THE CHRISTIAN VISITOR

BARNES & Co.,

10.51 wo 58 Prince William Street. SAINT JOHN, N. B.

TERMS :- Cash in Advance.

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

HE ROYAL INSURANCE COMPANY, 92 Lombard-street, London, and Royal Insurance build-s, Liverpool. nus, Liverpool.

Chairman of the London Board.—Samuri Baker, Esq.

Chairman in Liverpool.—Charles Turner, Esq.

The Royal Insurance Company is one of the largest

Offices in the kingdom.

At the Annual Meeting held in August 1859, the following

FIRE DEPARTMENT.

The most gratifying proof of the expansion of the busiess is exhibited in the one following fact—that the increase
one of the last three years exceeds the entire business of
one of the existing and of many of the recently defunct

The amount of new Life Premiums received this year is y far the largest received in any similar period since the ommencement of the business, and must far exceed the verage of amount received by the most successful offices the kingdom. The number of policies issued in the year is 832, the sum assured £387,752 6s. 8d., and the premium 2,854 3s. 4d. These figures show a very rapid extension business during the last ten years. Thus:—

ars. No. of Policies. Sums Assured. New Premiums 48

JAMES J. KAYE, Agent for New Brunswick, Opposite Judge Ritchie's Building.

M. FRANCIS & SONS, . New Brunswick Boot and Shoe Manufactory

qualities and styles made.

Ladies', Misses' and Childrens' Serge, Kid, Goat, Calf, Pebled Calf and Grain, in Balmoral, Congress, Imitation Balmoral, Imitation Button and all the newest styles made.

Men's, Boys' and Youths Welling on BOOTS; Balmoral, Congress, Oxford Ties and Brogans, suitable for Spring and Summer wear, made of the best English, French and Domestic manufacture. The above Stock will be sold as low as any other estab

shment in this City.
Wholesale and retail buyers will please call and judge for themselves in regard to quality and prices.

The Goods recommended in this establishment can be relied on—strict orders being given to the salesmen not to misrepresent goods. Terms CASH.

April 18.

M. FRANCIS & SONS,

GEORGE THOMAS, Commission Merchant and Ship Broker, Water Street, St. John, N. B Central Fire Insurance Company Agent at St. John.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY, Of EDINBURGH AND LONDON. Invested Funds (1864),£2,304,512 7 10 Sig Annual Revenue, 564,468 16 2 Sig

LIFE DEPARTMENT.

Participating Scale.

For Rates and other information apply at the Office of the Company, on the corner of Princess and Canterbury on the corner of Princess and Cantel HENRY JACK,
General Agent.

LIVERPOOL AND LONDON AND GLOBE

FIRE AND LIFE INSURANCE COMPANY! Fund paid up and invested . . . £3,212,343 5s. 1d. ste

Premiums received in Fire Risks, 1864, £743,674 stg. Premiums received to the Risks, 1864.

Premiums in Life Risks, in 1864,
Losses paid in Life Risks, in 1864,
In addition to the above large paid up Company are personally responsible fo EDWARD ALLISON,

FIRST PRIZE CABINET ORGANS 1 PROVINCIAL EXPOSITION, Oct. 13, 1867.

FIRST PRIZE. Mr. L. also shows a Cabinet Organ in Rosewood Cas.
Double Reed, with Knee Stop and Automatic Swell, of great power and purity of tone, which is entitled to Honorable Mention. so, an Organ in Native Wood, and one in Black Wal-

PIANO WAREROOM—Shedield House, No. 5, Market lquare. (Oct 17.) A. LAURILLIARD.

Baptist Seminary!

rior takes his seat in the assemblage of the heroes. But a still greater peculiarity of this poetry consists in its form. It is not based upon parallelism, like the poetry of the Hebrews; nor upon quantity, like that of the Greeks; nor upon accent and rhyme, like that of modern Enrope; but upon something altogether different. It depends upon alliteratem, and the only rule is that one or two words in one line should begin with the same letter and one word in the line tollowing about

ing on of the manufacture of VENE
25, parties, in want of BidNDS of this
lid do well to give us a call before purchas. Poe speaks of

New Series, Vol. VII., No. 2. Whole No. 314.

sunfersion favories the For the Christian Visitor.

