

THE CHRISTIAN VISITOR,  
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THE CHRISTIAN VISITOR  
affords an excellent medium for advertising.

GEORGE THOMAS,  
Commission Merchant and Ship Broker,  
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PHOTOGRAPHS!  
SPECIAL NOTICE  
Right on the Corner King and Germain Streets.

M. B. MAISTERS thanks the public for their very liberal patronage in the past, and begs to say that having just thoroughly renovated, enlarged, improved, and furnished and increased his facilities for producing First-Class Work, he is determined to merit a largely increased patronage.

Has now the latest rooms and best skylights in the City, and is enabled, by long experience and practice, to produce his patrons a style of work that is not surpassed anywhere, with perfect confidence.

Notwithstanding the present low prices, he will use only the best Materials, having made ample arrangements to procure them.

A new and up-to-date Ladies' Dressing Room, which is entirely private, has been added for the convenience of his Lady customers.

All kinds of work furnished at short notice.  
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PROVINCIAL EXPOSITION, Oct. 13, 1867  
The first and only prizes for CABINET ORGANS was awarded to A. LAURILLIARD.

READ THE JUDGES' REPORT.  
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FIRST PRIZE.  
Mr. L. also shows a Cabinet Organ in Rosewood Case, Double Reed, with Knee Stop and Automatic Swell, of great power and purity of tone, which is entitled to Honorable Mention.

Also, an Organ in Native Wood, and one in Black Walnut, without Stops.  
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These instruments are equal in every respect to the best American makers, and will be sold at 50 per cent. less than can be imported.

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Prompt and Liberal Settlement of Losses.

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EXPLOSION OF GAS MADE GOOD.

LIFE BONUSES

Hitherto among the Largest ever Declared by any Office.

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To increase further the Proportion of Profits to be Assured.

PROFITS DIVIDED EVERY FIVE YEARS.

To Policies then in existence, Two entire Years.

CAPITAL.

TWO MILLIONS Sterling,  
(TEN MILLIONS DOLLARS),  
And Large Reserve Fund.

ANNUAL INCOME, nearly \$200,000 Sterling.

Deposited at Ottawa in Dominion Securities, \$150,000.

AGENTS FOR NEW BRUNSWICK.

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NORTH BRITISH AND MERCANTILE  
INSURANCE COMPANY,  
OF EDINBURGH AND LONDON.

ESTABLISHED IN 1825.

CAPITAL, £2,000,000 Sterling.  
Invested Funds (1864), £2,900,000 7 10 Stg.  
Annual Revenue, £644,468 10 8 Stg.

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THIS COMPANY insures against loss or damage by Fire—Dwellings, Household Furniture, Farm Property, Stores, Merchandise, Vessels on Fire, 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.

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After a Policy has been five years in existence it shall be held to be indisputable and free from all conditions, even if the assured should remove to an unhealthy climate after that time.

For Rates and other information apply at the Office of the Company, on the corner of Prince and Canterbury streets.  
HENRY JACK,  
March 25, General Agent.

FIRST GOLD MEDAL

AWARDED TO  
MASON & HAMLIN,  
PARIS EXPOSITION 1857.

EDMUND E. KENNY, Pianoforte Maker,  
has the pleasure to inform the public that he has obtained the Agency of the two most celebrated makers in the world, viz. Mason & Hamelin's Cabinet Organs, and Chickering & Sons' Pianofortes.

A Large Stock of the above on hand. Please call and examine, or send for an illustrated Circular. As the whole of the above stock has been personally selected by the Subscriber, and being a Pianoforte maker himself, he can warrant every instrument with confidence.

Pianofortes and Melodeons Tuned and Repaired, taken in Exchange and to Rent.  
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Fund paid up and invested, £2,212,343 5s. 1d. stg.  
Premiums received in Fire Risks, 1864, £748,674 stg.  
Losses paid in Fire Risks, 1864, £23,450  
Premiums in Life Risks, in 1864, £285,248  
Losses paid in Life Risks, in 1864, £143,197

In addition to the above large paid up capital, the Shareholders of the Company are personally responsible for all Policies issued.  
EDWARD ALLISON,  
AGENT FOR NEW BRUNSWICK,  
(Commercial Bank Building),  
No. 1.

