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THE CHRISTIAN VISITOR affords an excellent medium for advertising.

Baptist Seminary !

FREDERICTON. THE First Term of the Academic Year will commence-Senior Male and Female Departments, August 27th, 1868; Junior Male Department, July 23rd, 1868. Maie Department. Rav. J. E. Hoppen, B. A., Principal, Tutor Classics and Aucient and Modern Literature. Guonen E. Turns, B. A., Tutor Mathematics and Natural Science.

Science. MONSIEUE BECHARD, Professor Modern Languages. EDWARD CADWALLADER, B. A., Professor Instrum

Ausic. The year is divided into four Terms of ten weeks each. Tuition Fees: Common English, \$3.00; Higher English, \$5.50; Clas-nics, \$6.50; French, \$2.00 per term extra; Fuel, 50 cents

sics, \$6.60 ; French, \$2.00 per term extra ; Fuel, 50 cents per term. The Boarding Es'ablishment is under the superintend-ence of Mrs. J. P. A Phillips. Board, Light, Fuel, and Bed, \$120 per Academic year, payable quarterly in advance. Female Department. Mass Rosse A. Bustar, Graduate of Wolfville Semina-ry, N. S., Preceptress, with competent Assistants The course of study embraces English, Mathematics, Classics, Modern Languages, Music and Drawirg. Tuition Fees : Common English, \$1; Higher English, \$5; Classics, \$6; Madern Languages, \$2 per term extra; Music and Draw-ing, usual rates. Suitable Boarding Houses are provided for young Iadies in the town, at moderate rates, Full information furnished on application to July 9. J. E. HOPPER, Principal.

AGENCY. HAVING recently, and at considerable expense, fitted up the necessary machinery 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-ing elsewhere.

ing elsewhere. Orders for any style of VENETIAN BLINDS received at the Clock and Picture Frame Establishment of T. H. KEOHAN, 31 Germain street, or at the Manufactory, where

patterns, at dermain street, or at the Manufactory, when The Subscribers have always on hand—Doors, SASHES Ac., and which, from their facilities, they can make to or-der with the utmost despatch and upon the most reasona-ble terms.

Determs. Our personal att-ntion is given to every variety of Car-pentering, House Building and General Jobbing, and mo-derate charges made. April 4. April 4. April 4.

M. FRANCIS & SONS,

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88 Prince William Street. WE have been manufacturing very extensively during the winter, and are now prepared to meet our Wholesale and Retail customers with an assortment not to be surpassed. We now offer THREE HUNDRED and FIFTY CASES of the usual assortment, embracing all qualities and styles made. — Ladres', 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 Wellington BOOTS; Balmoral, Congress, Oxford Ties and Brogans, suitable for Spring and Summer wear, made of the best English, French and Denestic manufacture.

The above Stock will be sold as low as any other estab-liabment 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. THE BOYAL INSURANCE COMPANY, 92

Eternity !

New Series, Vol. VII., No. 12. Whole No. 324.

ETERNITY ! Eternity ! How long art thon, Eternity ! And yet to thee Time hastes away, Like as the war-horse to the fray : Or, swift as couriers boineward go, Or ship to port, or shaft from bow. Ponder, O Man, ETERNITY !

Eternity ! Eternity !

How long art thou, Eternity ! For e'en as on a perfect sphere End nor beginning can appear, E'en so, Eternity, on thee Eutrance nor exit can there be. Ponder, O Man, ETERNITY !

Eternity ! Eternity ! How long art thou, Eternity !-

A circle infinite art thou, Thy centre an eternal Now NEVER, we name thy outer bound ; For never end therein is found. Ponder, O Man, ETERNITY !

Eternity ! Eternity ! How long art thou, Eternity ! How terrible art thou in woe ! How fair where joys forever glow. God's goodness sheddeth gladness here, His justice there wakes bitter fear. Ponder, O Man, ETERNITY !

A Scripture Panorama,

PICTURES OF THE PALACE, THE PRISON, AN THE PRAYER-MEETING.

