AT THEIR OFFICE, Corner of Prince William and Church Streets, SAINT JOHN, N. B.

TERMS :- Cash in Advance. One Copy, for one year,\$2 00 Fifty Copies to one Address,......\$1 50 Advertisements inserted at the usual rates.

THE CHRISTIAN VISITOR, affords an excellent medium for advertising.

CARRIAGE SPRINGS.

MADE TO ORDER!!

C. G. BERRYMAN takes this method of informing his customers throughout the Province that he is now prepared to furnish them with

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OF ANY SIZE OR STYLE, Wholesale and Retail, at Short Notice!!!

These Springs are made under his own superintendence by superior workmen, stamped with his own name, and made of best quality English Spring Steel, so that purchasers may rely upon getting a good article.

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He would also call the attention of Carriage Makers to his Stock of

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which is the best in the City, comprising-Long and Short BED AXLES, 1 to 2 inch;

Long and Short BED AXLES, 1 to 2 inch;
Carriage BANDS, in Japan, Brass, and Silver, with open,
closed, and screw Fronts;
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Waggon Pipes and Cart Boxes; Round and Steeple-head
RIVETS; Hickory and Oak SPOKES, 1 to 2 inch;
Elm HUBS; Bent RIMS, 1½ to 2 inch; Bent SHAFTS;
Seat Poppets; Brass and Silver Shatt Tips; Dash Centers;
Enamelled Muslin, Duck; and Drill: Patent Moleskin:

Enamelied Musliu, Duck; and Drill; Patent Moleskin; Oil Top-Leather, Patent Dasher Leather, &c., &c. A Complete Assortment of Small Trimmings, Such as Tufting Buttons and Nails; Lining Nails; Pasting and Seaming Lace, Silver and Japanned Knoss, Whip Sockets, Apron Hooks and Rings, Footman Holders, Coach Door Handles and Locks, &c.

A Complete Assortment of Malleable Castings.

OIL CLOTH, GRASS MATS, TIRE BENDERS, Coach-makers' VICES, assorted sizes; TOOLS, OF BEST STAMPS.

These Goods have been laid in to advantage, and can be sold at unusually low prices. BARLOW'S CORNER, No. 5 KING STREET.

C. C. BERRYMAN.

St. John, Oct. 20, 1864.

COMMERCIAL SCHOOL.

Charlotte Street, a few doors South St. John Hotel. SAMUEL D. MILLER, Principal.

THIS Establishment has been kemoved to Charlotte Street, a few doors South of the St. John Hotel. The School at present consists of Male and Female Depart. ments, and comprises Classes in almost every department of a thorough Classical, Mathematical, and Commercial The Furniture and Apparatus are all of the most impro-

ved modern style; the School Rooms and premises are inferior to none in the Uity; the system is Catechetical and Explanatory. Call and see.

MRS. HUNT'S School for Young Ladies.

THE Course of Education in this Seminary comprises all the branches necessary for a thorough and accom-plished Education. In the several departments the most competent Teachers are employed.

Board and Instruction in English and French, \$200 per

Daily Pupils, under ten years, \$6 per term. over ten years, \$8 per term.

Extra Branches, Drawing, Painting, and Music, usual

Prices.
Payment, in all cases, in advance.

GEORGE THOMAS.

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

THE PHŒNIX FIRE OFFICE, LONDON ESTABLISHED IN 1782.

CAPITAL, - - - 25,000,000 Insurance effected at the lowest rates. Agent for New Brunswick.

St. John, N. B., 12th Feb., 1863.-wvi CITY OF GLASGOW LIFE ASSURANCE COMPANY OF GLASGOW Incorporated by Act of Purliament. Governor-The Right Honorable the Earl of Glasgow.

Subscribed Capital £600,000 Accumulated Fund 480,000 Existing Assurances. 2,700,000
WALTER BUCHANAN, of Shandon, Esq., M. P., Chairman.
W. F. BIRKMYRE, Esq., Manager and Actuary. VARIOUS MODES OF ASSURING.