AGENCY.

Convent Life.  
BY H. BUNAR, D. D.

This is not heaven!  
And yet they told me that all heaven was here,  
This life the foretaste of a life more dear;  
That all beyond this convent-coll  
Was but a fairer hell;

That all without was tempest, gloom and sin.  
Ah me! it is not so,—  
This is not heaven, I know!

This is not rest!  
And yet they told me that all rest was here;  
Within these walls the medicine and the cheer  
For broken hearts; that all without  
Was trembling, weariness and doubt;

This the sure ark which floats above the wave,  
Strong in life's flood to shelter and to save;  
This the still mountain-lake,  
Which winds can never shake.

Ah me! it is not so,—  
This is not rest, I know!

This is not home!  
And yet they told me that all home was here;  
I took the fresh dew from April's budding flower,  
Cut off my golden hair,  
Forsook the dear and fair,  
And fled, as from a serpent's eyes,  
Home and his holiest charities;

Instead of all this beautiful,  
Took this decaying skull,  
Hour after hour to feed my eye,  
As if foul gaze like this could purify;

Broke the sweet ties that God had given,  
And sought to win His heaven  
By leaving home-work all undone,  
The home-race all unrun,  
The fair home-garden all untilled,  
The home-affections all unfilled;

As if these common rounds of work and love  
Where drags to one whose spirit soared above  
Life's tame and easy circle, and who fain  
Would earn her crown by self-sought toil and pain.

Led captive by a mystic power,  
Dazzled by visions in the moody hour,  
When, sick of earth, and self, and vanity,  
I longed to be alone or die;

Mocked by my own self-brooding heart,  
And piled with every wily art  
That could seduce a young and yearning soul  
To start from some mysterious goal,  
And seek, in cell or savage waste,  
The cure of blighted love and hope misplaced.

Yet, 'tis not the hard bed, nor the lattice small,  
Nor the dull damp of this cold convent-wall;  
'Tis not the frost on these thick prison bars,  
Nor the keen shiver of these wintry stars;  
Nor this coarse raiment, nor this coarse food,  
Nor bloodless lips of withering womanhood;  
'Tis not all these that make me sigh and fret,  
'Tis something deeper yet,—  
The unutterable woe within,  
The dark fierce warfare with this heart of sin,  
The inner bondage, fever, storm, and woe,  
The hopeless conflict with my selfish foe,  
'Gainst whom the grated lattice is no shield,  
To whom this cell is victory's chosen field.

Here is no balm  
For stricken hearts; no calm  
For fevered souls; no cure  
For minds diseased; the impure  
Becomes impurer in this stagnant air;  
My cell becomes my tempter and my snare,  
And vainer dreams than e'er I dreamt before,  
Crowd in at its low door.

And I have glad, my God, from Thee,  
From Thy fled love and liberty;  
And left the road where blessings fall like light,  
For self-made bye-paths shaded o'er with night!  
O lead me back, my God,  
To the forsaken road.  
Life's common best, that there,  
Even in the midst of toil and care,  
I may find Thee,  
And in Thy love be free!

Excellent Thoughts for Young Ministers to Ponder.

BY REV. C. H. SPURGEON.