Drawn	from	Acts 1	th.
BY R	EV. S. T.	RAND.	
in allow	80 5	P. Sector MA	

O ve rich men 1 ve men of the world ! ye wily politicians 1 ye scoffers, and ye neglectors of sal down. This is their last opportunity—this night settles the question. But they are not in the cleast discouraged. They remember too well the vation ! look on this picture, and learn wisdom ! " Seek the Lord while he may be found ! call ye upon him, while he is near. Let the wicked man forsake his way and the unrighteous man his thoughts. Let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon." Look away to the left of the main picture I See that long line of chariots and horsemen-that funeral cortege .--They are bearing the royal corpse to its last rest-ing place. And then gaze for a while at that scene beyond ! for you may be made wiser and better by the gaze ! Let us now go back to the prison. We have seen that the palace may have been the abode of pain, of wretchedness, and of misery. Perhaps the prison may present a more pleasant picture. It may be that purity and peace may have a place, even in the prison. If so, it must come from heaven, not from earth-

from within-not from without. These grim gates, this horrid yard, grinning with skulls and skeletons-these instruments of torture and death, can have no tendency in and of themselves to awaken pleasurable emotions. But come into the cells. How parrow ! how dark ! how fetid ! how loathsome to every sense! Let us look round for our prisoner, for Peter. Ab there he is! sheeping between two soldiers, bound with two chains, while the other inmates are only doomed to wear one, and the keepers before the door are guarding the prison. Poor Peter ! how intense must be his sufferings in this wretched place 1 Fed on the coarsest and most scanty fare, and perhaps not fed at all, a chain on each hand, and nothing but the prison floor to sit or lie on; how impossible it must be for him to rest ! How impossible it must be for him to sleep ! He is to be executed to morrow too. His wife, his friends, all that he holds dear and must far exceed the and death—the death of a vile malefactor, is to be and death-the death of a vile malefactor, is to be his doom ! Alas, what anguish must harrow up his soul ! what agony fill both body and mind ! How is it possible I wonder, that he can lie so still ! Come a little nearer and look ! astonishing ! Why he is asleep ! yes, he sleeps. One can sleep it seems then in a prison ! He sleeps, though his posture must be a painful one. I can see nothing under him but the bare earth. I see no pillow under his head. Each hand is chained to the hand of a soldier, and though they seem auxious to allow him all the accommodation possible, his bed is a most uncomfortable one. And yet he sleeps. Come a little nearer still and look more closely into his face. How placid ! how serene ! now heavenly ! What can the man have done, that he should be treated after this fashion ? What foul crime has he committed, that he should be confined in this horrid place, and guarded with such tremendous care ! Crime ? why he has committed no erime. He is one of the best men on carth. Not a day has passed for years on which he has not been a blessing to his nation, aye, and to the whole world. And this is the very cause of all the trouble. O earth, thou hast not yet, even after the lapse of eighteen centuries, learned who thy real benefactors are! But thou shalt learn the lesson by and byc. "We wait for thy salvation, O Lord." Peter is an enemy to sin in all forms, an enemy to Satan and all his vassals. And he who claims to be the king and god of this world, and whom even yet almost all obey, hates him, and is determineed to destroy him. If he cannot destroy he will "sift him as wheat." Tomorrow, according to the sentence of the king and the " expectation of the Jews," Peter is to be beheaded, and yet he sleeps ! "For so he giveth his beloved sleep." "I will both lay me down in peace and sleep, for thou Lord only makest me to dwell in safety." He sleeps, soundly and sweetly. Aye, perhaps he dreams ! The days of his boy-hood may be passing before him-and scenes of after life. That miraculous draught of fishes ; that dread night on the stormy lake; and that appearance in the midst of the storm about the "fourth watch" of the night! That voice from the excellent glory ! That closing scene from the nights of Olivet-those exceedingly great and ious promises whereby we are made partakers of a divine nature-that inheritance which is incorruptible, undefiled, and that fadeth not away, ready to be revealed in the last time : all these have been in his waking thoughte no doubt ; what wonder then if he is dreaming of them ? Hark ! he speaks ! he is talking in his sleep ! Come nearer and listen ! Would that the soldiers were awake ! would that Herod the king and all the estate of the elders were present ! would that all the world could hear! He is repeating the 23d Paalm.— "The Lord is my shepherd. I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters." Has Peter made a mistake in allowing bimself to suffer as a christian ? Was it a foolish choice he made, when

