

New Series, Vol. VII., No. 18. Whole No. 330.

The Music of Labor.

The banging of the hammer,

The whirling of the plane,

The crashing of the busy saw,

The creaking of the crane,

The clattering of the turning lathe,

The grating of the drill,

The whirling of the mill,

The buzzing of the spindle,

The ratting of the loom, The puffing of the engine,

The fen's continual boom,

The driving of the awl-

The clicking of the magic type,

The earnest talk of men,

The toiling of the giant press, The scratching of the pen, The tapping of the yard-stick,

The tinkling of the scales,

The surging of the broom,

The pattering feet of childhood,

The housewife's busy hum,

The teacher's kindly call-

The sounds of active industry-

I love the plonghman's whistle,

The reaper's cheerful song.

The drover's oft repeated shout,

Spurring of his stock along.

As he hies him to the town,

As the ripened fruit comes down,

As they clean the ripened grain,

The husker's joke and catch of glee

The shepherd's gentle call— These sounds of pleasant industry— I love—I love them all.

That gives vigor to the day-time,

'Neath the moonlight on the plain,

The bustle of the market man

The halloo from the tree top

The busy sounds of threshers

The kind voice of the drayman,

O, there's a good in labor,

If we labor but aright,

A sweeter sleep at night :

A good that bringeth pleasure Even to the toiling hours;

As dew revives the flowers.

For duty cheers the spirit,

Then say not that Jehovah

. Gave labor as a doom,

The buzzing of the scholars,

I love-1 love them all.

(When no bright cheek it pales,)

The humming of the cooking stove,

The whistling of the needles,

The clipping of the tailor's shears,

These sounds of honest industry-I love-I love them all.

The ringing of the anvil,

58 Prince William Street, SAINT JOHN, N. B. TERMS :- Cash in Advance.

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AT THEIR OFFICE,

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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. Orders for any style of VENETIAN BLINDS received at the Clock and Picture Frame Establishment of T. H. KEOHAN, 21 Germain street, or at the Manufactory, where patterns can be seen.

KEOHAN, 21 Germain street, or at the Manufactory, Motor patterns can be seen. The Subscribers have always on hand—Doors, SASHES, &c., and which, from their facilities, they can make to or-der with the utmost despatch and upon the most reasona-ble terms. Our personal attention is given to every variety of Car-pentering, House Building and General Jobbing, and mo-perate charges made. April 4. Dooley's Building, Waterloo St.

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qualities and styles made. Ladnes', Misses' and Childrens' Serge, Kid, Goat, Calf, Pebled Calf and Grain, in Balmoral, Congress, Imitation Balmoral, Imitation Button and all the newest styles made. Men's, Boys' and Youths Welling on BOUTS; Balmoral, Chen's, Boys' and Youths Welling on BOUTS; Balmoral, Congress, Oxford Ties and Brogans, suitable for Spring and Summer wear, made of the best English, French and

Domestic manufacture. The above Stock will be sold as low as any other estab-

shment in this City. Wholesale and retail buyers will please call and judge for

themselves in regard to quality and prices. The Goods recommended in this establishment can be relied on—strict orders being given to the salesmen not to misrepresent goods. Terms CASH. April 18. M. FRANCIS & SONS.

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CAPITÁL.

SAINT JOHN, N. B., THURSDAY, MAY 6, 1869.

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

Christian

when it strove after Him, steadily ascended, till trary and unsound as those adopted by the Rhe-Plato rose highest, and found ont all about Him, mish translators, affected the expressions only in all except that one thing which man himself single points.

might never discover. So all the gradual elevation of the modern world from age to age goes on dit on the scholarship of the time. Bedel! and crowned by this sublime endeavour. As man Reynolds, and some others of the revisers, were learns more of Him he rises higher, and the world shall reach its highest stage when it shall best sacred criticism; and that they bestowed their know Him.

Is literature the thought of a nation ? then what place shall Wycliffe occupy in the history of and consequently, other portions fall decidedly English thought { Let him take his place in the behind some of the previous versions. Passages highest rank, for he gave that impetus which are mistranslated, which Tyndale and Coverdale went on into other generations not his own, till, and the Genevan-some or all of them-had ever increasing it has come down to our day, and translated right. still endures.