Some years since, while preaching in a con-

munity where a special visitation of the Holy

Spirit was being witnessed, and many souls were

evidently converted to God, one of the converts,

a young lady, placed in my hands the following

impressive lines, full of Gospel truth, and not by

any mens deficient in poetic merit. Whether

these lines were composed, or only selected, by

the individual who gave them to me, I have

never been able to learn. I now yield them to

the columns of the Visitor, with the hope that

they may minister instruction and encouragement

Justice and Mercy.

And thunders roll, and roar, and crash; Thick smoke and clouds around her spread,

And the Mount trembles 'neath her tread.

Her two-edged sword she sternly draws, And points it to her broken laws;

Then sounds her trumpet through the Mount,

Lo! Justice, with a brow severe,

With eyes that never shed a tear,

Upon Mount Sinai takes her stand, With the stone tables in her hand.

As she ascends, the lightnings flash,

To summon all to their account.

And can I bear her piercing eye

Or see her lift the awful scale, And yet not tremble and grow pale? She calls for me, with voice severe;

I dare not, yet I must appear!

Oh! whither can a sinner fly?

Heaven opens, and I see above

Fixed on my heart, without a sigh?

Lord, shield me-save me-or I die!

MERCY. She flies on wings of love;

Though tear drops glisten in her eyes. She comes, array'd in robes of light,

The lightning's flash and thunder's roar,

As she descends, prevail no more.

Upon her face sweet smiles arise,

Surrounded with a rainbow bright;

E'en the stern face of Justice smiled,

As MERCY spake in accents mild:

"Stay, elder sister, come with me, We'll try this cause at Calvary."

Forth they proceed. I closely cling Under the shade of Mercy's wing:

They bear me to my sovereign Lord,

First JUSTICE with her charge begins, And shows the record of my sins;

And then from God's unchanging laws Sentence of condemnation draws.

tremble ; - all the charge is true;

What can a guilty sinner do? Yet ere the Jones my fate decree,

O MERCY, wilt thou speak for me

She hasten'd to the Junga's side :

She pleaded that for me One died:

Fulfilled the Law: my sentence bore;

And JUSTICE could demand no more.

Who can resist this wondrous plea?

JUSTICE now turns and smiles on me.

Become my safety and defence.

His glories evermore to view.

To sing of Love and Justice too.

And bear me to my Saviour's face-

Her sword and terrors shall from hence

Saxon and Norman Periods of English Lite-

BY PROFESSOR J. DEMILL.

When we look at this England thus rising

amid its confusion, we find at first that it is all

pagan. The presiding element is Scandinavian and piratical. All thought is represented by the Skald, who sings the praises of the gods and the deeds of heroes. With him the chief end of man here below is to fight bravely and die heroically.

For the coward there is no punishment too great; but for the brave man, who has done his duty,

there is a blessed immortality after death. He shall ascend to Valhalla; he shall join the circle

of heroes who have gone before; he shall sit amid them at the table of the brave; he shall

footmark passed over the sea fowl's bath. Some-

of his art to express everything metaphorically,

and the more he succeeds in this, the better the

with storms and shipwreeks; heroic fortitude and sublime self-sacrifice; love comes up as strong as death; and jealousy as cruel as the grave; and vengeance that blood alone can satisfy. The end of all is Valhalla, where the soul of the war-

rior takes his seat in the assemblage of the heroes.

ter, and one word in the line following should have the same initial. We see it illustrated in

is difficult for us, with our present tastes, to

1100 da Ja For the Christian Visitor,

And state my case for his award.

to some doubting soul.

"Hold fast the form of sound words."-2d Timothy, i. 13

SAINT JOHN, N. B., THURSDAY, JANUARY 14, 1869.

The grave man of science writes a profound work and calls it "Frost and Fire." Religious writers on the 25th of August, 1852, he returned, and particularly affect it. We read of such books as the "Power of Prayer," the "Saint and his Saviour." If a man writes against war, he calls his work, "The Bible and the Battle-field." If another writes a religious story, he calls it, "The Dairyman's Danghter," the "Sceptical Scavenger," or "The Converted Cannibal."

All this shows that even in our day alliteration as a certain charm. In these old Scandinaviar days, that charm could give life and grace to all the poetry of a vigorous and imaginative reopte, sustaining their rude yet poetic thoughts, enlivening the gloom of the long Icelandic winter, or sustaining the genius of the Anglo-Saxon glee-

of this period is Beowulf's Saga. This is, comparatively, a recent discovery. Its spirit is that of the old Vikings. The subject is the expedition of Prince Beowulf, a descendant of Odin, Captain Peck, Esq., took the chair. Speeches from England to Norway, in his " foamy necked ship, along the swan path" of the ocean, to deliver the king of Norway from a terrible monster, which secretly enters the palace by night and de-vours the warriors sleeping there. The vigor, spirit, and fire of this poem, have made it justly celebrated, and show us the subjects which our forefathers loved best.

