

THE CHRISTIAN VISITOR,
Is Published every THURSDAY, by
BARNES & Co.,
AT THEIR OFFICE,
58 Prince William Street,
SAINT JOHN, N. B.
TERMS—Cash in Advance.
One Copy, for one year, \$2 00
Fifty Copies to one Address, \$1 00
Advertisements inserted at the usual rates.
THE CHRISTIAN VISITOR
affords an excellent medium for advertising.

M. FRANCIS & SONS,
New Brunswick Boot and Shoe Manufactory,
85 Prince William Street,
SAINT JOHN, N. B.
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.
Ladies', Misses' and Children's Serge, Kid, Goat, Calf,
Pebled Calf and Grain, in Baltimore, Congress, Imitation
Baltimore, Oxford and all the latest styles made.
Men's, Boys' and Youths Welling on BOOTS; Baltimore,
Congress, Oxford Ties and Brogans, suitable for Spring
and Summer wear, made of the best English, French and
Belgian manufactures.
The above Stock will be sold as low as any other establish-
ment in this City.
Wholesale and Retail buyers will please call and judge for
themselves as regards to quality and price.
The Goods recommended in this establishment can be
relied on—strict orders being given to the salesmen not to
misrepresent goods. Terms Cash in Advance.
M. FRANCIS & SONS,
April 15.

THE ROYAL INSURANCE COMPANY, 92
Leadenhall Street, London, and Royal Insurance Building,
Liverpool.
Chairman of the London Board.—SARAH BAKER, Esq.
Chairman of the Liverpool Board.—GEO. W. BAKER, Esq.
The Royal Insurance Company is one of the largest
Offices in the Kingdom.
At the Annual Meeting held in August 1869, the following
highly satisfactory results were shown:
FIRE DEPARTMENT.
The most gratifying proof of the expansion of the business
is exhibited in the one following fact—that the increase
alone of the last three years exceeds the entire business of
1868, the existing and of many of the recently defunct
fire insurance companies of this Kingdom.
The Premiums for the year 1868 were..... £130,000
While the Premiums for the year 1869 were..... 196,148
Showing an actual increase of..... 66,088
or upwards of 50 per cent. in three years.
The recent returns of the Government for this
last year (1869) again show the "Royal" as more than
maintaining the ratio of its increase as stated in former years.
1864 to the present. The number of policies issued in the year
1869, while all the others respectively fall far short of the
ratio of its advance.
LIFE DEPARTMENT.
The amount of new business received this year is
by far the largest in any similar period since the
commencement of the business, and must far exceed the
average amount received by the most successful offices
in the Kingdom. The number of policies issued in the year
1869, the sum assured £287,708 8s. 6d., and the premium
£13,354 8s. 6d. These figures show a very rapid extension
of business during the last ten years.
Years. No. of Policies. Sum Assured. New Premiums.
1860..... 198..... £28,744 17 0..... £1,280 9 10
1861..... 190..... 25,450 9 11..... 1,257 4 7
1862..... 203..... 25,228 6 6..... 1,289 6 10
1863..... 423..... 121,348 13 4..... 4,494 16 0
1864..... 408..... 297,260 18 8..... 5,350 3 11
1865..... 538..... 397,752 0 8..... 1,454 8 4
1866..... 538..... 397,752 0 8..... 1,454 8 4
The remarkable increase in the business of the last four
years is mainly consequent upon the large bonus declared
in 1865, which amounted to no less than 23 per cent. per
annum on the sums assured and averaged 50 per cent. upon
the premiums paid.
J. M. DOVE, Manager and Actuary.
JOHN M. JOHNSTON, Secretary to the London Board.
All descriptions of property taken at fair rates, and without
any deduction for commission.
JAMES J. KAYE, Agent for New Brunswick,
Opposite Justice Ritchie's Building.
Feb. 15.