While Chaucer sings, poetry has other representatives. Gower writes in Latin, French, and English, but owes what fame he has to his English poem. Older than Chaucer, he is his friend, and boasts that he is his teacher also. His poem is the Confessio Amantis, which describes a lover's confession to a priest of Venus, a mixture of duliness and pedantry, relieved by frequent passages of true poetry. The priest keeps up his examination till the lover is too old to profit by the absolution. Beside Chaucer, Gower is feeble and dull.

But before the new rhymed, poetry is forever fixed, the old alliterative metre makes itself heard

once more, for the last time, in the "Vision of Piers' Ploughman." It is a song for the people, the version was made. To erect this into a standand a satire on the vices of the age, written by a ard for missionary versions, appears almost sacrilegious. There can can be no true standard for priest, against false priests, against hypocrisy, cunning and wickedness. The words with their translations of Sacred Scripture, except the inspired originals. None but Papists should be altriple alliterative fall rudely but vigorously like the strokes of the hammer of Thor. The sound lowed the bad pre-eminence in wrong doing, to is like the death shout of one of those grim old set up the work of a man as superior to the work sca kings who keep up their soul to the last, and of God, and to exalt the word of the creature die with a shout of Jefiance on their lips. It is above that of the Creator.

But if we make the sacred originals the standinstinct with the spirit of the hardy Icelanders, ard for our missionary translations, the question and the fierce Norwegian, and that metre once dear to the Skald, who sang in this the stormy then is unavoidable. Shall we give the heathen themes of his wild Sagas, could not die better than while sounding forth the stern satire of Piers' selves f Or, to put it in another form : shall we consent to use and hand down to our children a Ploughman.

While English poetry is rising the Scottish book as the word of God, which we know, from rises also. Scotland too has had its history; a the circumstances under which it was made, conhistory full of glorious deeds, which stir men's tains numerous and acknowledged errors !" hearts, for they refer to the gallant defence of a If the translators of King James had all been country and the exploits of heroes. What better eminent for scholarship; if the rules which he theme could there be than the war against the imposed upon them had not restricted them in their work ; if they had not had those over them English ? who were determined to make it subserve the So old John Barbour comes and writes his Bruce, and Scottish national poetry begins. He is a patriot, ardent yet not bigoted. He is genesectarian purposes of the church of England ; if the translators themselves had all been actuated rous to the enemy and readily acknowledges their by the purest motives ; they could not possibly virtues and valor; and in his verses there is a bave done the work needed in three years, the time

certain fire and impetuousity which have redeem-ed them from oblivion. In the next century comes another of a differ-ent order—the minstrel who goes by the name of taken sufficient time to do the work well, they



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

THE OFFICE OF THE

London.

The metropolis of London is composed of numerous detached and different parts, like a dissecting map. Two cities, four counties, several boroughs, and over thirty parishes, townships and villages are comprised within its boundaries. There is not one of these places to which you can take a stranger and say, "This is London." The metropolis is a country in itself, and there is just as much difference between the various parts of it, their architecture, inhabitants, government and customs, as there is betweeen Liverpool, Manchester, Canterbury and Brighton. Many Americans suppose that the streets of London are dull and gloomy. Set down one of these Americans in Belgravia, and, after a glance at the tall, splendid, Mansard roofed houses, wide streets and frequent squares, he would declare, "This is not London; it is Paris." Transport him to St. John's Wood, and show him circuitous miles of beautiful villas, all embowered in trees and flowers, and he would exclaim, "This is not London; it is some lovely country town, like an English New Haven." Dive with him iuto the tangled lanes, courts and alleys of the city, and he will observe, "This is not London; it is the old quarter of Vienna." Ride with him through Tyburma, and, mistaking the stucco for brown stone, he will remark, "Ah! New York, above Madison Square." Only when you bring him to a narrow, long street edged with low houses of dark brick, and ending with a curtain of fog, will the London of his imagination be reached at last.-English Photographs by an American.

Hasting to be Rich.

We have already made reference to the timely pamphlet of Mr. Lewis Tappan, entitled, "Is it Right to be Rich ?" The extract below ought to commend itself:

My own observation in mercantile life, of more han half a century, has convinced me :

1. That eagerness to amass property usually robs a man and his family of much rational enjoyment; tempts to doubtful and disreputable acts; enslaves a man to business and corroding care; injures his disposition and temper; makes him selfish unsocial, mean, tyrannical, a bad neighbor and but a nominal Christian.