Preaching in the olden time consisted very much more of exposition than it does now. I suppose that the sermons of the primitive Christians were for the most part expositions of passages of the Old Testament; and when copies of the Gospels and the Epistles of Paul had become accessible to the churches, the chief work of the preacher would be to press home the apostolic teachings by delivering an address, the backbone of which would be a complete passage of Scripture; there would probably be but faint traces of divisions, heads and points, such as we employ in modern discourses, but the teacher would follow the run of the passage which was open before him, commenting as he read. I suppose this to have been the case, because some of the early Christian modes of worship were founded very much upon that of the synagogue. I say some of the modes, since I suppose that as the Lord Jesus left his disciples free from rubrics and liturgies, each church worshipped according to the working of the free Spirit among them, one with the open meeting of the Corinthians, and another with a presiding minister, and a third with a mixture of the two methods. In the synagogue, it was the rule of the Rabbis that never less than twenty-two verses of the law should be read at one time, and the preaching consisted of notes upon a passage of that length. Such a rule would be a mere superstition if we were slavishly bound by it, but I could almost wish that the custom were re-established, for the present plan of preaching from short texts, together with the great neglect of commenting publicly upon the Word, is very unsatisfactory. We cannot expect to deliver much of the teaching of Holy Scripture by picking out verse by verse, and holding these up at random. The process resembles that of showing a house by exhibiting separate bricks. It would be an astounding absurdity if our friends used our private letters in this fashion, and interpreted them by short sentences disconnected and taken away from the context. Such expositors would make us out to say in every letter all we ever thought of, and a great many things besides far enough from our minds; while the real intent of our epistles would probably escape attention. Nowadays, since expository preaching is not so common as it ought to be, there is the more necessity for our commenting during our time of our reading the Scriptures. Since topical preaching, hortatory preaching, experimental preaching, and so on—all exceedingly useful in their way—have almost pushed proper expository preaching out of place, there is the more need that we should, when we read passages of Holy Writ, habitually give running comments upon them.

I support my opinion with this reason: that public reading of the abstruser parts of the Scripture is of exceeding little use to the majority of the people listening. I can recollect hearing in my younger days long passages out of Daniel, which might have been exceedingly instructive to me if I had obtained the remotest conception of what they meant. Take again, parts of the prophecy of Ezekiel, and ask yourselves what profit can arise from their perusal by the illiterate, "unless some man shall guide them?" What more edification can come from a chapter in English which is not understood, than from the same passage in Hebrew or Greek? The same argument which enforces translation demands exposition. If but a few explanatory words are thrown in by a judicious reader, it is wonderful how luminous obscure portions may be made. Two or three sentences will often reveal the drift of a whole chapter; the key of a great difficulty may be presented to the hearer in half-a-score words, and thus the public reading may be made abundantly profitable. I once saw a school of blind children among the charming ruins of York Abbey, and could not help pitying their incapacity to enjoy so much beauty; how willingly would I have opened their eyes! Are ignorant people wandering among the glories of Scripture much less to be pitied? Who will refuse them the light?

Abundant evidence has come before me that brief comments upon Scripture in our ordinary services are most acceptable and instructive to our

children, who they are telling continually, that nothing but an experimental knowledge of Christ can save? But let me notice what we are omitting to teach, while we are teaching these grave errors. I take it for granted that none of our Baptist churches suppose that because children are not born into the church, therefore they are not capable of receiving good impressions, and even of conversion at an early age. This being the fact, can parents and Sabbath school teachers be guiltless, and allow their children to read the truth or error as they may, with every influence to draw them into error. In my experience and observation, I have learned that error springs up spontaneously, while in order to embrace the truth, it must be continually placed before us, and accompanied by the blessing of God. The inference from every day life is let children alone and they go astray, present the truth and accompany with prayer and they embrace it. If we wish to teach the Bible doctrine, do not let us only profess it, but show by our acts and labor that we believe it. But some tell us, let them grow up and judge for themselves. Is this consistent with the duty either of a parent or a Christian teacher? I could refer you to instances in connection with the history of men, who are now useful members of our denomination, which would compel this false notion to hide its head.

I will here relate one circumstance, in connection with the benefit of Baptists securing Baptist books for their S. S., which will go to show what is being neglected and lost by those who go to purchase Union or Pedobaptist works.

In one of the rural districts of this Province, there was a Sunday school organized some few months since. Shortly afterwards there was money raised for a library. The question arose what kind of library shall we get? Some were for purchasing a Union library, because it would come so much cheaper. Others were for purchasing a library from the A. B. P. S. Finally, the conclusion was to send and get a Baptist library. The library soon came, and the first or second Sabbath, there was a person who had never read a Baptist work (save the Bible), took one of these books home from the S. S., and after perusing it resolved to attend Baptist meetings, but when an opportunity offered, and he was about to go, a friend and tutor, objected upon the ground that the Baptists did not preach the truth. Whereupon the young S. S. scholar, stated that he was convinced that the Baptists did teach the truth, and gave as his reason that he had always been taught that baptism came in the place of circumcision, but upon reading the S. S. book he found that Jesus Christ was circumcised, and that when advanced in years he was baptized. Which said he, "teaches me two facts which I believe to be scriptural, viz. baptism did not come in the place of circumcision, neither is infant baptism a doctrine of Scripture."