But the hear gods of Scandinavia must pass away, and Infleheim, and the tree Yggdrasil, and the great coiled serpent, and all the other wonders of that stupendous mythology. Asgard must yield to Bethlehem; the death of Balder shall be lamented no more in the presence of the dread symbol of a mightier tragedy. The hammer of Thor falls from his hand at last, and Odin, the all-father, meets with the fate which his own prophots have dimly foretold.

"He feels from Juda's land The dreaded infant's hand; The rays of Bethlehem blind his dusky eyne; Nor all the gods beside
Longer dare abide,
Nor Typhon huge, ending in snaky twine;
Our Rabe, to show his Godhead true,
Can in his swaddling bands control the damned crew.

For the Christian Visitor.

A Sketch of the N. S. Baptist French Mission. According to the census of 1860, the Acadian French of Nova Scotia numbered 20,859. This vast body of our population lay sleeping in the arms of the papacy; destitute, to a sad extent, of bibles; without an evangelical ministry, or a true knowwithout an evangelical ministry, or a true knowledge of the way of salvation by Jesus Christ.
They were wallowing in ignorance, almost entirely destitute of education, or schools for securing
it. Firmly embraced by the delusions of the
Romish church, they could not but be regarded by
the Church of Christ as in the broad way to eterlast February, I did not anticipate my present
situation; but I have been convinced that God's
hand was in the matter, and it is all right. Be nal night, and fit objects of Christian sympathy assured, brethren and friends, I have not been testant population made their degraded social and moral condition the more apparent—touching the hearts of the pious with commiseration of their condition, and awakening intense desires for their salvation. The churches of Nova Scotia could not pray "Thy Kingdom come," and forget their French neighbors; they could not pray, and re-fuse at the same time to labor for their conver-sion. The French Mission was, and is now, a mecessity of the churches, and fearful indeed is the woe they must experience if they preach not the

Gospel to this people.

Consequently, at a session of the N. S. Baptist
Association, held in Yarmouth, June 1847, the following resolution was presented and passed : Resolved, That as the Acadian French of these Provinces have not, in the view of this Associa tion, the amount of scriptural knowledge which it tion, the amount of scriptural knowledge which it is desirable they should possess, it becomes therefore the duty of this body to adopt measures, as soon as practicable, to send to them colporteurs who may circulate among them copies of the word of God, religious tracts, &c.

At this meeting, Bro. J. W. Barss gave a donation of £5 for this mission. What further action was taken from this time till after the division of this Association into three Associationswhich took place in 1850—I have no record. At the first session of the Western Baptist Association, held at Yarmouth, June 1851, resolutions were passed as follows:

Resolved, That it is highly important to estab-

lish a mission among the Acadian French resi dent in this district; and that the Domestic Missionary Board appointed this day, be justructed to take measures accordingly.

amid them at the table of the brave; he shall quaff mead in the presence of the gods, and listen to the heavenly song forevermore.

There are two great peculiarities in this early Saxon poetry. The first is the extravagant use of figurative language. Thus, they call the sun "the candle of the gods;" woman, "the weaver of peace;" the sea, "the whale's domain," "the gannet's bath." When a poet speaks of a ship sailing, he says: "The traveller that leaves no footmark passed over the sea fowl's bath. Resolved, That it be recommended to the Pastors of the churches composing this Association to deliver sermons before their respective congregations on the first Lord's day in September next, on behalf of the proposed Mission to the Acadian French, with a view to place before those congretimes the phraseology is beautiful and effective, but often it is so obsence that a whole poem be-comes nothing but one long riddle. The poet thinks it the height and consummate excellence gations statements respecting the opinions and superstitions of that people, and to urge the importance of employing efforts for their enlightenment and conversion; and that collections be made at the above-mentioned time for the furtherance of the object. poem appears in his own eyes. Yet, in spite of this, their themes are of so stirring a character that, of themselves, they give the greatest vigor and animation to the verse. We are confronted with battles, and murders, and sudden death;

Warm and energetic speeches by brethren C. Randall, T. Delong, H. Harding, Dr. Cramp, J. C. Morse, H. Sannders, I. E. Fill, A. S. Hunt and S. Robinson, supported these resolutions.