GEORGE THOMAS,
Commission Merchant and Broker,
Water Street, St. John, N. B.
Central Fire Insurance Company Agent at St. John.
Dec. 4. GEORGE THOMAS.
NORTH BRITISH AND MERCANTILE
INSURANCE COMPANY,
OF EDINBURGH AND LONDON.
ESTABLISHED IN 1823.
CAPITAL..... £2,000,000 Sterling.
Invested Funds (1864)..... £1,301,512 7 10 5/8.
Annual Revenue..... 564,488 10 2 1/2.
FIRE DEPARTMENT.
THIS COMPANY insures against loss or damage by
Fire, in Buildings, Houses, Furniture, Farm Property,
Stores, Merchandise, Vessels on Stocks or in Harbour,
and other Insurable Property, on the most favorable terms.
Claims settled promptly without reference to the Head
Office.
LIFE DEPARTMENT.
Ninety per cent. of the Profits are allocated to those
Assured on the Participating Scale.
INSURABILITY.
After a Policy has been in force for five years in existence it shall
be held to be insurable free from extra premiums, even if
the assured should remove to an unhealthy climate after
that time.
For further and other information apply at the Office of the
Company, on the corner of Princess and Canterbury
streets.
HENRY JACK,
General Agent.
MARCH 20.

LIVERPOOL AND LONDON GLOBE,
FIRE AND LIFE
INSURANCE COMPANY!
Funds paid up and invested..... £3,312,948 5s. 1d. stg.
Premiums received in Fire Risks, 1864, £748,974 stg.
Losses paid in Fire Risks, 1864, £20,450 stg.
Premiums in Life Risks, 1864, £25,348 stg.
Losses paid in Life Risks, 1864, £14,197 stg.
In addition to the above large paid up capital, the Share-
holders of the Company are annually responsible for all
Policies issued.
EDWARD ALLISON,
Agent for New Brunswick,
(Commercial Bank Building).

FIRST PRIZE CABINET ORGANS!
PROVINCIAL EXPOSITION, Oct. 13, 1867
The first and only prizes for CABINET ORGANS was
awarded to A. LAUBILLIARD.
READ THE JUDGES' REPORT.
M. LAUBILLIARD exhibits a fine toned large Cabinet
Organ, with two banks of Keys, Eight Stops,
FIRST PRIZE.
Mr. L. also shows a Cabinet Organ in Rosewood Case,
Double Board, with Knee Stop and Automatic Swell, of fine
work and purity of tone, which is entitled to Honorable
Mention.
Also, an Organ in Native Wood, and one in Black Walnut,
without Stops.
FIRST PRIZE.
These Instruments are equal in every respect to the best
American makers, and will be sold at 50 per cent. less than
any other.
Every Instrument fully warranted. An inspection re-
spectfully solicited.
MANSION WAREHOUSE—Sheffield House, No. 5, Market
Square, (Oct. 17.) A. LAUBILLIARD.

Baptist Seminary!
FREDERICK.
THE First Term of the Academic Year will commence
1. Senior Male and Female Departments, August 27th,
1869; Junior Male Department, August 31st, 1869.
2. Male Department.
Rev. J. E. HOPPER, B. A., Principal, Tutor, Classes and
Anglican and Modern Literature.
Messrs. E. TURR, B. A., Tutor, Mathematics and Natural
Science.
Messrs. BROWN, Professor, Modern Languages.
EDWARD CALDWELL, B. A., Professor, Instrumental
Music.
Assistant English Teacher.
The year is divided into four Terms of ten weeks each.
Common English, \$2.00; Higher English, \$5.00; Class-
ics, \$6.00; French, \$2.00 per term extra; Fuel, 50 Cents
per Term.
The Boarding Establishment is under the superintendence
of Mrs. J. P. A. Phillips. Board, Light, Fuel, and
Bed, \$1.20 per Academic year, payable quarterly in advance.
Messrs. B. B. H. exhibit a fine toned large Cabinet
Organ, with two banks of Keys, Eight Stops,
FIRST PRIZE.
Common English, \$4; Higher English, \$5; Classics, \$6;
Modern Languages, \$2 per term extra; Music and Drawing,
usual rates.
Suitable Boarding Houses are provided for young ladies
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 machinery and 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 a call before pur-
chasing elsewhere.
Orders for any style of VENEZIAN BLINDS received
at the Clock and Picture Frame Establishment of T. H.
KEOHAN, 24 Gorman street, or at the Manufactory, where
patterns can be seen.
The Subscribers have always on hand—Dresses, Skirts,
Ac., and when from the most fashionable and the most re-
spected makers, and at the most reasonable
prices.
One personal attention is given to every variety of Car-
neting, and to the fitting up of A. OHMSTEAD'S
April 6. Dooley's Building, Waterloo St.