SAINT JOHN, N. B., THURSDAY, MARCH 25, 1869.

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

Christian

delirious. He can imagine his prison a palace, bored with us, and have not shunned to declare to his iron fetters ernaments of gold. He can feel us all the counsel of God. You have been with us exquisite pleasure and sing for joy, and know in seasons of sorrow and in seasons of joy, nothing of pain. Happy maniae l blessed insa- you have wept with those who wept, and nity, that can work such wonders for us! But rejoiced with those who rejoiced. You have there is one thing he cannot do. He cannot divest himself of these chains, he cannot break out of this prison, he cannot escape from these guards." No, my friends! he cannot. We freely admit that he cannot. But he has powerful friends in the city and they are exerting them- tion and esteem.

Aud now my dear Brother, permit me on behalf of your friends here assembled, to present you selves in his behalf. "And pray, what are they doing ? _ Drawing up a petition to the king, I suppose, and getting as many signatures as pos-sible to it." Yes, that is it, exactly—but not in your sense of the word. They intend to make no amounting to \$23.34, in all \$52.16, as a small token of our love and respect for you as a minister of the gospel. WM. PALMER. appeal to Herod, for they know well that it would be unavailing. They will offer no gold to him, they will not attempt to bribe the guard. And BEPLY. there is to be no rising, no attempt to rescue

Belowed Brethren and Friends-It affords me

much satisfiction to be permitted to meet with you this evens g - an occasion franght with so much interest to myself and family. I am thankful for this evidence of your appreciation of me as a minister of our Lord. During the seven it is to be effected, and doubiless speculation is vears that I have been with you, I have felt to be rife on that point. They would readily use other surrounded by friends whose efforts have been combined with my own, and zealously put forth for the advancement of the cause of Christ. And I am grateful to God for the evidence we have had from time to time that we have not labored together in vain. My friends, some who are with ns, and others who have crossed the flood will testify to the benefit of our united efforts and la-

Dear Brethren and Friends, please accept my sincere thanks, and also Mrs. Harvey's, for this expression of your love and appreciation. And I pray that God may supply you with every needful grace and blessing, and grant us a happy meeting

Revision of the English Scriptures.

AMERICAN BIRLE UNION, No. 82 Great Jones Street, New York.

The British and Foreign Bible Society is the argest and most influential organization of the kind in the world. Its Constitution declares that " the only copies of the Holy Scriptures, in the languages of the United Kingdom to be circulated by the Society, shall be the authorized version." No change can be made in this article of the Constitution. The only possibility of any improve-ment, therefore, in the English Scriptures circuzen hastening to his home. See ! see ! who is this in the prison ? not one of the guards, not an action of the British Government, which author-

article advocating the project, in which clearness

Dizilor. 58 PRINCE WILLIAM STREET. SAINT JOHN, N. B. REV. I. E. BILL. Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. P. The Christian Bisitor

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

THE OFFICE OF THE

CHRISTIAN VISITOR,

The case of Mr. S. is a real-and not an unusual one. He would not have treated any one cruelly with settled intentions; he could not have dared to stand in God's way or to wrong those who are dear to Him as the apple of his eye. He loved the Lord and desired the progress of His cause in the world, and above all, he wanted his children to go to heaven. And yet by his thought-lessness he was actually helping the enemy of all souls more than the veriest infidel in the land could do. Had that giddy gid and those trifling boys heard a servant of God ridiculed and his work was undone, and the old faults and errors worship ridiculed, they would have started in horror. They would have turned from the poisoned cup offered by a foe, but took without question any draught given or allowed by their father.