This is the origin of the French Mission in Nova Scotia. It had long lived in the hearts of the Rantists of this Province.

the Baptists of this Province. The desires of the churches for the salvation of this people in secret, increasing like a pent-up volcanic fire, now finds You that is evidently pleasing to God. A correspondence by the Domestic Missionary Board was at once opened with Rev. Obed Chute, then Pastor of the Baptist church at Wallace, on the subject of the Baptist church at Walface, on the subject of this mission, as to his willingness to labor in this department; to which Bro. Chute gave a prompt reply, expressing not only a readiness, but a most anxious desire to be thus engaged.

On the 27th of Aug. 1851, a meeting of the

Board was held at Nietaux, at which the reply of Bro. Chute was submitted, when it was resolved to invite him to spend some weeks in missionary labor with the French in the township of Clare, for the purpose of surveying the field and ascer-taining, as far as possible, the prospects of con-tinuous exertions amongst them. Bro. Chute complied with this invitation, and spent the month of October in that section. His time was spent in visiting from house to house, ic conversing, reading the scriptures, and in praying with the people. Several families received him cordially, treated him kindly, and, apparently, listened to his instructions with much interest. He returned greatly encouraged to devote himself entirely to this mission.

Orders for any style of VENETIAN BLINDS received Rustling and nucertain."

The subscribers have always on hand—Dooss, Sames, and which, from their hadding, they can make to order with the strong testing. He would be necessary for him to spend some months with the brethren at Grand Ligne, in Canada, for the purpose of perfecting deriving the strong. He would be necessary for him to spend some months with the brethren at Grand Ligne, in Canada, for the purpose of perfecting deriving the strong testing. He would be necessary for him to spend some months with the brethren at Grand Ligne, in Canada, for the purpose of perfecting the strong testing the strong testing the strong testing the strong testing of each purple cartain."

We find it in many of our most common provide most despite the work to give oftence, but to lead all his hearers to consider him an houset and plain teacher of the way of right courses.

At the present day its influence is chiefly conspitent have a spend some months with the brethren at Grand Ligne, in Canada, for the purpose of perfecting the work of right course and the vicinity of the more important places of the working and matting, are kept as clean as possible.

The subscribers have always on hand—Dooss, Sames, and some months with the brethren at Grand Ligne, in Canada, for the purpose of perfecting the work of right canada. The religion that is to advance the work of the more important places of the working all his hearers to consider him an houset and plain teacher of the working of that institution is given to every variety of Carmeter and a short time spent in social information of the worked with one of the purpose of perfecting the strong works in the vicinity of the more important places of the working the first and the vicinity of the more important places of the working the first and the vicinity of the more important places of the working the first and the vicinity of the more important places of the working the time flowers and the purpose of perfecting the work of the work

the Peasant," the "Soldier and the Statesman." twenty weeks with the brethren in Canada, from

Christian Visitor.

lished. As soon as the churches organized for effort, God provided for them an ambassador through whom he would speak to these benighted

Donation Visit

PETITCODIAC, Jan. 5th, 1869. MR. EDITOR -The members of the churches and congregations to which I preach met at my house on the 3rd inst., at 4 p. m. They continued to come till I feared my house would not hold them all. It did, but it was well filled, and that with The only poem that has come down to us out | kind-hearted and cheerful persons, for after the by Rev. Mr. Park (Methodist), Rev. W. W. Corey, W. Price. Esq., Alex. McDonald, Esq., and Dr. Peck. The following Address was presented : REV. W. BLAKENEY-

Dear Sir .- We, the members of the churches and congregations under your ministerial care, meet you on this occasion to give you some substantial token of our appreciation of your pastoral

labours among us.

Although we have enjoyed but a short period of your ministry and guidance, yet we feel that that period has been faithfully and earnestly

In conclusion, we beg your acceptance of this purse, containing \$56, and these other necessaries—in all \$160. We hope to be spared to enjoy many years of social intercourse with you and your beloved companion, and when the short and tumultuous journey of life is over, may we all bave an abundant entrance into that haven of rest, where we shall enjoy eternal peace and fe-

In behalf of the churches and congregations, SOLOMON THORNE, ISRAEL STEVES, John Hackstadest.