Endowment Assurances. Partnership Assurances. Short Term Assurances.

THE "City of Glasgow Life Assurance Company" was established in 1838, by special Act of Parliament. It has now been conducted with much success for 25 years, which is attributable not only to the perfect security which

Half Premium System, without debt or interest.

wise to the Company's extensive and influential connexions and to the liberainy of its dealings.

The Premiums are equitably graduated. The Profits are distributed with a due regard to the claims of all classes of Policy-holders and the last declaration of Bonus was made 20th January, 1864, which is the close of the Company's financial year, when a Bonus at the rate of one and a half per cent on the sums assured was declared for the past year. In place of the surplus being annually divided, the profits will in fu-ture be ascertained and allocated quiaquennially. Po-hoies participate from the date of their issue, but the Bo-

tence. Rates of Assurance and all other information may be learned from the Agent, WILLIAM MACKAY, july 18.—wpv ly Custom House Building. THE ROYAL INSURANCE COMPANY, 92 Ings. Liverpool.

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

Chairman in Liverpool.—Charles Turner, Esq.

The Royal Insurance Company is one of the largest

Offices in the kingdom.

At the Annual Meeting held in August 1859, the following highly satisfactory results were shown:

FIRE DEPARTMENT.

nuses do not vest until they have been five years in exis-

moiety of its advance.

LIFE DEPARTMENT.

The amount of new Life Premums received this year is by far the largest received in any similar period since the commencement of the business, and must far exceed the average of amount received by the most successful offices in the kingdom. The number of policies issued in the year was 832, the sum assured £387,752 6s. 8d., and the premium £12,854 6s. 4d. These figures show a very rapid extension of business during the last ten years. Thus:

Years. No. of Policies. Sams Assured. New Premiums, 1848. 165. Sums Assured.

#46,764 17 0 £1,380 9 1
95,650 9 11 2,627 4 7
181,504 19 6 5,825 5 10
161,848 13 4 4,694 16 0

1858 ... 708 297,560 16 8 8,850 8 11 1858 ... 882 887,752 6 8 12,354 8 4

The remarkable increase in the business of the last four years is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent. per annum on the rooms are red.

PERCY M. DOVE, Manager and Actuary.

JOHN M. JOHNSTON, Secretary to the London Board.

All descriptions of property taken at fair rates, and Fire sees pard promptly on reasonable proof of loss—without feernce to the head Establishment.

JAMES J. KAYE, Agent for New Brunswick

There is no need of the works of God to give instruction to its inhabitants, "for the glory of God's Struction to its inhabitants, "for the glory of God's Son, is their glorious light.

The spacious earth and spreading flood Procedum the wise and powerful dod;

Giristian Vizitor.

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

New Series, Vol. II., No. 43.

THE LAMB-THE LIGHT.

A SERMON DELIVERED ON SUNDAY MORNING, JULY 81, 1864, BY REV. C. H. SPURGEON.

Continued "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. xxi. 23.

II. And now we will turn our thoughts another way from the millennial period to the STATE OF THE GLORIFIED IN HEAVEN ITSELF. "The city hath no need of the sun, neither of the moon, to

The inhabitants of the better world are independent of creature comforts. Let us think that over for a minute. We have no reason to believe that they daily pray "God give us this day our daily bread." Their bodies shall dwell in perpetual youth. They shall have no need of raiment; their white robes shall never wear out, neither shall they ever be defiled. Having food and raiment on earth therewith we are content. but in heaven "they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these;" yet the fields yield them neither flax nor any other material for clothing, neither do the acres of heaven yield them bread. They are satisfied by leaning upon God, needing not the creature for support. They need no sleep to recruit their fatigue, and although sleep is sweet and baliny-God's own medicine-yet they rest not day nor night, but unweariedly praise him in his

White in heaven, it is clear that the glorified are quite independent of creature aid, do not forget that they are entirely dependent for their joy upon Jesus Christ. He is their sole spiritual light. They have nothing else in heaven to give them perfect satisfaction but himself. The language here used, "the Lamb is the light thereof," may be read in two or three ways. By your pa tience, let us so read it.