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The Christian Visitor.

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

New Series,
Vol. VII., No. 10. Whole No. 322.

SAINT JOHN, N. B., THURSDAY, MARCH 11, 1869.

THE OFFICE OF THE
CHRISTIAN VISITOR,
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 Visitor
Is emphatically a Newspaper for the Family.
It furnishes its readers with the latest intelligence,
RELIGIOUS AND SECULAR.

"Come, ye Children."
A SERMON ADDRESSED TO SUNDAY SCHOOL
TEACHERS,
BY THE REV. C. H. SPURGEON,
Preached on Wednesday Afternoon, Feb. 20, 1865.
"Come, ye children, hearken unto me: I will teach you
the fear of the Lord."—Psalm xxxiv. 11.
(Concluded from our last.)

IV. That brings me, in the fourth place, to
your instructions, and they are all in the text.
The first is,—get the children to come to your
school. "Come, ye children." The great com-
plaint with some is that they cannot obtain chil-
dren. Go and get them to come. In London we
are having a canvass; that is a good idea, and
you ought to have a canvass of every country vil-
lage, and of every market town, and get every
child you can; for David says, "Come, ye chil-
dren." My advice, then is, get the children to
come, and do anything to effect it. Don't bribe
them—that is the only plan we object to; it is
only adopted in schools of the lowest order;
schools of so mean a class that even the fathers
and mothers of the children have too much sense
to send them there; but Farmer Brown won't
employ them, or the squire will turn them out of
their situation; or if the children don't go to the
school on Sundays, they shall not go on week
days. Oh, that beggarly trick of bribing! I
wish there were an end of it; it only shows the
weakness and degradation, and abomination of a
sect that cannot succeed without using so mean a
system. But, except that, don't be very particu-
lar how you get the children to school. Why, if
I could not get people to come to my place by
preaching in a black coat, I would have regimentals
somehow. Better do strange things than have an
empty chapel, or an empty school-room. When
I was in Scotland, we sent the bellman round a
village to secure an audience, and the means was
eminently successful. Spare no means. Go and
get the children in. I have known ministers who
have gone out in the streets on the Sunday after-
noon, and talked to the children who are playing
in the street, so as to induce them to come to the
school. This is what an earnest teacher will do.
"I say John," he will say, "come into our
school; you cannot think what a nice school it
is." Then he gets the children in, and in his
kind, winning manner, he tells them some stories
and anecdotes about girls and boys, and so on.
And in this way his school is filled. Go and catch
them anyhow. There is no law against it. You
may do what you like in battle. All is fair against
the devil. My first instruction then is, get chil-
dren and get them anyhow.

The next is, get the children to love you, if you
can. That also is in the text. "Come, ye chil-
dren, hearken unto me." You know how we used
to be taught in the dame school, how we stood up
with our hands behind us to repeat our lessons.
That was not David's plan. "Come, ye children—
come here, and sit on my knee." "Oh!" thinks
the child, "how nice to have such a teacher! I
wonder what will let me come near him, a teacher
that does not say 'go, but come.'" The fault of
many teachers is that they do not get their
children near them, but endeavor to foster a kind
of awful respect. Before you can teach children
you must get the silver key of kindness to unlock
their hearts, and get their attention. Say, "Come
ye children." We have known some good men
who are objects of abhorrence to children. You
remember the story of two little boys who were
one day asked if they would like to go to heaven,
and who, much to their teacher's astonishment,
said they really should not. When they were
asked "why not," one of them said, "I should
not like to go to heaven because grand-pa would
be there, and would be sure to say, 'get along
boys, get along boys.' I should not like to go
along with grand-pa." If a boy has a teacher
who always wears a sour look, but who talks to
him about Jesus, what does the boy think? "I
wonder whether Jesus was like you; if he was, I
wonder whether he was like you; if he was, I
wonder whether he was like you." Then there is another
teacher, who, if he is provoked ever so little,
boxes the child's ears; and at the same time
teaches him that he should forgive others, and
how kind he ought to be. "Well," thinks the
child, "that is no doubt very pretty, but my
teacher doesn't show me how to do it." If you
drive a boy from you, your power is gone, for you
won't be able to teach him anything. It is of no
avail to attempt teaching those who do not love
you. Try and make them love you, and then they
will learn anything from you.