Sabbath hours at home are laden with the most awfully solemn responsibilities. In them christian parents should follow up the services of version, and they can elways, i. ad the original only knows how much ministering servants have object of the organizations, and appeal to conser- to contend with, and how much the great work of life is thus hindered. And these are the men who grouble that we have no revivals, and that our churches are not fuller. They are no hypocrites, nor yet are they sound asleep. They are just enough awake to realize that much must be done, but not enough to do it. It is high time

Amusements.

work.

Our correspondents not long since called attention to this subject. Christian parents are somewhat sadly perplexed in deciding for the children this question of amusements. If the chords of discipline are held too tightly, there is danger that the child may sever them, and rush madly on in the path of disobedience. On the other hand too much indulgence may create a morbid appetite for the carnal and the sensual, which may result in ruin.

Professors of religion sometimes seek to justify themselves in indulging in very objectionable modes of amusement, to their great spiritual injury. A correspondent of the Canadian Baptist deals with this question in the following sensible style.

The bow that is always bent will lose its elasticity. The eye and the car have an appetite for pleasure as truly as our nature has an appetite for food. All nature is beautiful. The sun might rise and set without fringing the clouds with gold. Flowers might bloom without fragrance and fruits might ripen without flavour. God loves beauty Surely this earth is his garden as a flower pot is mine. It is pleasant to see people happy. But amusements must be tested as well as every thing else. Thousands of things disappoint us in this world. Some lights shine only to deceive. A base sovereign may look like gold. Books with gilt edges may have poison within. We are often deceived by appearances. If amusements are costly they must be avoided. If they are injurious to health or lead into temptation they must not be touched. If the heart is soiled by amusements it cannot be cleansed with fuller's soap. The harp that is broken may be repaired and the lamp that is extinguished may be rekindled, but if a flower fades its fragrance can never be restored. So it is with the soul. If I indulge in amusements which lead me into sin I may be lost and perish for ever. I do not want to prevent persons from having amusement, but aim to draw them from those which are unlawful. Young people, like the prodigal, start in search of amusement and like him soon find themselves feeding swine. Amusements should be refreshing, invigorating and pure. Like sleep they should have a recuperative power and strengthen us for work. How easily we were pleased in the days of our youth. A top and a kite, a ball and a fishing rod, with a gun seemed to be all that we required. It would be well for many if they were pleased with such simple sport. Many of our amuscments now are pernicious, and injurious to health. What has a christian to do with shuffling cards, shaking dice, or propelling an ivory ball along a billiard table. Such amuse-ments sow the seeds of dissipation in the hearts of our youth. Can a christian be happy in a circus or a theatre, or mingling in the giddy dance till the midnight hour. Paul says, "She that liveth in pleasure is dead while she liveth." These things never lift the mind to heaven, but gradually fill it with impurity. The blackest dens of vice flourish round such places of amusement. The trustees of the Tremont Theatre in Boston honestly and openly confessed that it could not be sustained unless saloons and gambling houses were standing by its side. The living church of the living God can have no fellowship with such unfruitful works of darkness, but must " rather reprove them."

bor of love.

the prison by prayer. But the time is shortening in the heavenly world to part ne more.

J. G. HARVEY.

For the Christian Visitor.

No. 1.

Vol. XXII., No. 12.

tween two of the most learned members of the Committee, Dr. Robinson objected to the word "Easter," as having no authority in the Greek. and Dr. Turner, the Episcopal scholar and divine, expressed the opinion that the Episcopal Church would never consent to have it changed. Eventnally, " Passover" was put in the margin. Leading Episcopalians and Presbyterians raised an alarm. They feared the least innovation. Touch the Bible, they said, and the Church is in danger. Controversy and agitation followed; and at a subsequent meeting of the Society, the whole restored in the plates, and consequently in every subsequent edition. The Committee on Versions sent in a written protest, and all resigned their positions.