2. That it destroys that calmness of mind and that sound judgment which are requisite to success in business; that it tempts men to take hazardous risks which often involve themselves and others in perplexity and ruin; that it leads to suretyships, which produce inquietude and often result in bankruptey.

3. That it leads to neglect of domestic, social, and neighborly obligations; neglect of children, neglect of prayer and the Scriptures, and neglect of one's health of body and soul 3. That men of this description are seldom, if ever, spiritual Christians, however talkative they may be on the subject of religion, or however lavish they may be in occasional charities; and, on the other hand. 5. Men of moderate views, as it respects business, and diligent withal; men of caution, industry, economy, contentment; men who are faithful in all the relations of life, as husbands, fathers, and church members : men who seek first and habitnally the kingdom of heaven, and give freely and cheerfully to good objects, as the Lord prospers them, in obedience to His commands and in faith in His promises, are the men who have "the promise of the life that now is and of that which is to come."

This extraordinary man settled in Orange county, Virginia, about the year 1778, and resided there "Portions of the work reflect the highest cre-

until 1792. During this period the question of the adoption of the Federal Constitution came up for decision. Mr. Madison, who had been one of the most prominent members of the Federal Convention, and had so ably advocated the adoption of the Constitution, was then living about four miles from Orange Court-house. He was using his pen in preparing the splendid papers which now adorn the Federalist, and he was addressing the people from time to time viva voce in favor of the Constitution.

Dizitor.

It is said that Leland was once preaching to a congregation in a country church in which there was a stove. The weather was cold, and the primitive countrymen annoyed the preacher very much by going to the stove to warm their feet. After bearing the nuisance for some time, Leland paused in the discourse, and said, "Let me tell on all a secret. The next man that leaves his seat, and goes to the stove, you may know he has a hole in his sock." The nuisance was abated. Soon after Mr. Leland settled in Orange, some neighbor saw him one day busily engaged in digging a large hole in the ground. "What are you at, Mr. Leland ?" said the neighbor. "I am digging out a place to baptize people in," said Le-land. "But there are no Baptists about here," said the neighbor. "No," said Leland, "but there will be before long. I mean to baptize a good many people about here after awhile." And sure enough he did ; for the Lord blessed his labors, and many souls were converted in the neighborhood.

) Old Series, Vol. XXII., No. 18.

Anecdotes of John Leland.

Once when he was preaching in a place where the Baptists were almost unknown, his friends were expecting him to preach a decidedly Baptistic sermon. He read the 8th chapter of Acts, and his friends were then confirmed in their belief. When he came to the account of the Eunuch's baptism, he read, with perfect gravity, as a better translation of the Bible than we use our- [follows ; "And he commanded the chariot to stand still; and they walked both together down the long aisle of the church, both Philip and the Eunuch, till they came to the font; and Philip put his hand into the font, and took up a little water, and sprinkled it on the Eunuch's head, and baptized him; and he went on his way rejoicing.

> The people stand in mute amazement. Just at this point the preacher said, "Stop, Leland! You didn't read that right;" and then he read the account as it stands in the 8th of Acts. This was all he had to say about Baptist doctrine.

In colonial times, Leland was over benighted in a strange part of the country, and asked leave to stay all night at a house on the road. He was hospitably entertained; for the good people of the house belonged to the Established Church of

undoubtedly masters of all that was known of utmost pains on the work, there can be no question. But all the translators were not scholars :

"As a whole, moreover, the work could not but exhibit the retrogessive tendency of that rigid conservatism which had made adherence to a defective version the fundamental rule of the revisions, and deviated from it the exception, only to be allowed in cases of necessity. Under this pres-sure, much would be left untouched which an un-shackled translator, aiming only to present the most perfect reflection of the divine original, would have changed for the better, and the changes that were ventured on would often be

made with a timid hand. Its imperfection is, however, to be ascribed in part to the King's haste, which would not allow sufficient time for the ripening of the work." We have seen the circumstances under which

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JAMES J. KAYE, Savings Bank Building. St. John, N. B., April 2, 1869.

> PHOTOGRAPHS ! SPECIAL NOTICE.

Right on the Corner King and Germain Streets. M. R. MARSTERS thanks the public for their very libe-eral patronage in the past, and begs to say that having just thoroughly Renovated, Enlarged and Improved his Establishment and increased his facilities for producing First-Class Work, he is determined to merit a largely creased patronage. He has now the finest rooms and best skylights in the

City, and is enabled, by long experience and practice, to promise 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

A newly fitted up Ladies' Dressing Room, which is en-tirely private, has been added for the convenience of his Lady customers. All kinds of work furnished at short notice.