The next instruction is,—get the children's at-
tention. That is in the text. "Come, ye children,
hearken unto me." If they do not hearken, you
may talk, but you will speak to no purpose what-
ever. If they do not listen, you go through your
labor as an unmeaning drudgery to yourselves and
your scholars too. You can do nothing without
securing their attention. "That is just what I
cannot do," says one. Well, that depends upon
yourself. If you give them something worth at-
tending to, they will be sure to attend. Give them
something worth hearing, and they will certainly
hearken. This rule may not be universal, but it is
very nearly so. Don't forget to give them a
few anecdotes. Anecdotes are very much objected
to by critics of sermons, who say they ought not
to be used in the pulpit. But some of us know
better than that; we know what will make a con-
gregation up; we can speak from experience, that
a few anecdotes here and there are first-rate things
to get the attention of persons who would listen to
dry doctrine. Do you try and learn as many
anecdotes in the week as possible. Wherever you
go, if you are really a good teacher, you can al-
ways find something to make into a tale to tell
your children. Then when your class gets dull,
and you cannot get their attention, say to them,
"Do you know the Five Bells?" they will all
open their eyes directly, if there is such a place in
the village; or, "Do you know the turning
against the Red Lion?" and then tell them some-
thing you may have read or heard to secure their
attention. A dear child once said, "Father, I
like to hear Mr. So-and-so preach because he puts
so many 'hikes' into his sermon—like this, and
like that." Yes, children always love those
"hikes." Make parables, pictures, figures, for
them, and you will always get on. I am sure if
I were a boy listening to some of you, unless you
told me a tale now and then, you would at once
see the back of my head as my face; and I don't
know, if I sat in a hot school room, but that my
head would nod, and I should go to sleep, or be
playing with Tom on my left, and do as many
strange things as the rest, if you did not strive to
interest me. Remember to make them hearken.
The fourth admonition is,—have a care what you
teach the children. "Come, ye children, hearken
unto me: I will teach you the fear of the Lord."
Not to weary you, however, I only hint at that,
and pass on.

V. In the fifth place, to give you FIVE SUNDAY-
SCHOOL LESSONS—five subjects to teach your chil-
dren—and these you will find in the verses follow-
ing the text. "Come, ye children, hearken unto
me: I will teach you the fear of the Lord." The
first thing to teach is morality. "What man is
he that desireth life, and loveth many days that

he may see good? Keep thy tongue from evil,
and thy lips from speaking guile. Depart from
evil, and do good; seek peace and pursue it."
The second is godliness, and a constant belief
in God's oversight. "The eyes of the Lord are upon
the righteous, and his ears are open unto their
cry." The third thing is the evil of sin: "The
face of the Lord is against them that do evil, to
cut off the remembrance of them from the earth.
The righteous cry, and the Lord heareth, and deliv-
ereth them out of all their troubles." The fourth
thing is the necessity of a broken heart: "The
Lord is nigh unto them that are of a broken
heart; and saveth such as be of a contrite spirit."
The fifth thing is the inestimable blessedness of being
a child of God. "Many are the afflictions of the
righteous; but the Lord delivereth him out of
them all. He keepeth all his bones: not one of
them is broken." "The Lord redeemeth the soul
of his servants: and none of them that trust in
him shall be desolate."