Such facts leave no room for hope in respect to Bible Societies-like the British and Foreign. and the American. Among their numerous supporters, representing various denominations, a the sanctuary by instruction and prayer, and on sufficient number of objectors can always be found no account by levity and inconsistency be stambto paralyze any attempt to improve the English | ling blocks in the way of their families. God vative prejudice.

The Government of Great Britain is least of all kely to undertake or authorize a work which, if horoughly and faithfully executed, could not fail to undermine the pretensions and weaken the supremacy of the Church of England; and, if imperfectly done, would provoke the opposition of for all to shake off their sloth and rise to the the learned and the pious of all denominations. work, for the day cometh in which no man can Numerous defects have been pointed out in the Common Version, during a period of two hundred and fifty years, and numerous appeals have been made in favor of its improvement, but there is no more prospect of its being performed by "regal authority," or the union of evangelical denominations in Great Britain or America, than there was two centuries ago. Those who anticipate such a solution of a difficult problem must be but slightly acquainted with the numerous doctrinal and denominational questions that are unavoidably affected by a faithful rendering of the Hebrew and Greek Scriptures into English. The constitutions, the history, the established customs, and the vested property and pecuniary interests of the two largest and most powerful benevolent societies that ever existed, the prejudices of education, and the possession of Bibles and Testaments not revised, array the great body of the religious public against it. To wait for the radical and almost universal change that must take place, before the accomplishment of such an object, is to postpone the work for many generations, if not forever.

WM. H. WYCKOFF, Corresponding Secretary.

ST. JOHN, February 1869. DEAR EDITOR-Will you have the kindness to

London Board .- SANUEL BAKER, Esq. in Liverpool. - CHARLES TURNER, Esq. Burance Company is one of the largest

al Meeting held in August 1859, the following FIRE DEPARTMENT.

FIRE User of the expansion of the increase The most gratifying proof of the expansion of the increase is exhibited in the one following fact—that the increase is exhibited in the energy exceeds the entire business multiple definition of the entire business of the entire business.

ng an actual increase of..... rds of 50 per cent. in three years.

the extent of one-half the increase of the Com-all the others respectively fall far short of the

LIFE DEPARTMENT.

ved by the most successful offices number of policies issued in the year red £387,752 6s. 8d., and the premium These figures show a very rapid extens

ars. No. of Policies.		Sums Assured. £48,764 17 0	New Premiums. £1,880 9 1	
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Establishment. J. KAYE, Agent for New Brunswick,

Opposite Judge Ritchie's Building. Feb. 15.

GEORGE THOMAS. Commission Merchant and Ship Broker, Water Street, St. John, N. B Central Fire Insurance Company Agent at St. John. Dec. 4. GEORGE THOMAS.

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THIS COMPANY Insures against loss or day wellings, Household Furniture, Farm Pro ferchandise, Vessels on Stocks or in Harb

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e it shall be

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INSURANCE COMPANY Fund paid up and invested £3,212,343 5s. 1d. stg. Fire Risks, 1864, £743,674 stg. 35,248 43,197 d in Life Risks, in 18

arge paid up capital, the Share-re personally responsible for all DWARD ALLISON,

PRIZE CABINET ORGANS !

TAL EXPOSITION, Oct. 13, 1867

E JUDGES REPORT: xhibits a fine toned large Cabinet banks of Keys, Bight Stops, PRIZ