FINEX RESPICE.

people. I have often heard from working-men and their wives, and from merchants and their families, that my own expositions have been most helpful to them. They testify that when they read the Bible at home in the family the exposition makes it doubly precious to them; and the chapter which they had unprofitably read in course at family prayers, when they peruse it the next time, recollecting what their minister has said upon it, becomes a real delight to them. The mass of our hearers, in London at least, do not, to any appreciable extent, read commentaries or any other books which throw a light upon the Scriptures. They have neither the money nor the time to do so; and if they are to be instructed in the Word of God in things which they cannot find out by mere experience, and are not likely to have explained to them by their associates, they must get that instruction from us, or nowhere else; nor do I see how we are to give them such spiritual assistance except through the regular practice of exposition.

Besides, if you are in the habit of commenting, it will give you an opportunity of saying many things which are not of sufficient importance to become the theme of a whole sermon, and therefore would probably remain unnoticed, to the great loss of the Lord's people and others. It is astounding that a range of truth, doctrinal, practical, and experimental, Holy Scripture brings before us, and equally worthy of admiration is the forcible manner in which that truth is advanced. Hints given in the way in which the word of God offers them are always wise and opportune; as, for instance, the rebukes which the Word administrators might have seemed too severe had they been made by the pastor, unsustained by the Word and unsuggested by it, but arising out of the chapter they cannot be resented. You can both censure sins and encourage virtues by dilating upon the histories which you read in the inspired records, whereas you might never have touched upon them had not the chapter read brought the matter before you. If you want to make full proof of your ministry, and to leave no single point of revelation untouched, your easiest mode will be to comment upon Scripture habitually. Without this, much of the Word will be utterly unknown to many of our people. It is a very sad fact that they do not read so much as they should at home; the ungodly in England scarcely read the Bible at all; and if only that part which we preach upon be expounded to them, how little of the Bible can they ever know! If you will mark your Bible with lines under the texts from which you have spoken, as I have always done with an old copy which I keep in my study, you will discover that in twelve or fourteen years very little of the book has been gone through; a very large proportion of it remains unmarked, like a field unploughed. Try, then, by exposition, to give your people a fair view of the entire compass of revelation; take them as it were to the top of Nebo, and show them the whole land from Dan to Beersheba, and prove to them that everywhere it floweth with milk and honey.

Ere I do I advocate commenting. It is unfeasible in England, though somewhat more usual beyond the Tweed. The practice was hardly followed up anywhere in England a few years ago, and it is very uncommon still. It may be pressed upon you for one other reason, namely, that in order to execute it well, the commenting minister will at first have to study twice as much as the mere preacher, because he will be called upon to prepare both his sermons and his expositions. As a rule, I spend much more time over the exposition than over the discourse. Once start a sermon with a great idea, and from that moment the discourse forms itself without much labor to the preacher, for truth naturally consolidates and crystallizes itself around the main subject like sweet crystals around a string hung up in syrup; but as for the exposition, you must keep to the text, you must face the difficult points, and must search into the mind of the Spirit rather than your own. You will soon reveal your ignorance as an expositor if you do not study; therefore diligent reading will be forced upon you. Anything which compels the preacher to search the grand old Book is of immense service to him. If any are jealous lest the labour should injure their constitutions, let them remember that mental work up to a certain point is most refreshing, and where the Bible is the theme, toil is delight. It is only when mental labor passes beyond the bounds of common sense that the mind becomes enfeebled by it, and this is not usually reached except by injudicious persons, or men engaged on subjects which are uninteresting and disagreeable; but our subject is a recreative one, and to young men like ourselves the vigorous use of our faculties is a most healthy exercise. Classics and mathematics may exhaust us, but not the volume of our Father's grace, the charter of our joys, the treasure of our wealth.