All kinds of work turnished at short holice. Miniature, Magascopic and Stereoscopic in Photograph, Ambrotype or Oil. N. B. – Having in possession the Negatives of his prede-cessor, Mr. J. N. Durland, copies can be furnished. Remember, right on the Corner King and Germain Sts May 80. J. D. MARSTERS.

FIRST PRIZE CABINET ORGANS !

PROVINCIAL EXPOSITION, Oct. 13, 1867 The first and only prizes for CABINET ORGANS WAS awarded to A. LAURILLIARD. READ THE JUDGES REPORT: MR. LAURILLIARD exhibits a flue toned large Cabinet Organ, with two banks of Keys, Eight Stops,

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 Wal-aut, without Stops, FIRST PRIZE.

These Instruments are equal in every respect to the best merican makers, and will be sold at 20 per cent. less than American marced, can be imported, Every Instrument fully warranted. An inspection re-spectfully solicited. PIANO WAREROOM—Sheffield House, No. 5, Market PIANO WAREROOM—Sheffield House, No. 5, Market Samare, (Oct 17.) A. LAURILLIARD.

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that time. For Rates and other information apply at the Office of the Company, on the corner of Princess and Canterbury streets. March 26. HENRY JACK. General Agent.

FIRST GOLD MEDAL

MASON& HAMLIN. PARIS EXPOSITION 1857

COMUND E. KENNAY, Pianoforte Maker. begs respectfully to inform the public that he has ob-imed the Agency of the two most celebrated makers in a world, viz., MASON & HANLIN'S CABINET ORGANS, and

(Established 21 years.) No. 120 Germain St.

No !--'tis the richest mercy From the cradle to the tomb; Then let us still be doing What'er we find to do With cheerful, hopeful spirit, And free hand, strong and true.

For the Christian Visitor. The Rise of English Literature. BY PROFESSOR J. DEMILL.

No. 6. The career of Wycliffe is the noblest in thi age. This is the true blessedness of man, possible on this earth, to search after truth for its own sake, and to feel that in comparison with this, honor and wealth, and all other things are

nothing. There are some things which gold cannot buy -and highest of these that thus stand apart is that elevation of soul that aims after the truth of God, and thinks all other things mean and paltry. And the best kind of life for man or woman is to do something that benefits others in mind or body, whether by speaking or by acting, be it known or unknown, whether recognized by ad-miring plaudits or held close in the secret memories of the heart as a thing for solemn and holy joy. Of all things for which a man-may thank God this is the highest, the blessedness of know-

ing that he has not lived in vain. It is a life that approximates the divine, leads up to the stars, and confers a double immortality ; one in the glories of Heaven, and the other in the remembrances of men.

There is an exaltation of soul which arises, when the heart is set on truth, that baffles persecation. For persecution is often only in appearauce. Those who hunger and thirst after right-cousness are called blessed, but those who are persecuted for righteousness' sake are none the less blessed. If one can't do much for truth it is no bad substitute to be able to suffer much. The man who can both do and suffer is doubly blessed. What need has he of our pity ? Pity ! say rather envy. The triumph of the soul is of itself an anodyne, which enables the martyr to rise serenely above the flames at the stake. It is not so hard for some to die for truth, as we comfortable 19th century people may imagine. I count it not only the most glorious, but also the happiest part of Wycliffe's life when he stood on trial before his enemies at the Convocation in St. Paul's. Great martyrs when they die need not our tears. There is a profound meaning in the old legend which makes a dove, the emblem of peace, soar up, out from amid the flames of Polycarp. There is an enthusiastic love for truth which is as wine to the soul, and intoxicates it, so that when men die martyrs, they often pass from this life in a kind of rapture.

Wycliffe escaped the stake, but passed near enough to carry away the smell of the fagot. He owed his safety to the protection of John of Gaunt-time honored Lancaster-that great wise seal, who in his large liberality, and generous friendship, could protect those men whose genius he recognized and admired-the poet and the professor ; and so his name has come down to us, linked inseparably with those of his two friends, Chaucer and Wychiffe. Could be have wished for more glory than this ? Shakspeare himself could add nothing to the grandeur of that name. Chaucer and Wycliffe. These are the two men that stand forth in this age, and call upon English hought, and bid it arise !