I have given you these five lessons, and now let
me refer you to them one by one. Here then is
a model lesson for you. "Come, ye children,
hearken unto me: I will teach you the fear of
the Lord." David commences with an interroga-
tive: "What man is he that desireth life, and
loveth many days?" The children like that
thought; they would like to live to be old. With
this preface he commences and teaches them mor-
tality: "Keep thy tongue from evil and thy lips
from speaking guile. Depart from evil, and do
good; seek peace, and pursue it." Now, we
never teach morality as the way of salvation—
God forbid that we should ever mix up man's
works in any way with the road to heaven; for
"we are saved by grace through faith, and that
not of ourselves, it is the gift of God." But yet
we teach morality, while we teach spirituality;
and I have always found that the Gospel produces
the best morality in the world. I would have a
Sunday-school teacher take care of the morals of
the boys and girls, speaking to them very particu-
larly of those sins which are most common to
youth. He may honestly and conscientiously say
many things to his children which no one else
can say, especially when reminding them of the
sin of lying, so common with children, the sin of
petty little thefts, of disobedience to parents, of
breaking the Sabbath-day. I would have the
teacher be very particular in mentioning these
things one by one; for it is of little avail talking
to them about sins in the mass: you must take
them one by one as David did. First look after
the tongue: "Keep thy tongue from evil, and
thy lips from speaking guile." Then look after
the whole conduct: "Depart from evil, and do
good; seek peace, and pursue it." If the child's
soul is not saved by other parts of the teaching,
this part may have a beneficial effect upon his
life, and so far so good. Morality, however, is
comparatively a small thing.

The best part of what you teach is godliness, a
constant belief in God—I said not religion, but
godliness. Many people are religious without
being godly. Many have all the externals of god-
liness, all the outside of piety—such men we call
religious—but they have no thought about God.
They think about their place of worship, their
Sunday, their books, but nothing about God; and
he who does not respect God, pray to God, love
God, is an ungodly man, with all his external re-
ligion, however good that may be. Labor to
teach the child always to have an eye to God—
write on his brow, "Thou, God, seeest me"; stamp
on his books, "Thou, God, seeest me"—beseech
him to recollect that,
"Within the enfolding arms of God
He evermore doth dwell";
that the arms of Jehovah encompass him around,
while his every act and thought is under the eye
of God. No Sunday-school teacher discharges
his duty unless he constantly lays stress upon the
fact that there is a God who notices everything.
Oh! that we were more godly ourselves, that we
talked more of godliness, and that we loved it
better!

The third lesson is—the evil of sin. If the
child does not learn that, he will never learn the
way to heaven. None of us ever knew what a
Saviour Christ was, till we knew what an evil
thing sin was. If the Holy Ghost does not teach
us the exceeding sinfulness of sin, we shall
never know the blessedness of salvation. Let us
ask his grace, then, when we teach, that we may
ourselves be able to lay stress upon the abomi-
nability of sin. "The face of the Lord is against
them that do evil, to cut off the remembrance of
them from the face of the earth." Don't spare
your child; let him know what sin leads to; do
not like some people, be afraid of speaking the
consequences of sin plain and broadly. I have
heard of a father, one of those sons, a very un-
godly young man, was taken off in a very sudden
manner. He did not, as some would do, say to
his family, "We hope your brother has gone to
heaven." No; but, overcoming his natural feel-
ings, he was enabled by divine grace, to assemble
his children, and say, "My sons and daughters,
your brother is dead; I fear he is in hell; you
knew his life and conduct, you saw how he be-
haved: God snatched him away." Then he so-
lemnly warned them of the place to which he be-
lieved, and almost knew he was gone, begging
them to shun it; and there he was the means of
bringing them to serious thought. But had he
acted, as some would have done, with tenderness
of heart, but not with honesty of purpose, and
said he hoped his son had gone to heaven, what
would the others have said? "If he is gone to
heaven, there is no need for us to fear, we may
live as we like." No, no; I hold it is not un-
christian to say of some men that they are gone
to hell, when we see that their lives have been
hellish lives. But it is said, "Can you judge your
fellows creatures?" No, but I can know them by
their fruits; I do not judge them or condemn
them; they judge themselves. I have seen their
sins go before hand to judgment, and I do not
doubt that they shall follow after. "But may
they not be saved at the eleventh hour?" I do not
know that they may. I have heard of one who
was, but I do not know that there ever will be
another, and I cannot tell that there ever will be.
Be honest, then, with your children, and teach
them by the help of God, that the evil shall slay
the wicked.