executioner, but a celestial messenger ! an angel ! izes the version. The Queen, the Privy Council, --one of those bright beings who are all minis- and the Church of England are appealed to as tering spirits, sent forth to minister to those who the responsible parties, and the sanction of Parshall be heirs of salvation. Ah ! poor Herod ! liament is regarded as necessary, to give full and what avail your walls ? your chains? your guards ? adequate authority for a thorough emendation of True, you have sixteen soldiers here whose busi- the version. Since the organization of the Bible ness it is to keep Peter in custody ; but there are Union, and as one of the important consequences "more than twelve legions of angels" ready to re-lease him. You have barred and locked your iron gates and doors upon your prisoner, but his God is watching over him, who cares not for your massive walls, gates and bars. But see, Peter lished successive volumes on the subject, and the wakes not, and the heavy breathing of the sol- Edinburgh Review, the oldest and best known of diers show that they too are undisturbed. A the British Quarterlies, has given to the world an smart blow in the side arouses Peter, who sits up and stares stupidly around him, bewildered with of views, purity of principle, soundness of judgthe scene, and evidently supposing that he is nent, and correctness of intelligence, vie with dreaming. His sandals have been laid aside, his earnestness of zeal and power of illustration. But girdle unloosed, and his mantle thrown off. And the hopelessness of these efforts is apparent, as as he rises in obedience to the angel's order, his may be seen in the history of the American

Peter by force. But they are "praying to God for him without ceasing." These simple hearted people believe the Bible, and they take all the

promises in their broadest and most unlimited

sense. They believe that God can deliver Peter,

and they believe he will. They do not know how

means for his deliverance besides prayer, were

there any other means to be used. For they be-

lieve as firmly as you or I do that " God helps

those who help themselves." But in this case

they can do nothing but pray, because there is really nothing else to be done-and they believe

that God, not only helps those who help them-

selves, but there is another class whom they be-

lieve he also helps, viz., those who cannot help

themselves. " For he will hear the needy when

he crieth, the poor also, and him that hath no

helper." And they intend to release Peter from

history of their nation, and are too well versed in

the Psalmody of the Jewish church, to be dis-

conraged because the time is shortening down.

The banner still floats on Mount Moriah with Je-

hovah-jirch emblazoned upon it, and they have

often tound, and shall often again find, that

Ha 1 what means this light ?- is there a fire in

the city? or are the executioners coming with lan-

terns and torches and weapons, to enact over the

horrid barbarity of the other Herod, who sent and

beheaded John in the prison. Hark ! do you

hear the cry of fire-no, no slarm-no sound save

the tramp, tramp, tramp of the sentry, pacing his

rounds, or the distant footfall of the belated citi-

Man's extremity is God's opportunity."

chains drop from his wrists and fall with a heavy movement. The American Bible Society states in its Conclank upon the floor. The soldiers start, half stitution that "the only copies (of the Holy Scriptures) in the English language, to be circu-lated by the Society, shall be of the version now open their eyes, put out their hands as though feeling to see that all is safe, and again relapse into the deep heavy breathing, indicative of the soundest sleep. "Buckle up your girdle," says the in common use."