A man, to comment well, should be able to read the Bible in the original. Every minister should aim at a tolerable proficiency both in the Hebrew and the Greek. These two languages will give him a library at a small expense, an inexhaustible thesaurus, a mine of spiritual wealth. Really, the effort of acquiring a language is not so prodigious that brethren of moderate abilities should so frequently shrink from the attempt. A minister ought to attain enough of these tongues to be at least able to make out a passage by the aid of a lexicon, so as to be sure that he is not misrepresenting the Spirit of God in his discourses, but is, as nearly as he can judge, giving forth what the Lord intended to reveal by the language employed. Such knowledge would prevent his fonder doctrines upon expressions in our version when nothing at all analogous is to be found in the inspired original. This has been done by preachers time out of mind, and they have shouted over an inference drawn from a shall or an if gathered out of the translation, with as much assurance of infallibility and sense of importance as if the same language had occurred in the words which the Holy Ghost used. At such times, we have been reminded of the story told by the late beloved Henry Craik, in his book on the Hebrew language. At one time, the Latin Vulgate was so constantly spoken of as the very word of God, that a Roman Catholic theologian thus commented upon Genesis 1: 10—"The gathering together of the waters called the seas." The Latin term for seas is *Maria*. On this ground, the writer asks, "What is the gathering together of waters but the accumulation of all the graces into one place, that is, into the Virgin Mary (*Maria*)! But there is this distinction, that *Maria* (*the sea*) has the (i) short, because that which the seas contain is only of a transitory nature, while the gifts and graces of the blessed Virgin (*Maria*) shall endure forever." Such superlative nonsense may be indulged in if we forget that translations cannot be verbally inspired, and that to the original is the last appeal.

Fail not to be expert in the use of your Concordance. Every day I live I thank God more and more for that poor half crazy Alexander Cruden. Of course you have read his life, which is

prefixed to the Concordance; it exhibits him as a man of diseased mind, once or twice the inmate of a lunatic asylum, but yet, for all that, successfully devoting his energies to producing a work of absolutely priceless value; which never has been improved upon, and probably never will be; a volume which must ever yield the greatest possible assistance to a Christian minister, being as necessary to him as a plane to the carpenter, or a plough to the husbandman. Be sure you buy a genuine unabridged Cruden, and none of the modern substitutes; good as they may be at the price, they are a delusion and a snare to ministers, and should never be tolerated in the mausoleum library. To consider cheapness in purchasing a Concordance is folly. You need only one; have none but the best. At the head of each notable word, Cruden gives up its meaning, and very often all its particular shades of meaning, so that he even helps you in sermonizing. When you have read his headings, by following out the Concordance you will observe connections in which the word occurs, which most advantageously and correctly fix its meaning. Thus will the Word of God be its own key. A good textuarius is a good theologian; be then well skilled in using Cruden.

I make but small account of most reference Bibles; they would be very useful if they were good for anything; but it is extremely easy to bring out a reference Bible which has verbal and apparent references, and nothing more. You will often turn to a reference, and will have to say—"Well, it is a reference, certainly, in a way; for it contains the same word, but it contains no reference in the sense that the one text will explain the other." The useful reference cuts the diamond with a diamond, comparing spiritual things with spiritual; it is a thought-reference, and not a word-reference. If you meet with a really valuable reference Bible, it will be to you what I once heard a countryman call "a reverence Bible," for it will lead you to prize more and more the sacred volume. The best reference Bible is a thoroughly good Concordance. Get the best, keep it always on the table, use it hourly, and you will have found your best companion.

Conclusion in next Number.

Mixing With Men.