KEEP A LIST .- Keep a list of your friends into his room, remarked familiarly, " Well, I am and let God be first in the list, however long it sorry to see you lying here on your back." the infinite harmonies of its voice, the charm of its sunlight, and the lavish wealth of nature, the "Do you not know what God puts us on our may be. Pianofortes and Melodeons Tuned and Repaired Keep a list of the gifts you get ; and let Christ ' who is the unspeakable gift, be first. backs for ?" said Dr. P., smiling. life that lives around him, and the manifold character of man, to these he turns lovingly, and sings of these in strains that are prolonged down in the Puritans were made to bear involuntary witness to the divine institutions of the State Church no less than the most zealous of her road. The transition which altrinks away from too most the bear involuntary witness to the divine institutions of the State Church no less than the most zealous of her road. The transition which altrinks away from the observances, which make it manifest, and the head. Church no less than the most zealous of her road. The transition which altrinks to any post of love, which make it manifest, and the head. When a searce of its and the before its a purer world, to lead it up into high places and point to the skies, and thus bring man into the presence of something greater than nature or hum manify, and make him fed that mighty stimular it at comes to all thought from the presence of the highest progress of the mind in all ages, the reception of some new idea of God. So ancient philosophy and particular trains the served of God. So ancient philosophy and the uses the the post of the site of God. So ancient philosophy and the training motor to the some has a difference to the difference of the site of God. So ancient philosophy and the trains trains the served it the the of God. So ancient philosophy and the trains the train inportant respects, on principles ararbit. life that lives around him, and the manifold cha-" No," was the answer. "In order that we may look upward." If Sunday had not been observed as a day of LIVERPOOL AND LONDON AND GLOBE rest during the last three centuries. I have not the smallest doubt that we should have been at FIRE AND LIFE INSURANCE COMPANY ! this moment a poorer and less civilized people than we are.-Lord Macaulay. Fund paid up and invested, ... £3,212,843 5s. 1d. stg. eived in Fire Risks, 1864, £743,674 stg. Dr. Judson baptized the first Burman convert Losses paid in Fire Bisks, 1864, Premiums in Life Bisks, in 1864, 285,248 Losses paid in Life Bisks, in 1864, 143,197 The addition to the above large paid up capital, the Shr iders of the Company are personally responsible for iders of the Company are personally responsible for olicies issued. EDWARDALLISON, Keep a list of your enemies ; and put down the 1819, and since that time more than 40,000 con-"old man" and the "serpent" first, and pray for verts have been baptized-Burmans, Karens and Shans-making an average of about two every Keep a list of your sins; and let the sin of un-belief be set down as the first and the worst of all.-Sel. day. Of these 20,000 are now living, and but a very small portion of the Karen population has been even visited or their territory explored. AGENT FOR NEW BI top T.

Blind Harry-blind from his birth, yet filling his mind with dazzling visions of his country's glory. As Barbour sings of Bruce, so Blind Harry sings of Wallace. He is a patriot of the uncompromising order, who thinks his own countrymen the only true heroes in all the world, and is convinced that the first and holiest duty of every Scot is to hate the Englishman. Blind Harry writes rude verses not pleasing to modern ears, yet they are loved by the people, they fire the Scottish heart, and afterwards excite the enthusiasm, and kindle the soul of a kindred but far greater genius, in that humble farm house in Ayrhire, which saw the youth of Robert Burns.

For the Christian Visitor.

Revision of the English Scriptures.

NO. 4. AMERICAN BIBLE UNION, No. 32 Great Jones Street, New York.

In her Popular History of English Bible Translation, Mrs. Conant, when inquiring into the principles to be observed by King James's translators, in the execution of their work, says: "The first, third, and fourth of the King's rules for the translators, furnish the answer on this which he was himself the first to exhibit, and inpoint. The ordinary Bible read in the Church, commonly called the Bishop's Bible, is to be followed, and as little altered as the original will although we may not be able to build tabernacles, permit. The principle adopted in that version and abide on the mountain, it is grand to dwell in regard to ecclesiastical words, as *church* for *congregation*, is to be still binding. Words with divers significations are to be translated accord-with souls habitually cleaving to the dust, it does ing to the use of the Fathers, if agreeable to the us good, it quickens and ennobles, to attempt propriety of the place and the analogy of faith. however feebly, to climb; although we must stop In other words, the appearance of change, which far short of the summit, the horizon is widened might throw discredit on the anthority of the the powers are enhanced, and life is redeemed Church, is to be cautiously avoided ; the ecclesi- from its tameness by the shortest ascent * * astical terms which subserve the present consti- Very wonderful is the balance of excellence in the tutions of the Church are to be retained, and not Saviour's character. In His sole instance do we translated ; the translation of doubtful words is perceive each single virtue in its full developto be decided by the doctrines of the Church.