angel soothingly. Peter obeys mechanically. "Now put your sandals on and tie them." This was instructed "to collate the editions of the is donc. "Now get up, wrap your cloak round English Bible published by this Society with you, and follow me." The door is opened and those issued in Great Britain." They reported, they pass out. Take your time, Peter, there is and their report was adopted, in the year 1851, no need of hurry. The soldiers inside the prison and the Society ordered all the plates of the will not awake, and those outside will not see you. They have passed " between" the guards (for so English version to be conformed to the edition printed in accordance with the recommendations of the Committee " under their supervision." the word signifies.) They have reached "the iron gate that leads into the city ;" it opens slowly of The Committee consisted of Rev. Drs. Gardner its own accord, and you can almost hear the hor- Spring, Thomas Cock, Samuel H. Turner, Edward rid, horrid noise it makes as it grinds, and grates, Robinson, Thomas E. Vermilve, John M'Clintock, and Richard S. Storrs, Jr. The gentleman who and grumbles and groans on its huge, hideous binges, and then closes after them with a bang that startles the guard, who pause and look round, and speak to each other of the shock of an earthquake. The angel passes over one street and Peter follows, when the supernatural light vanishes; the angel is gone, and Peter is left alone in the darkness. For an instant he sup-poses himself to have just awakened from a plea-with "perfect unanimity." From their report we copy a few passages : sant dream or vision, and turns himself as if expecting to feel the pull of the soldiers at the end of his chains. But the brisk night air soon brings him to his senses. He looks up. There shine the constellations. He looks round. These streets and familiar houses assure him that all is real, and he exclaims, "Now I know of a surety that the Lord hath sent his angel, and hath delivered and he exclaims, "Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod and from all the exsame, the translators and all the copies have : 'till he please." All these instances have, of course, been corrected according to the Hebrew. "In Isaiah L, 16, the present copies read : 'wash pectation of the people of the Jews." And now what are his next thoughts. " Shall I make my you,' where the translators put 'wash ye.' This is according to the Hebrew, and has been restored. "Another change of a word occurs in Josh. xix., 2; where the recent copies read: 'and Sheba;' but the translators have: 'or Sheba.' Here the Hebrew escape ? Yes, certainly. The will of God is clear respecting that. But not until I have let the brethren know. I'll just step round here to Mary's house, and call up Marcus, ' my own son in the faith,' and send him off to tell the rest .-may, in itself, be taken either way ; but the number But, halloo! what does all this mean i I see a light in the honse. Are they sick. Hark! Matt. xii., 41, which reads in all the copies: 'shall what is all this? I hear the voice of prayer." Yes, Peter, pause a moment. Perhaps

you may learn how you escaped so easily. Perhaps the prayer of faith is the power that has prevented or at least postponed your martyrdom for a season. This brings as to our last picture-the picture of a prayer meeting.

On Wednesday evening, the 3rd inst., a number of the friends of Rev. J. G. Harvey, met at the residence of Deacon Elisha Shaw, in Simonds, to give their minister an expression of their good will and esteem. After partaking of a boantiful repast prepared by the ladies, Brother Thomas Brooks was called to the chair, and Deacon William Palmer presented the following

insert the following selection in the columns of the Visitor ? Yours very truly,

W. S. MCKENZIE. Sabbath Hours at Home.

The minister may preach with power, the teacher may be faithful in the Sabbath School, and seed thus sown may promise a rich harvest and yet the enemy may pluck it up ere it takes root; even in the christian home.

Miss S., a giddy girl, was questioned as to the preaching of her pastor and replied : It is elo-quent and powerful—for the time being ; but for some/reason, no matter how deep the impression I feel while he is speaking, it all vanishes when I reach home. At church he always strikes me as an excellent preacher, but I change my mind and he is nobody as soon as I am beyond the charm of his voice. On the whole I don't think there is anything but glitter there."

The pastor was an earnest devoted servant of Christ, fainting beneath toil and discouragement, and a few in the church, among whom was Miss S.'s father, were worrying at him and fretting themselves with the question "why don't we have a revival ?"

His friend spoke of him as a most faithful and excellent man, whose piety raised him above any of the clap traps which she styled 'glitter,' and she replied triumphantly. "Father thinks very little of his ability, and says he will never build up the church-that we shall not have a revival till we get a different minister. Last Spring I hought much of him, but wiser heads didn't, it eems. Deacon L. took tea with us one Sunday afternoon communion, as the time was too short for him to go home. He knew him in college, and says he had such work to get through ! He actually rung the bell to help himself out? I used to think him quite eloquent before that; but now all his solemn dignity seems indicrous. I always think of his tagging at the bell rope when he walks up the aisle. How 'circumstauces alter cases,' don't they ? Father said last Sunday after church "it was so ridiculous to see a man who once rung a college bell and swept the halls, for aught he knew, putting on such airs !"

The "dignity" which seemed to this family so ludicrous was merely the solemnity resting on a godly man who felt deeply that he must give account for their careless sonls; his "airs" were the earnest, agonizing pleadings with them for their own great interests. Here was a trifling young sinner, who more than once resisted the spirit which called through his voice, now hard-

speaking lightly of God's servant, and who is re-sponsible?