In his address to the Graduating Class of the University of Rochester, President Anderson said:—

Having selected a profession, you must also find a career wherein to exercise it. In this search God's good providence may strangely shape your course. But you should always bear in mind that he best interprets the designs of Providence who best studies his own powers and best "discerns the signs of the times." Failing to understand when and where your work is to be done, you may spend great strength in beating the air. If you would do your fellow-men good either in body or soul, you must go where they are. If you would mould and control men, you must mix with them. You may not stand apart from your fellows in isolation or disdain. You must learn to think their thoughts and be stirred with their feelings. Your training here has had constant reference to this necessity. You have not received it in cloistered seclusion in a locality remote from the centres of population and power. You have been educated in a world like that in which you are to live and work. While studying you have been daily jostled in the streets of a city. You have lived and studied and worshipped in a natural human society. You have learned self-control in the face of temptations such as meet other young men. No small part of your discipline for action has been due to such influences. Your knowledge received from books has been supplemented and modified by that obtained from living men. You are thus not unprepared for immediate entrance upon a career among men. And this necessity is imposed upon you. If you would live by the law you must go where great legal contests are waged, where great values are transferred. If you would control trade, you must with scientific foresight search out those predestined highways and emporiums which must of necessity command and accumulate the commerce of the future. If you would do your part in winning men to the Saviour you must like our Lord's apostles seize (according to your capacity) upon the great centres of human life and thought. If you would move the world you must stand upon it.

The Opening of the Suez Canal.

It has now been officially announced that the opening of the Suez Canal will take place on November 17th, and the preparations for celebrating the great event in a becoming manner continue to be made on the grandest scale. The Viceroy of Egypt has himself visited many courts of Europe, and presented to the princes an invitation to honor the opening of the canal with their presence. Recognizing the powerful position which the press has attained in modern society, he has even invited the representatives of the great journals of Europe and America to come to Egypt at his own expense, and thus to give to the whole civilized world the graphic and faithful account of competent eye-witnesses.

The importance of a canal through the narrow neck of land which connects the continents of Asia and Africa, and prevents the passage of vessels from the Red Sea into the Mediterranean, was fully comprehended even in ancient times. In the present century the construction of a canal through this Isthmus was a favorite idea of the first Napoleon. But the difficulty of constructing it appeared to be so great, that long after M. de Lesseps had formed a company for this work and enlisted in its support the liveliest sympathies of the French Government, the English press generally—partly undoubtedly from a feeling of national jealousy—and even so eminent an engineer as Mr. Stephenson, declared the completion of the canal to be impossible. It was many years before this mist of England of the success of the enterprise was shaken by the steady progress of the work. But finally it was shaken. The advance of the canal toward completion was so manifest, and the many difficulties which presented themselves were grappled with so bravely, that during the last two years almost every visitor to the Isthmus expressed the opinion that all technical objections to the work were sure to be removed; and that the only difficulties which remained were of a financial nature. These difficulties, also, were overcome when, in July, 1868, M. de Lesseps effected a loan of 100,000,000 francs, which was regarded as amply sufficient to secure the opening of the canal before the close of the present year. The opening was at first fixed at the 1st of October, but has since been postponed to the 17th of November, when, from the number of official invitations which have been extended and accepted, it may certainly be expected to take place.

The opening of the Suez Canal is an event of much more than ordinary importance in the his-

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

of the international commerce of the world, and it is certainly a most remarkable coincidence that it should take place in the same year when one of the greatest works of a similar character in the New World, the Pacific Railroad, has been opened. Like every important event of this character, it cannot fail to wield a very prominent influence upon the progress of civilization in the country in which the canal is situated. Judications of this have already been seen in the rapid advance which Egypt has made for several years. Its large cities, Cairo and Alexandria, are increasing in population, commerce, and wealth as rapidly as any of the capitals of Europe; and at the terminus of the Suez Canal on the Mediterranean, a town, Port Said, has sprung up since 1859, when the building of the canal began, which already numbers 12,000 inhabitants, and whose port, which is entirely new, was in 1866 entered by 266 steamers. Already Egypt has a Parliament, which holds annual sessions, and the whole administration is now on the point of being remodelled after that of the Christian nations of Europe.

The bearing which such a radical change in the social condition of the Egyptians must have on the religious future of the country is obvious. In proportion as the commercial and literary intercourse with Christian Europe becomes more intimate, Egypt will virtually become a dependency of one or several of the great Christian powers. Even now the Viceroy meditates an entire separation from Turkey, and he cannot think of obtaining this result without securing the moral support of some of the Christian powers. The attitude of the Viceroy with regard to the Christian religion has always been a liberal one, and there is no reason to doubt that it will now become more favorable than ever before.—Methodist.