Dear Brethren and Friends-God's ways are sible to your kindness to me, and your rea ess to assist me in both temporal and spiritual

On this occasion your kindness and liberality have gone beyond what I had reason to expect, from the fact that I have been so short a time with you.

Allow me to return thanks to you, brothers and sisters, on behalf of my companion as well as myself, for this your token of good-will and friendship to us. My prayer is that God may bless us, and cause his face to shine upon us, and that I may, by his grace, be more faithful in the future than in the past.

W. A. J. BLAKENEY.

Surprise Party.

ELGIN, Jan. 5th, 1869. Dear Visitor-The 1st Baptist Church and ongregation of Elgin, on New Year's Day, got up a Surprise Party, for the encouragement of our minister, Rev. W. A. Crandal. There was a very large attendance, and the Lord opened the hearts of the people. The donation amounted to \$118. The company seemed to enjoy themselves very much. After partaking of the good things so liberally provided by our brethren and sisters, the people were called to order-brother F. W. Steeves in the Chair, when the following Address was read by Deacon Brother James Horsman :-REV. W. A. CRANDAL-

Deur Sir-We, the members of 1st Baptist Church and congregation at Elgin, do most glad-ly present you and your beloved companion with \$118, as some small expression of our apprecia-tion of your faithful labours while you have been amongst us. We hope that the Great Head of the Church will be pleased to continue and bless your labours to the up building of His cause in our land, and to the salvation of perishing sinners. May God grant it for His name's sake.

Dear Brethren and Friends, -As you have met here to give an expression of your appreciation of my labours as a minister of Jesus Christ, be assured that I esteem it a great pleasure to welcome you to my home. Although I have been but a short time with you, yet I feel deeply interested in your spiritual welfare. Words can scarcely express my feelings on the present occa-

May the Lord bless you temporally and spir-

You now ask me to accept this token of love. I do so with deep gratitude to God, and thankfulness to you, in which Mrs. Orandal with pleasure joins. May the blessing of God rest upon each of us, that when the toils of this life are past, we may rest in heaven with Jesus.

W. A. CRANDAL.

For the Christian Visitor Donation Visit to Rev. J. C. Blakeney.

DEAR EDITOR-The Fifth Aunual Donation Visit to the paster of the Baptist church, (Rev. J. C. Blakeney's) in this town, took place on the 23rd of December, and was in every sense a suc-

The money and useful articles left and sent in (by those who were not able to attend) since, amount to \$106.50, besides others, who intend to hand in their tokens yet. There was a good representation of all the religious societies in the town, besides a number from the country districts, who came laden with produce; as well as contributions to the cash. Such tokens of establishments and will after a residence of the cash.

Vol. XXII., No. 2.

others. Another feature was the reception of letters from several gentlemen, containing substantial tokens of good will.

Woodstock, N. B., January 5th, 1869.

chivdanti la Ja Only.

Only one drop of water at a time that had found its way from the mighty ocean through the dyke, and was slowly wearing a little channel. Only one drop! Yet if that little child in her morning ramble had not noticed it, who can tell what the terrible results might have been?

Only a stray sunbeam! Yet perchance it hath pierced some wretched abode, gladdened some stricken heart, or its golden light found its way through the leafy branches of some wild wood, kissed the moss-covered bank where the tiny violet grew, and caused a rich shade of beauty to

adorn its lovely form.

Only a gentle breeze! But how many aching brows hath it fanned, how many hearts cheered y its gentle touch !

Only one stray bullet that pierced the noble soldier-boy as he trod the lonely midnight round, faithfully guarding the precious lives intrusted to his keeping; yet the life-blood slowly ebbed out, and the morning sunbeam fell upon the cold face of the dead.

Only a sentinel! And yet one soul more had passed from its earthly tenement, to meet its reward at the bands of a merciful God.

Only a drop of ink! And yet it carried the news of death to auxious ones at home, and caused the tear of anguish to trickle down the farrowed check of a widowed mother.

Only a frown! But it left a sad, dreary ache in that child's heart, and the quivering lips and tearful eyes told how keenly he felt it.

Only a smile! But ah! how it cheered the broken heart, engendered a ray of hope, and cast a halo of light around the unhappy present; made the bed-ridden one forget its present agony for a moment as it dwelt in sunshine of joy, and lived in the warmth of that smile.

Only a word! But it carried the poisonous breath of slander, assailing the character. O how it pierced the lonely heart!

Only one glass! And how many have filled a drunkard's grave through its influence! How many homes made desolate! How many bright anticipations of a glad and happy future blasted by its blighting influence!