But you will not have done half enough unless
you teach carefully the fourth point—the absolute
necessity of a change of heart. Oh, may God
enable us to keep this constantly before the minds
of the taught—that there must be a broken spirit,
that good works will be of no avail unless there
be a new nature, that the most arduous duties,
and the most earnest prayers will all be nothing,
unless there be a true and thorough repentance
for sin, and an entire forsaking it through the
mercy of God. Al! be ye sure, whatever ye
leave out, that ye tell them of the three R's, Repentance,
Regeneration, and Redemption. Tell them that
they are Ruined by the fall, and that they are
Redeemed by Christ they never can know it until
they are Regenerated by the Spirit. Keep before
them these things; and then you will have the
pleasing task of telling them,

In the fourth place, the joy and blessedness
of being a Christian. Well, I need not tell you how
to talk about that, for if you know what it is to
be a Christian you will never be short of matter.
Ah! beloved, when we get on this subject—our
mind cares not to speak, for it would try in its
joys, and revel in its bliss. Oh! truly it is said
"Blessed is the man whose iniquity is forgiven,
and whose sin is pardoned." Truly was it said,
"Blessed is he that trusteth in the Lord, and
whose hope the Lord is." Always lay a stress
upon this point, that the righteous are a blessed
people—that God's chosen family, redeemed by
blood and saved by power, are a blessed people
here below, and will be a blessed people above.
Let your children see that you are blessed. If
they know you are in trouble, come with a smil-
ing face, if it be possible, so that they may say,
"Teacher is a blessed man, although he is bowed
down by his troubles." Always seek to be a
joyous face that they may know religion to be a
blessed thing; and let this be one main point of
your teaching, though "Many are the afflictions
of the righteous; but the Lord delivereth him
out of them all. He keepeth all his bones: not
one of them is broken." "The Lord redeemeth
the soul of his servants: and none of them that
trust in him shall be desolate."

Thus I have given you these five lessons; and
now in conclusion, let me solemnly say, with all
the instruction you may give your children, you
are not capable of doing anything in the child's sal-
vation, but that it is God himself who from the first
to the last must effect it all. You are a pen;
God may write with you, but you cannot write
yourself. You are a sword; God may slay with
you, but you cannot slay the child's sin, but you
may slay the child's sin, but you cannot slay it your-
self. Be ye therefore always mindful of this, that
you must be first taught of God yourself, and then
you must ask God to teach, for unless a higher
teacher than you instruct the child, that child
must perish. It is not all your instruction can
save his soul: it is the blessing of God resting on
it.

May God bless your labors! He will do it if
you are instant in prayer, constant in applica-
tion; for never yet did the earnest preacher, or
teacher, labor in vain, and never yet has it been
found that the bread cast upon the waters has
been lost.

Saxon and Norman Periods of English Litera-
ture.
BY PROFESSOR J. DEHLL.
NO. IX.

The Anglo-Norman literature lasted until the
end of the 12th century and the earliest date of
the English metrical romances is the thirteenth.
Until then the only patrons of letters were
those who spoke Norman French. During this
time the common people did not understand
French, and were therefore not participants in
the patronage of poetry. They stood apart and
waited to receive the benefits. The romances
that they may have seen were fragments of old
Saxon songs, or rough attempts to imitate the
foreign models. The most interesting production
of the period is a poem in the Saxon dialect of
the time, which is a translation of "Wace's Brut"
by Layamon, a writer of the banks of the Severn,
which was probably made towards the end of the
12th century. It is pure Saxon and on the whole
does not contain more than 90 or 100 words of
French origin. Layamon wrote it for the com-
mon people, and in the same metre as the origi-
nal.

But the people were gradually rising. Toward
the beginning of the 13th century the Barons
were resisting King John, and obtaining his signature
to Magna Charta, and in the middle of the
same century they again resisted the king and
Simon de Montfort's Parliament assembled. In
this century the people stood on the alert, the
English language began to assert itself, the nation
sought after leaders, and in the midst of these
things appeared the earliest extant specimens of
the English metrical romance.