In heaven Jesus is the light in the sense of joy. for light is ever in Scripture the emblem of joy. Darkness betokens sorrow, but the rising of the sun indicates the return of holy joy. Christ is the joy of heaven. Do they rejoice in golden harps, in palm branches and white robes? They may do so, but they only rejoice in these things as love-gifts from him. Their joy is compounded of his-" Jesus chose us, Jesus loved us, Jesus kept us, Jesus glorified us; here we are, entirely through the Lord Jesus-through him alone." Each one of these thoughts shall be to them like a cluster from the vines of Eschol. Why, methinks there is an eternal source of joy in that one thought, "Jesus bought me with his blood." Oh! to sit on the mountains of heaven and look across to the lowly hill of Calvary, and see the upon the bloody tree he counted not his life dear unto him that he might redeem us unto God.

> 'Calvary's summit shall I trace, View the heights and depths of grace, Count the purple drops, and say, 'Thus my sins were washed away.'"

In glory they think of the character and person of Jesus, and these are wells of delight to them. Thus they mase-Jesus is eternal God; his enemies reviled him, but still he is God. Jesus became the Virgin's child; Jesus lived a life of holiness, and Jesus died; but see what triumph springs from his condescension and his shame: he rises, he ascends, and leads captivity captive; he scatters gifts amongst men; he reigns over earth, and hell, and heaven; King of kings, and Lord of lords. "The government shall be upon his shoulder: and his name shall be called Wonderful, The Counsellor, The mighty God, The everlasting Father, The Prince of Peace." When I have listened to Handell's music in "The Messiah," where that great musician wakes every instrument to praise the name of Jesus. I have felt ready to die with excess of delight that such music should ever have been composed by mortal man to the honor of our great Messiah; but what will be the music of celestial choirs? How would such hearts as ours burst, and such souls as ours leap out of their bodies, if they could but know while here such joys as celestials know above. But beloved, our faculties shall be strengthened, our capacities shall be enlarged, our whole being shall be expanded, and thus we shall be able to bear the full swell of seraphic music, and join in it without fainting from delight, while they sing of the glory of the Son of Man-the Son of God. Christ is the light of heaven, then, because he is

the substance of its joy.

Light may be viewed in another sense. Light is the cause of beauty. That is obvious to you all. Take the light away, and there is no beauty anywhere. The fairest woman charms the eye no more than a heap of ashes when the sun has departed. Your garden may be gay with many colored flowers, but when the sun goeth down you cannot know them from the grass which borders them. You look upon the trees, all fair with the verdure of summer, but when the sun goes down they are all hung in black. Without light no radiance flashes from the sapphire, no peaceful ray proceedeth from the pearl. There is nought of beauty left when light is gone. Light is the mother of beauty. In such sense the Lord God Almighty and the Lamb are the light of heaven; that is to say, all the beauty of the saints above comes from God incarnate. Their excellence, their joy, their triumph, their glory, their ecstatic bliss, all spring from him. As planets, they reflect the light of the Sun of Righteousness; they live as beams proceeding from the central orb, as streams leaping from the eternal fountain. If he withdraw, they must die; if his glory were veiled their glory must expire. Think of this, christian, and I am sure you will be reminded how true this is beneath the sky, as well as above, that if light be the mother of beauty, Christ is the light; there is nothing good, nor comely, nor gracious about any one of us, except as we get it from Christ, and from Christ Jesus "The Lamb is the light thereof." alone.