Only a mound in the quiet churchyard, and yet it speaks volumes to the stricken ones. nome has lost a light! some home circle has a acant chair!

Only a child, perhaps, yet "of such is the kingdom of heaven. Only a cup of cold water given in the name of

a disciple, but it is not forgotten. Then toil on, Christian; yours is a glorions work; hope on ever, for yours is a bright reward. One soul snatched from the ways of sin and degradation through your feeble efforts, coupled

with the grace of God, will add lustre to your crown of glory, and speak more for your happi-ness hereafter, than a life of selfish works. Only a prayer! And yet it calls to you for nelp. It calls for good raiment and food; and Christians, shall not we, through the grace of God, answer that prayer! God grant it in his

Only a lifetime! A short day in which to preare for death, for "as death overtakes us, so udgment will find us." Let us then gird on the armor anew, and press on, the hope of a brighter bereafter being our talisman, using the weapons

of prayer, lest we enter into temptation, and lose the rich reward of Him who is faithful even unto death .- N. W. Presbyterian.

Buddhist Temples.

to the temples, and, entering one devoted to Buddh, I beheld the two traditional defenders of this deity covered as usual with spitballs. I am told that these spitballs afford a means of divinanation. Whenever a Japanese contemplates a project he consults his chances by flinging spitballs at these figures. If they stick the scheme will succeed. If not he will meet bad luck. In one of the temples I saw a colossal image of Buddh, about twenty feet high and covered with gilt. It was in a sitting posture, the hands were olded, the eyes were cast down, and the face bore an expression of awful repose. This expression suggests the idea which the Buddhists have of beatitude. The soul will be brought to a condition of perfect repose, the will and other faculties being absorbed in the deity unfil all is lost in annihilation. There is something impressive and awful in that idea of "the eternal rest of Buddh," who stands waiting through the illimitable ages. It appeals strongly to the imagination, and is intensified by the artis's power, which is shown by the slightly drooping head and the sad and thoughtful countenance of the colossal image. The grandest attempt of this kind in Japan is what is known as the "Dia Bootz," or the "Great Buddh." This is to be found about fourteen miles from Yohohama, and is an object of interest with all tourists. It is said that there are few who come into the presence of this image without being struck with awo. Its majestic and saddened expression hushes laughter and even checks the current of conversation. In one of the temples to which I have just referred I saw another of those large and angular but unbewn stones mounted on a square base, and resembling the Druidical monument existing in England. It was about ten feet high and bore a long inscription in Chinese. Mr. Vur-beek informed me that Mr. Legge, the celebrated Chinese scholar, once walked with him through these grounds and read the inscription with ease. It purports that a party of sailors, two centuries ago, having been wrecked near by, came to this temple to express their gratitude for the preservation of their lives, and erected this stone as a thank offering. A few years ago there was found in this place a headstone belonging to the grave of a Portuguese priest, who died before the expulsion of Christians in 1530. During the persecutions which followed, the tombstones of these men were generally destroyed, but this was one of the few which escaped. For this stone, which of the few which escaped. For this stone, which originally could not have cost more than one boos, sixty times that amount (equal to \$20) was paid by one of the Japanese, a circumstance which shows that a love for the persecuted falth is still cherished. The Japanese temples are much more elegant than the Chinese, and are kept in better order. The bronzes and lacquer work about the teem and good will, after a residence of five or order. The bronzes and lacquer work about the six years in the place, must surely be very grati-altars and pillars, the wood work, and even the

THE OFFICE OF THE

58 PRINCE WILLIAM STREET. SAINT JOHN, N. B.

REV. L. E. BILL Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. B.

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

soleinn sound of one of these bells comes throb bing on the soul, rising and then dying away. One does not hear harsh and clamorous peals like those of our native land, but one deep tone like a burst of solemn music in the upper air, prelonged in gradually expiring murmurs,-

A slumberous sound—a sound that brings The feelings of a dream,
As of innumerable wings,
As when a bell no longer swings, Paint the hollow murmur rings, O'er meadow, lake and stream,"

These bells bear, on the outside, letters and ornamental devices, and of shape somewhat different from our own.

Many of the images of Buddli have a glory such as one sees on the pictures in Romish churches. The priests invariably carry reseries, and beside these there are family reseries, by means of which a half dozen can pray at once. I recently saw a group in a private house thus engaged. They sat in a circle and chanted in concert the name of the Deity, while the beads slipped ra-pidly along. Mr. Vurbeck has a few converts who come for instruct on in the Scriptures, but as he is not permitted to preach, his chief de-pendence is in his school, where he wields a large

Our American Beaver.

