxious tax. Whatever may have been the efforts put forth by a few interested mill-owners, etc., in favor of that feature of the tariff, I do not be-lieve that any concerted action was taken by the heve that any concerted action was taken by the people of Ontario or their representatives in that direction. In fact, the *Globe*, which may be taken as the exponent of the views of a large class, does not besitate to coordemn the tax on flour as not only impolitic, but even unfair to the Lower Pro vinces. The people in this section are too far removed to be largely affected by the violent agi-tation which is now going on in the eastern acc tation which is now going on in the eastern sec-tion of the Dominion, though there is, I doubt not, a wide spread feeling of sincere revret, not

ing any notions which may have been fostered with respect to the hard-heartedness of the peo-ple of Ontario.

There is not much that is new in the religion of some encouraging tokens. We are glad to learn of occasional additions to the new church in Alexander street, Toronto, now under the pastoral care of Rev. G. A. McNutt. We trust his labours in that interesting field may be blessed yet more abundantly.

The present seems to be the season of hospi tality." The columns of the Baptist teem with glowing accounts of "donation visits," raids on parsonages and pastors, surprise gifts, &c., &c. All these indicate on the part of the donors either a spirit of large-hearted Christian liberality, a disposition on the part of congregations to let him who sows to them in spiritual things reap largely of their temporal things; or a disposition to compromise with conscience in the matter of small stipends. Let us hope the former. The week of prayer was not so generally or so

well observed in this region as the devout Christian could wish. An inauguration of the New Year so appropriate, so much in accordance with the spirit of our common Christianity, would, one woold think, commend itself warmly to all Christian churches and all Christian hearts. But, alas many churches failed to make the appointments at all, and in too many instances, we fear, where they were made, the attendance was small and the prayers cold and formal. I could not but think while attending some of these, and listening to the prayers for a general outpouring of the Spirit, how astonished we should be should God see fit to send literal answers to our prayers in the course of the year. Think of that Spirit descending in mighty power, taking possession of the hearts of the kings and political rulers of the nations, changing the whole current of their aims and aspirations, and making them as anxious for the spiritual welfare of those under them as they are now for national fame and mighty personal aggrandizement. Think of that same Spirit permeating the masses, entering our villages and hamlets to cast out the jealousies and bickerings and heart-burnings, and to knit soul to soul in one ardent love and one great purpose-infusing its Divine influences into the circles of fashionable folly substituting therein reality for show, and supplanting the cravings of morbid appetites and passions by the hungering and thirsting after rightcousness. Think of it visiting with its regenerating and purifying power the lowest dens of vice and infamy in our cities and towns, and the sons and daugh-ters of degradation everywhere, working its own work in them, and bringing forth amongst them in large measure the "peaceable fruits of righte-ousness." How astounded should we all be at the answers to our own prayers ! And yet would all this be too much to expect from the prayer-hearer, in answer to the united supplications of millions of His children all over the globe, were only their faith as a grain of mustard seed. The Gospel is, we trust, steadily advancing in all this land, but when we compare its slow progress with what the scriptures would warrant us in expecting,

we surely need all to utter constantly the prayer of the Apostles, "Lord, increase our faith." Woundle, Feb. 5ab, 1868.

A lady visited New York City, and saw on the side walk a ragged, cold, and hungry little girl gazing wistfully at some of the cakes in a shop window. She stopped, and taking the little one by the hand, led her into the store. Though she was aware that bread might be better for the cold child than cake, yet desiring to gratify the shiver-

## A Bible in a Log Cabin.

It was a dark and stormy night. The mission ary's horse was tired, and he was wet and weary. For some time he had looked in vain for a cheer ing light in the lonely woods. At length he saw a faint glimmer through the trees. It came from a small log cottage. It did not promise much but the missionary was glad of any shelter. But when he had fastened his horse and gone into the cabin, he thought he had never seen so wretched a place. It was cold and dirty, and almost without furniture of any sort. In a corner of the room was a ragged bed, on which lay a pale little girl. The missionary pitied her, and drew near to the bed. He saw that the little girl's face was pale, and her hands thin. She was ill and a great sufferer; yet the poor little thing was not impa-tient. She smiled with a smile that showed peace was in her heart, while her body was suffering with disease. From under her pillow peep ed a little book. It was the New Testament Some agent from the Bible Society had dropped it in that desolate place. The missionary asked the little girl, " Can you read this ?" " Yes, sir.'

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she what so The Human Voice

Dion Bourcicault, commenting on the Albert Hall of Science and Art, in the Pall Mall Gazette. says:

"The human voice, when speaking with clean articulation and supplied from good lungs, will fill 400,000 cubic feet of air, provided they be enclosed in a proper manner, and the voice placed and directed advantageously. The same voice singing can fill with equal facility 600,000 cubic feet. When singing, the vowels are principally used, because it is necessary to dwell upon a note. and we cannot prolong a consonant. In speaking on the contrary, we depend for articulation on the consonants; but their short percussive sound does not travel. When we shout, or in open-air speaking, which partakes of shouting, we prolong the vowels, drawling the syllable of each word but what we gain in sound we lose in clearness of articulation ; expression is lost in manetony, because its fineness depends upon the infinite variety of which the consonant is canable and bestows on the vowel. Two thousand voices singing or speaking together, travel no further than one voice. They may fill a certain area more completely with that intricacy of waves which, when very troublesome, we call a din; but each voice exerts its own influence on the air according to its power, and dies away within certain limits. A second voice acts independently, and produces its own separate effect, not fortifying the first, but, distinct from it. And so with any number of voices-say 10,000-shouting together, if a single trumpeter were placed among them, the note of the trampet would be heard clearly at a distance where the Babel of voices would have expired in a murmur. Yet, among the din produced by 10-000 shouting together, the trumpet would be inaudible. To illustrate this theory more clearly, it is plain that 2,000 persons cannot throw stones further than one person; it is true that the air within certain limits will be more full of stones, but they will all come to the ground within a limited area."

ENERGY OF CHARACTER.-I lately happened to notice, with some surprise, an ivy which, being prevented from attaching itself to a rock beyond a certain point, had shot off into a bold elastic stem, with an air of as much independence as any branch of oak in the vicinity. So a human being thrown, whether by crucity, justice or accident, from all social support or kindness, if he has any vigor of spirit, and is not in the bodily debility of either childhood or age, will instantly begin to act for himself, with, a resolution which will appear like a new faculty .- Foster.

Death is a port, whereby we pass to joy ; Life is a lake that drowneth all in pain ; 1007

Death is so near, it ceaseth all annoy; Life is so lived, that all it yields is vain. And as by life to bondage man was brought. Even so likewise by death was freedom wro't.

THE CHEAPEST FOOD .- The cheapest and most nutritious vegetable used for food is beans. Prof. Liebig says that pork and beans form a compound of substances peculiarly adapted to furnish all of substances peculiarly adapted to form