FARMERS' SONS.—At the last annual meeting of the New York State Agricultural Society, General Patrick made the following remarks in regard to the growing aversion among farmers' sons to farm work:

Only a few of our children are following in our footsteps. The old folks are left alone. With failing health and increasing years many are compelled to sell out the homestead, and live in a village, where it is possible to live alone. Our young men are showing a great aversion to honest toil. Often, if they remain on the farm, they are more interested in fast horses than in training steers. Others engage in trifling, indigent occupations, such as selling maps, books, patent rights, or even clothes pins. They are attracted by gentry ways and habits. At the best they seek commercial adventures, and through this means sudden and great riches. Can they not read their fate by the wrecks of thousands in the city of New York who attempted the same thing? For a bold bodied strong young man to quit the farm and engage in such trifling pursuits as have been named, or to attempt, where thousands fail, in a city occupation, they should be ashamed. Whenever labor in any country is considered dishonorable, the doom of that nation is sealed. Until the idea prevails that labor is honorable, there can be no bright future before us. When we find a country divided into small estates, and each proprietor labors with his own hands, we have a happy people. Under small homesteads grew up those people before whom the world trembled when they buckled on their swords—the ancient Romans. Look at the large plantations of the South, with degraded laborers, and you need not ask the result. Countries are cultivated, not according to their fertility, but according to their liberty. Agriculture is the basis of the happiness of a State, and it is the most honorable, as well as the most ancient of all professions.

Nobody spoke to me.—An intelligent lady, relating her Christian experience to the church, said—"I was deeply convinced of my sinfulness, and went mourning many days. My soul thirsted for the waters of life, and I earnestly wished that some person would address me on the subject of religion; but nobody spoke to me. I sought the society of church members; but they talked of other things, and said nothing to me about my soul. I went to the house of Rev. Mr. H—, in hope that he would converse with me, but he made no allusion to the subject, and I returned home sadly disappointed. I do not relate this to reproach any one, but to suggest that Christians should seek opportunities to speak with the unconverted about their spiritual welfare; and I believe they will find persons whom they may benefit, and who will thank them for their faithful-ness."

A prominent member of the church said:—"This is like my own experience. When I was thirteen years old I felt myself a sinner, and tried to pray in secret, and wished that some Christian would talk with me, and tell me how I might be saved. I might thus have been preserved from the life of sin and folly that I afterwards lived."

Mr. Isaac Ramsdell, of Lubec, Me., while ploughing in his field a few days since, turned up four brass kettles, over one hundred spear points, several instruments for dressing hides, and an axe. The articles were wrapped in dressed seal skin, and around that was birch bark. Tradition says that the place where the articles were found was once an Indian burying ground.

Nearly one thousand men are now employed on the St. Paul and Pacific Railroad, some of whom have been at work on the Union Pacific Road. Cars are already running sixty miles west of St. Paul, and the ties are out for ninety miles further. The track is now going down at the rate of half a mile a day. It is expected that 180 miles of the road will be completed before the snow flies.

A FINE SIMILE.—Early responsibility is almost equivalent to early sobriety. If a standing stick of timber wavers, lay a beam on it, and put a weight on that, and see how stiff the stick becomes. And if young men waver and vacillate, put a responsibility on them, and how it strengthens them. What power it gives them! How it holds all that is bad in them in restraint! How quickly it develops and puts forward all that is good in them!

"By-and-by."—Why not attend to it now! Will you ever find a more convenient season? How often have you made this plea before? "By-and-by" never comes. Yet it is a convenient way of stalling for a moment a troubled conscience. "I know it is important. I know it is worthy of my attention, and I will attend to it by-and-by." To-morrow comes, but "by-and-by" has not yet arrived. Oh, how many golden opportunities have been lost, in anticipation of "by-and-by!" How many chances of gain, how many privileges for improvement, how many opportunities for doing good, have been lost in this dangerous, deceitful gulf! Reader, are you deferring something important till "by-and-by"? That time may never come to you. Now is the only time at your command!

If we stand, Christ must be our foundation; if we would be safe, Christ be our sanctuary.