Another meaning of light in Scripture is knowledge. Ignorance is darkness. Now, in heaven they need no candle, neither light of the sun, because they receive light enough from Christ, Christ being the fountain of all they know. I think it is Dr. Dick who speaks about the enjoyments of heaven, consisting very likely in going from star to star, and viewing the works of God in different portions of his universe, admiring the anatomy of living creatures, studying geology, ferrying across the waving of ether, and voyaging from world to world. I do not conceive it a worthy employment for immortal spirits, and, if there were nothing else to make me think so, the text would be enough. "And the city had no need of the sun, neither of the moon, to shine in it." annum on the sums assured, and averaged 80 per cent. upon the premiums paid.

There is no need of the works of God to give interpretation to its inhabitants, "for the glory of the premium paid.

"The spacious earth and spreading flood
Proclaim the wise and powerful God;
And thy rich glories from afar
Sparkle in every rolling star.

SAINT JOHN, N. B., THURSDAY, OCTOBER 27, 1864.

But in his looks a glory stands, The noblest labor of thy hands; The pleasing lustre of his eyes
Outshines the wonders of the skies."

They need no light of the sun and moon where Jesus is. However well the sun and moon may tell of God, we shall not want them from day to day to sent forth their line throughout all the earth, and their word unto the end of the world, for the glory of God will be better far than prying into the works of nature, even though we had an angel's power of discovery. We shall know more of Christ in five minutes, I ween, when we get to heaven, than we shall know in all our years on earth. Dr. Owen was a master of theology, but the smallest child who goes to heaven from a Sunday-school knows more of Christ after being in heaven five minutes, than Dr. Owen did. John Calvin searched very deep, and Augustine seemed to come to the very door of the great secret; but Augustine and Calvin would be but children on the first form there-I mean if they knew no more than on earth. Oh! what manifestations of God there will be! Dark-dealings of providence which you never understood before will then be seen without the light of a candle or of the sun. Many doctrines puzzled you, and von could not find the clue to the labyrinth of mystery; but there all will be simple and plain, so that the wayfaring man may run and understand it, You have had many experiences and ossings to and fro, and you have felt your ignorance, your corruption and weakness; but there you shall see to the very bottom of human nature, you shall understand the virulence of man's depravity, and the heights of God's sovereignty, the marvels of his electing love, and the magnificence of his divine power, by which he has made us to be partakers of the divine nature.

"There you shall see and hear and know All you desired or wished below. And every power find sweet employ In that eternal world of joy."

And this knowledge, I say, shall not come from any inferior agent, but from the Lord God who shall be your glory, and from Jesus Christ himself who shall teach you all truth.

I must not dwell longer on this point except to say this one thing, that light also means manifestation. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds may be made manifest, that they are wrought in God." Light manifests. In this world it doth not yet appear how great we must be made. God's people are a hidden peopletheir life is hid with Christ in God. They possess God's secret, and that secret other men cannot discover. Christ in heaven is the great revealer of God's mind; and when he gets his people there, he will touch them with the wand of his own love, and change them into the image of Saviour bleed! What emotions of joy shall stir his manifest glory. They were poor and wretchthe depths of our soul, when we reflect that there ed, but what a transformation! Their rags drop off and they are acknowledged as princes. They were stained with sin and infirmity, but one touch of his finger, and they are bright as the sun, and clear as crystal, transformed even as he was upon for while it is bold in denouncing treason, out-Mount Tabor, whiter than any fuller can make them. They were ignorant and weak on earth, but when he shall teach them, they shall know even as they are known. They were buried in dishonor, but they are raised in glory; they were sown in the grave in weakness, but they are raised in power; they were carried away by the hands of remorseless Death, but they arise to immortality and life. Oh! what a manifestation. Light is sown for the righteous, and Christ is the sacred rain that brings the harvest above ground. The righteons are always pearls, but they are hidden, as it were, in the oyster now, and Christ brings them forth. They were always diamonds. they were far away in the Golconda of sin; but Christ hath fetched them up from the deep mines. They were always stars, but they were hidden behind the clouds; Christ, like a swift wind, hath blown the clouds away, and now they shine like stars in the firmament for ever and ever. In this sense Christ is the light of heaven, because it is through him that the true and real character of