In the review of a book on the "American Beaver and his Works," the Tribune thus condenses a series of interesting facts about one of the most interesting of animals: Although there is no ground for the popular

belief that beavers live in organized communities, they are eminently social in their habits. This trait is exhibited in their propensity to pair, and establish family relations. It is still further illustrated by their construction of dams, lodges, burrows, and canals, for common family purposes, and by providing a store of subsistence for winter use. A beaver family consists of a male and female, and their offspring under two years of age. The mothers bring forth from two to five at a time, in the month of May, and purse them for a few weeks, when they are left to subsist on the bark of trees and shrubs. They attain their full growth at two years and a half, and according to the Indian authority, live from twelve to fifteen years. The cry of a young beaver is so much like that of a child a few days old, that the most experienced trappers are often deceived by the resemblance. When the litter attain the age of two years, they are sent out from the parent lodge, to seek mates and establish families for themselves. A fanciful notion prevails among the Indians that if young beavers thus sent out, fail to pair, they are allowed to return to the parent lodge and remain until the ensuing summer; but as a mark of parental disapprobation for their want of gallantry, they are made to do the work of repairing the dam. If they fail to mate in the ensuing summer, they are not allowed to return a second time, and henceforth become outcast beavers. Beavers migrate from place to place more or less every season. The Indians affirm that in their local migrations the old beavers go up stream, and the young go down, since greater advantages are afforded in the struggle for existence near the source than lower down on the stream, which the older beavers wisely appropri

ate to themselves.

The beaver requires special organic adaptations for his aquatic life. He can suspend respiration for several minutes while swimming under water and at the same time exert his full physical strength. His heart and lungs are small, and his espiration moderate. But the blood must circulate while respiration is suspended, and hence there are independent vessels near the heart where it accumulates until respiration is resumed. If this blood were thrown upon the lungs while their functions were suspended, it would produce From the abode of death we once more turned suffication. The body of the beaver is nearly balanced on his hip joints. With these points as fulcrums, by means of his hind legs, feet, and tail, he has full command of his bodily motions without depending on his forc feet. His paws are thus liberated, enabling him to take up earth and stones and to carry them short distances. while walking on his hind feet. The possibility of his architectural skill is thus found in his struc tural organization.

The disposition to burrow, which is a characteristic of the beaver, leads him to excavate chambers under ground, and construct artificia odges on the surface. The lodge is but a burrow bove ground covered with an artificial roof. It ossesses some special advantages for rearing the young, and possibly the burrow may have been the original residence of the beaver, while the lodge grew out of it, in the progress of experience, on the principle of natural selection.

The natriment of the beaver is drawn excluively from the vegetable kingdom. He subsists principally on the bark of deciduous trees-preferring the willow, poplar, cotton-wood, and yel-low birch. He also eats the bark of the maple, walnut and white ash, with various kinds of roots, and those of the pond-lily and of the coarse grasses that grow in the margins of their ponds. Late in the winter they eat clear wood, and such roots as they can reach from their burrows, or find in their banks. In summer they rarely cut large trees, but live upon the smaller ones, upon willow and raspberry bushes, and various roots.

The teeth of the beaver are sharp and powerful, like chisels in form and structure. From the age of eighteen months to that of two or three years, they are in the best condition for cutting After this, as the animal grows older, their teeth are filed down with constant use. The loss of power is so great that very old beavers are often unable to provide sufficient food for their sustenance during the winter, and thus become poor and feeble. Such beavers are often found dead, with gashes in their bodies, having been killed by other beavers-the Indians say for stealing cuttings. There is no evidence that the beaver ever attacks or feeds upon fish. When domes ticated, he will eat some kinds of animal food but he prefers farinaceous substances, and has a special isney for sugar. The flesh of the beaver is not very good cating, though it is used in the same forms as the flesh of other animals. The tail, which is composed chiefly of dense, fatty tis-sues, is considered a delicacy.

I want, and we all want, a religion that no only bears on the sinfulness of sin, but on the rascality of lying and stealing t a religion that banshes all small measures from the counters, sm baskets from the stails, slam from bread, lard from butter, pebbles from cotton bags and sugar, rocks from wool, chickory from coffee, and water