"If these rules have any other meaning, it must in harmonions and mutually relieving brightness, be shown on other testimony than that of the so as to perform the perfection of beauty, a fullversion itself. That they contained the pith and marrow of James's design, is seen also in that committee of the "most ancient and grave di-God

"The same object is manifest also in the suc ceeding measure. The next step in the original plan, was to subject it to the examination of the bishops; and this seems to have been substan-tially followed, in the third revision by a select committee consisting of six translators and the same number of Church dignitaries not concerned in the translation. To this succeeded a fourth, by two high-churchmen; and finally it passed into the hands of Bancroft, then Archbishop of Can-

could not, by any human possibility, have made in 1608 a version which would not need correction and improvement at the present time. No skill in scholarship could have supplied the wants of the necessary manuscripts. No profundity of learning could have anticipated the changes which have taken place in the meaning of words in two centuries and a half. No arts of composition could have availed to provide for such changes, had they been anticipated.

WM. H. WYCKOFF, Corresponding Sec.

Christ's Walk.

To walk one hour as Christ walked is more than has yet been given to the most ardent affectionate discipleship ; but to the mere existence of such a pattern, it is unspeakable how much we owe. In conjunction with those other influences of which He is the Alpha and Omega, the ex-ample of Jesus is making Him, every day men's Saviour. Read in the gospels, repeated in ser-mons, faintly reflected in Christians, that matchless life is every day humanizing, stimulating, respiring with hope those lovers of their race who would otherwise despair of mankind. And even

ment. Yet no one virtue in excess, but the whole orbed Sun of Righteonsness.

There He stands, and will ever stand, history's greatest miracle and the world's greatest hope. a bleak, since Jesus has been here; nor the grave again so dark since Jesus has been there ; just as

we feel that goodness has new charms since He showed us what it is, and that heaven has most nearness since He said, "I go to my Father," and Lo, I am with you always."-Dr. James Ha-ATTENTIVENESS .- How much more we might

the hands of Bancroft, then Archbishop of Can-terbury—a man without scholarship, without scruples, and with no power above him but the King, whose objects in this undertaking precisely coincided with his own. But though he gave account to no man of his proceedings in this mat-ter, yet the whole body of the translators stood before the public as indorsers of all he might do, and the Bancross made to hear involuntary of these, repelled and overpowered. But there During Payson's last illness, a friend coming CHICKEANS & Son's PIANOFORTES. A Large Stock of the above on hand. Please call and xamine, or send for an illustrated Circular. As the whole if the above steck has been personally selected by the indescriber, and being a Piacoforte maker binself, he can Each has a different vocation. Chaucer is con-tent with the earth. The beauty of its verdure,

England, and knew nothing of any ministers except those of "the church," and hence took it for granted that Mr. Leland was an Episcopal clergyman. The gentleman and lady of the house were inclined to boast of their uncommon familiarity with the contents of the Bible. During the evening, the lady said, "Mr. Leland, I'm so glad you have come; for we have a child that has not yet been baptized. Won't you baptize him to-morrow morning ?" "Certainly," said Leland, "if the proper arrangements can be made." The gentleman of the house then said. "Mr. Leland, will you not preach for us to morrow? We can soon notify the neighbors, and get a congregation here." "Oh, yes," said Le-land. The next morning the people assembled, and Leland preached. After the sermon, a bowl of water was brought. Leland handed the Bible to the gentleman of the house, and said, " Please turn to the passage which enjoins this ordinance of baptizing infants. I always read the authority when I baptize." The gentleman took the book and searched for some time; and finally returned the book, saying, "I don't see the passage, Mr. Leland, but my wife is more familiar with the Bible than I am. Maybe she can turn to it." "Very well," said Leland, "let her find it, while I get ready for the ordinance." The lady searched for some time; but at last said, " Mr. Leland, I don't see that passage. You had better turn to it yourself." "Why, madam," said Leland, "I have been looking for it for forty years, and have not found it yet. I suppose we may as well give up this business." So he went his way, leaving his majesty's loyal subjects still looking for the text. We wonder if they have found it.