all the saints has been manifested. Come, my soul, take wing a moment—it is not far for thee to fly-mount thee and walk the golden streets, and as thou walkest thou shalt see nothing but Jesus glorified. Come up to the throne, and thou shalt see Christ on it. Sit down and listen to the song, Christ is the theme; go to the banquet, Christ is the meat; mingle with the dancers, Christ is their joy; make thou one in their great assemblies, and Christ is the God

". Worthy the Lamb that died,' they cry . To be exalted thus: Worthy the Lamb, our lips reply, For he was slain for us. (Conclusion next week.)

From the American Messenger. THE EMPEROR CONSTANTINE.

One of the most extraordinary events in the early history of Christianity was the conversion of the Emperor Constantine from Paganism to Christianity. His mother, Lady Helena, was a Christian. His father, the Emperor Constantius, though not avowedly a Christian, was still so influenced by the example of his wife as to befriend the Christians, and protect them from Pagan persecution. In the year of our Lord ooe, Constantine, then thirty-two years of age, and nominally a Pagan, by the death of his father, ascended the throne of the western empire. Notwithstanding he worshipped at idolatrous shrines, he could not shake off the influence of a Christian mother's teachings.

Maxentius, a Roman general, raised the standard of revolt against Constantine. Their armies met upon the plains of Piedmont. Maxentius was at the head of one hundred and eightyeight thousand foot and horse. Constantine had but forty thousand troops. They were, however veteran Roman legions, and he one of the ablest of commanders. Maxentius was an inveterate pagan, hating Christianity. He rallied God of the Christians. The following remarks: God. nothodition out nothing ble narrative by Eusebius, one of the most illustrious preachers and writers of that age, says he had from the lips of Constantine himself:

"Constantine was in his tent at noon, earnestly praying to the God whom his mother had revealed to him. While praying, he thought he and the worst of it all is, that a drunkard's family observed a remarkable appearance in the heavens, which led him to step to the door of the tent: degradation. which led him to step to the door of the tent. There he beheld, clearly delineated in the sky, in wonderful brilliance, a cross, with the inscription—En touto nika—"by this thou shalt conquer."

The vision soon disappeared. The mind of the Emperor was deeply affected by it. Night came on. Constantine threw himself restless upon his tent couch. In a dream he thought Christ appeared to him with the same cross which he had seen in the heavens and directed him to cause a part of the tent.

"Touch not, taste not, handle not," boys;—this is the only safe ground. Any other may sink you.

We ought not to despair when we are temped, but so much the more fervently to pray unto God that He will vonchsafe to help us in all tribulations; who surely, according to the words of St. seen in the heavens, and directed him to cause a Paul, will give with the temptation such issue banner to be made after the same pattern, and that we may be able to bear it.

beneath that banner to lead his armies to victory over their pagan foes. He accordingly raised the banner of the cross over his army, taught them to revere it, and in the presence of his army earnestly implored the aid of the God of the Chris-

The battle was flercely fought, and Maxentius was utterly overthrown with awful carnage. Maxentius himself, in his endeavors to escape, fell from a bridge into the river, and from the weight of his armor sank like lead to the bottom. The next day his body was dragged from the mud, his head cut off, and ignominiously exposed to the derision of the army on a pole. Constantine in triumph entered Rome. The Emperor narrated these facts to Eusebius, and conscious of the natural credulity of mankind, substantiated the narrative by the solemnity of an oath. He issued an edict to be proclaimed throughout his whole empire, that professors of the Christian faith were no longer to be persecuted, but were to have the restoration of all their forfeited property and rights, and were to enjoy entire freelom of conscience and of worship. This was a death-blow to the reign of paganism. A Christian emperor was now for the first time on the throne of the Christian world. Christianity was thus invested with new dignity. The timid were emboldened. The resolute were inspired with new zeal. But a few years passed away ere the advocates of the old paganism complained that the heathen temples were deserted, while all were flocking to the sanctuaries of the Christians.