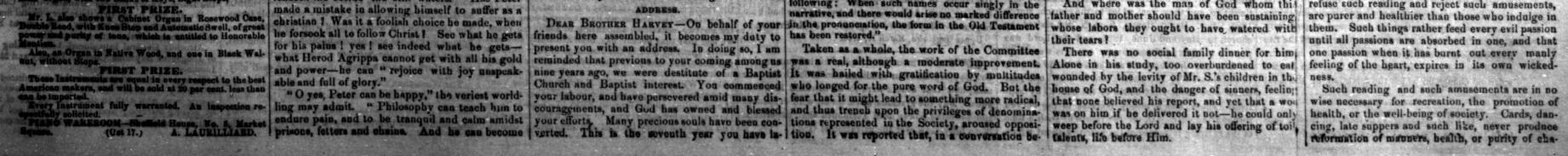
Look in on her christian home when its many members are gathered round the table loaded with God's bounty. The sermon is criticized as is the minister's gait and manner in ascending the pulpit stairs. The eldest son who has begun to overstep the family rules, and to feel that he is out-growing the necessity of church as he did three years ago that of Sunday School, remarks This is required by the Greek ; and the same Greek phrase, in v. 42, is so rendered by the translators, and is so read in all the copies. A variation likewise occurs in the mode of writing the *imperfect* and *par-ticiple* of many verbs; all of which have been corthat the parson had on a new suit-ready-made -from Oak Hall to-day, and all laughed at his rected to the present standard. "In Acts vii. 45, and Heb. iv. 8, we find the name Jesus, which the common reader will naturally refer only to the Saviour; while in reality it is simply the Greek form for Joshua, and should properly have keen wit! Encouraged by his success another of the boys remarks that the sexton had put the Bible on the desk upside down, and the minister gave out his text so, but discovered his mistake in time. Miss S. rejoins that a man who knows as much as he thinks he does, ought to read-as well upside down as any way, and the christian

nintelligible to most readers; for comparatively few ould ever suspect its identity with the Korak of the father and mother langhed, little thinking that their approval of such trifling might cost them the souls of their children. The family ate, dran't and were merry, and left the table for an after noon's rest at home.

would ever suspect its identity with the Korak of the Old Testament. So, too, the translators have some-times taken the form of the Greek genitive Judo, Jona, to represent the Hebrew names Judah, Jonah. "The principle adopted in such cases has been the following: When such names occur singly in the narrative, and there would arise no marked difference in the principle in the following is the following in the such arise no marked difference And where was the man of God whom this father and mother should have been sustaining, are purer and healthier than those who indulge in

Let our youth beware of bad companions. Their lips "drop as an honeycomb," but " their steps take hold on hell." A few decayed apples will corrupt all that are in the barrel. One gambler will taint and poison a whole village.

If the ears constantly hearken to vain conversation, and the eyes always gaze upon vice, the whole man will be corrupt. In selecting our friends, we must winnow the great mass of society, blow away the chaff, and select the golden grain. But bad books are worse than bad men. To read the novels of the day for amusement, is the worst kind of amusement. An impure literature is the curse of the age. An invisible stream of unclean. ness is ever gliding beneath your feet. Bad books are hidden in boxes, hay-lofts, and all manner of dark holes. I have seen pictures taken out of the pockets of young men which-would crimson the face of virtue itself. Troops of vice, gangs of desperadoes and monstrous deeds of wickedness are narched before us in the novels of the present day, while their lies, plots, crimes and jests about religion, almost glow with an infernal lustre. Such literature is worse than the plagnes of Egypt. It turns our water into blood, and all manner of unclean things creep forth, which taint our atmosphere, smite every green thing, and poison the mind. These black pamphlets circulate among travellers, nestle in our stores, sell in our shops, and secretly float among our youth from hand to hand for midnight reading. They leave a curse instead of a blessing behind them. Those who refuse such reading and reject such amusements,



been so written.

"In the same way the name Core, in Jude zi.,