The most celebrated of the earliest English me-
trical romances are Sir Tristan, the life of Alex-
ander the Great, the geste of King Horn, Bevis
of Hampton, and Grey of Warwick, together with
Havelok the Dane, when the hero of the poem
bears that name which has since become so dear
to Englishmen. Arthur and his Knights of the
Round Table lived again to English ears and
seemed to tell of the ancient greatness of the
country. These have many different degrees of
excellence, but they are all translations or new
versions of those poems which had first been sung
by the Norman minstrels. Yet, with these, Eng-
lish poetry began its splendid career, and from
this beginning the English metrical romance in-
creased and flourished, till in the 14th century,
it took the place of the French altogether. In the
15th it began to decline. In the 16th it died out,
and at last, in the 18th, Scott came, and the world
heard once more the noble music of the old
poetry.

Here we must notice this, that after we have
pursued our early ballad literature to its farthest
limit, and included all the productions that we
can find, even then we must confess that our early
poetry cannot compare with that of other nations.
The Spaniards have the romance of the Cid writ-
ten in the middle of the 12th century. The
French claim all the productions of the minstrels
of Provence and Normandy. The Germans have
the Niebelungen Lied, and with these we have
nothing to offer in comparison. The reason is
evident. At the very time when the English peo-
ple might have produced great works in this re-
spect they were crushed, and oppressed. Had
the conqueror chosen to adopt a milder policy,
had he encouraged the use of the language, or
had it been tolerated in high places, the begin-
nings which were made on the old Saxon days
might have been carried on uninterrupted, and
the progress of the people and their language
might have been illustrated at every stage by
landmarks of song. We might then have had
collections of ballads equal to the poetical relics
of other nations, and perhaps some one great song
might have towered up among them to the pro-
portions of the German Epic.

But what matters it? The growth of England
may have been slow in this respect, but how glo-
rious became the fruit. After these feeble pro-
duces the great singer came, and in Chaucer, Eng-
land finds one who surpasses all that appeared in
Spain, France, or Germany, and yields only to
the mighty poets of Italy. We who can boast of
Chaucer need not sigh after an English Niebelun-
gen.

The monks were the authors of many of the prose
versions of the legends of warriors and saints.
From them too came many of the stories of com-
mon life, those old jests and riddles which still
live in literature. Joseph of Exeter, Ingulphus
Ordericus Vitalis and William of Malmsbury, are
names that stand out conspicuous. But the best
of them all is that glorious old Welshman—Geoffrey
of Monmouth—to whom all the world owes a
debt of gratitude; for his patriotism led him to
make known the legends of his native land, and
so he wrote his history of the ancient Britons.
Then the Norman minstrel first read of Arthur
and his Knights, and at once that splendid assem-
blage came forth, and the poetry of chivalry re-
ceived its crowning grace.

To these monks we owe the chronicles to which
we still must refer for our history. We owe to
them also that famous work of fiction, the Gesta
Romanorum, or, as it is commonly called, the
Gesta, a wonderful production, where the heroes
are classic and the manners mediæval; filled
with anæchronisms and absurdities, and yet so
early poets and dramatists looked to it, and
Shakespeare himself did not disdain to take from
this the plots of his plays.

Thus on looking back we see the intellectual
life of the nation represented by two characters,
the monk and the minstrel—the one representing
the church, the other chivalry. The rest of the
world trades, or fights, or governs; these think
for the people, and the people gain the benefit.

But changes occur. An advancement takes
place in thought which amounts to a revolution.
The church is not enough for the nation; and a
poetry of wider scope is needed. So England goes
on through struggles and troubles, till it reaches a
new period in its intellectual development; two
great original minds appear, and while Wycliffe
becomes the morning star of the Reformation—
Chaucer becomes the father of English poetry.
(To be continued.)

For the Christian Visitor.
A Scripture Panorama,
OR PICTURES OF THE PALACE, THE PRISON, AND
THE PRAYER-MEETING.
Drawn from Acts xii.
BY REV. S. T. RAND,
NO. 3.