The Cobbler's Prayer.

1 believe I never heard a more effective praying man than the cobbler. He hadn't the grammar, hadn't the style, nor the many words ; but every sentence from the start was a blow in the right place, and drove in the nail. And people loved to hear him pray. And it made the tear start in to me personally, and shortly afterward left the my eye when he prayed-and he moved the assembly by his fervent prayer. Notwithstanding his want of advantages in other matters, he could still ask, though with mighty spirit, for his desires, and could carry the people with him. And why was it ? Because he prayed like the him in better language than I can now command, publican, straight at the point, without any unnecessary preliminaries or painstaking to get I can remember no sermon that made so deep an around it. He said just what he intended, and then passed on and said scmething clse. He asked for those things which his own soal needed and spoke likewise for other souls.

He prayed fervently and pointedly, and with his whole heart opened. He didn't make any speech, nor cover all the praying ground, nor yet solidity and *celat* to an ecclesiastical system, which the majority of the English nation at that very time deemed at variance with the Word of earth's atmosphere which was not there before; cold as a rock.) But he just prayed, and you and we all feel that earth will never again be so felt that he was praying, and you were praying felt that he was praying, and you were praying with him, for he was in earnest, and asked as if he wanted an answer, just as your child asks when he wants anything very much. Aud then, Lest of all, when he got through praying, he didn't go off into exhortation, but stopped. That is half of the power of prayer, to stop when you get

> There is always an unseen power in such prayers. They prevail with God. Would that more of them were offered in all our churches.

PERSONAL LABOR. - Dr. Wayland says : " After leaving college 1 entered upon the study of medicine. I was sitting alone one day in the office of the physician with whom I studied, when a plain man, evidently from the country, entered to procure some medical advice. After we had sat some time in silence or in conversation upon indifferent subjects, without any introduction, he turned to me and asken:

'What is the difference between hope and expectation ?

'I was taken by surprise, and gave him such an answer as occurred to me, he said :

'We may hope for a thing when we have no definite ground on which our hope rests and while we are making no effort to secure it, as we hope for fair weather or rain. When we expect a thing, we at least believe that we have some solid ground on which our expectation rests, and we, of course, make efforts necessary to secure it. I suppose every man hopes to be saved at last, whatever may be his life, or how much he may neglect the great salvation. A man, however, never expects to enter heaven unless he has some solid reason on which his expectations may be realized."

He then made a brief application of the subject office. I have never seen him since-I never knew his name : but I never think of him without gratitude and love. If ever I shall be so happy as to enter the gates of the New Jerusalem, I know that I shall meet him there, and shall thank for his Christian care for a thoughtless stranger. impression on my mind as this brief conversation

YOUNG LADIES' SUNDAY DRESSES .- Very estimable, and, we trust, very religious young women. sometimes enter the house of God in a costume which makes the acts of devotion in the service seem almost opurlesque. When a brisk little creature comes into a pew with her hair frizzled till it stands on end in a most startling manner. rattling strings of beads and bits of tinsel, she may look exceedingly pretty and piquante; and if she came there for a game of croquet or a tableau party, would be all in very good taste ; but as she comes to confess that she is a miserable sinner, that she has done the things she ought not to have done, and left undone the things she ought to have done-as she takes upon her lips most solemn and tremendous words, whose meaning runs far beyond life into a sublime eternitythere is a discrepancy which would be ludicrous if it were not melancholy .- Mrs. Harriet Beecher Stone.

vines" appointed for the express object of secur-ing conformity to the King's wishes in these par-is continually making progress, and daily working ticulars. It is noticeable, moreover, that the prizes miracles. His enemies themselves being witheld out to the translators as a stimulus to their nesses, he has left in our dark dwelling a light, industry and ambition, were high positions in the which had never hitherto been seen on sea or Church, and, of course, not to be secured without shore, a light which is as distant from the tapers subscription to its doctrines and discipline. Thus of philosophy as it is brighter than the orbs of subscription to its doctrines and discipline. Thus the accuracy of the version was to be made sub-ordinate to considerations of expediency; and the scholarship concentrated on it was but to give new