The writer of a Tragedy would probably in-
troduce Herod somewhat after the following
fashion: "City of Jerusalem; royal palace;
king's private apartment; king and others." His
crown and sword lying on the mat beside him—
a roll of parchment, with a huge seal affixed.
This is the Imperial commission of Claudius
Cæsar, confirming him in the possessions bestow-
ed on him by Caligula, and making large accessions
thereto.

Something like the following soliloquy might
with great probability be put into his mouth:
"Well! I'm at last a king! thanks to myself,
I've over-reached and baffled every foe;
All opposition trodden to the dust,
And conquered Fortune—even Fate itself.
I've seen such strange vicissitudes!
I have fled from hungry creditors, sought death
in desperation. Hunger's skinny hand,
Neglect, disgrace, contempt and deep remorse
Have nerved this arm to end so vile a life!
Fortune again hath smiled, opened her stores
And showered her favors on me. And now I
reign.

"I'm seated on a throne; I wear a crown;
The name, the honors, the perplexities,
The cares and the drudgery of royal state
Weigh heavily on my soul, and press me down.
I own the royal palaces—the myrramids;
The wretched slaves crouch tremblingly be-
fore me;
"But where's the royal bliss! the happiness!
"That from my earliest days fitted before me?
"Alas! alas! what wretched pay for pains!
"Peace, happiness, rest—all elude my search,
"And royal honors are a galling chain—
"An ugly iron chain, tho' gilded bright—
"Which, as I drag it, daily hinders grows."

The writer of a Tragedy might represent him
as continuing the soliloquy in blank verse, measur-
ing his cadences, and counting his fingers to
see that no line contained too many syllables, and
none too few. But we may suppose him to be
too much in earnest for such childish trifling;
pondering over his difficulties, and planning how
to conquer them; for in the Jews he has a pretty
ugly set of fellows to deal with. Suddenly a
bright thought occurs to him: I'll pacify the
Jews by persecuting the Nazarenes. I'll summon
the Council, and propose to aid in exterminating
the hated sect.

Our next picture of the palace is, therefore, the
Council Chamber, the king presiding at the
Board, the Jewish Sanhedrim assembled, with
the High Priest at their head, centurions, sol-
diers, licitors, and other officials at their posts.
You recognize the several characters by their
costume and badges of office. All countenances
are grave; some of them sad; some animated;
all earnest except the soldiers and others of the
lowest grade. The countenance of the High
Priest betokens unusual emotion. We seem al-
most to hear his words: "Your Majesty would
confer the greatest possible favour upon the na-
tion by the proposed measure—the blessing of
the God of our fathers would rest on you and
your posterity forever. The whole nation will
rise up and call you blessed." Cast your eyes
away to the left of the main portion of the pic-
ture, and you see a man led out to execution;
a little beyond an executioner is holding up a drip-
ping head before a crowd, who are in the act
of shouting vociferously, "Herod has killed James,
the brother of John, with the sword."
Next picture: Council Chamber again, and the
same faces, but all wearing a very different ex-
pression. The king looks pleased. The elders
are casting glances at him and at each other.
Some of them are whispering together, evidently
bearing and telling very agreeable news, while
the High Priest, with an expression of manifest
glee on his countenance, is addressing the king.
There is no difficulty in divining the subject of
his address: "May it please your Majesty, the
measure has already had the most happy effect.
The people are loud in your praises. They are
comparing you to Solomon, Hezekiah and Josiah
the good, the destroyer of idolatry. Blessed be
the God of our fathers for giving us at last a
Prince of the house of Israel to sit upon the throne
of David, worthy of the name." Conspicuous
has fallen upon the ranks of the ungodly.
The wretched Nazarenes are scattered as sheep with-
out a shepherd; but they are all clinging to one
of their ringleaders. He refuses to fly—refuses
even to hide. Nay, he has dared openly to de-
nounce your majesty himself, as well as your
most righteous decrees. God has evidently de-
signed him as an example, for he is bereft of all
prudence and acts like a maniac. He is a bad
man—a bold, impudent fellow, makes pretensions

to necromancy, and deems himself a prophet. He
is called Simon Peter. He is called a blasphemer
of God and the temple and the king. He there-
fore deserves to die. Your guards may arrest him
at any moment without difficulty or danger.

Cast your eyes to the left of the picture, and