The emperor made a public profession of his faith in Christ. He received the ordinance of baptism from the hand of Eusebius, in the presence of a vast multitude, who had assembled to witness the solemn rite. With dying breath, asin active lifé, he proclaimed his penitence for sin and his faith in the Redeemer. Thus he fell asleep, and laid aside his earthly crown to receive, it may be hoped, a crown of righteousness, eternal in the heavens.

THE RELIGIOUS PRESS.

As we look over our exchanges from week to week, we are forcibly reminded of the greatness and importance of the work that the religious press is at the present time performing. Who can estimate its value? Saving nothing of what is being done by the circulation of Bibles, tracts, and religious books, the religious newspaper not only visits tens of thousands of families, affording them reading of a high and pure character, inspiring them with noble thoughts, infusing a healthful moral atmosphere, stimulating a correct taste and pointing them to Christ as the source of all good, for the religious newspaper is a weekly sermon brought to the very fireside; but the work it is doing in keeping up the spirit and nourishing the hopes of the nation in this the most most faithfully her duty, and set his sins in array beauty. Every head that goes into it will make critical and trying period of its history is inesti- before him. mable. The religious press is loyal. We know of no exception to this. And when we say loyal, we use the word in its highest and broadest sense, spoken against fraud and corruption of every kind, and willing to lend the government a helping hand in its needs and extremities, it hesitates not to point out its errors and shortcomings. In this it acts the part of a faithful friend, giving support and encouragement when needed, and does not spare censure and rebuke when deserved. Banish the religious newspaper from the country and the heart of the nation would soon become despondent, and the government lose one of its

main pillars of support. But it is not only among the loyal masses at home that the religious newspaper has its influence, but thousands find their way by means of the Christian Commission and other agencies to the army, where it is both a welcome visitor. keeping up a communication between home and the battle field, and an instrument of untold good, informing the soldier that he is remembered and cared for by those for whom he is perilling his ife, showing him that he is not destitue of sympathy and support, and at the same time serving to shield him from and raise him above the degrading influences of the camp.

Since the religious newspaper is such a power or good in the promotion of Christian patriotism, the duty of every lover of God and his country is plain. The religious newspaper should be in every household. No family can afford to be without it, even if it has to practice self-denial to procure it. Many doubtless have thought since the recent increase in the price of publication that they must part with it, but it should be borne in mind that the exigency of the times makes the demand for a paper of this character the more pressing, and one can scarcely bestow a better gift upon a soldier, battling not only for his country, but with sin and vice, than to cause him to receive the weekly visitation of a religious newspaper. - Morning Star.

RUM-DOINGS.

A woman went to a wood yard on a very cold day, and asked to see the head man. He came

forward. "Sir," said she, "can you let me have a quarter of a cord of wood for that?" handing him a piece of money " my children are freezing." The man looked closely at her. "Why, are you not Seth Blake's wife "he asked.

"Yes, sir, I am," said the woman. "How does it happen you are in such low cir-

cumstances?" asked the man. "Yes, sir, it is bad. My children are starving. and rum did that. My children are growing up outside of the Sabbath school, outside of the day school, and rum does that. My husband, once kind and industrious, is now a vagabond; and rum did that." And the poor woman sank down on a log of wood, the picture of want and

Nor did the rough woodman keep his eyes dry for he remembered the time when Seth Blake was as promising a young printer as ever around his standard all the foes of the new reli- was. He married a nice woman; and the young gion. In preparation for the conflict, the support of the heathen gods was implored through all could well have. They had seats in church, too. the most imposing ceremonies of idolatry. This could well have. They had seats in church, too, led Constantine to feel that he must appeal to the

But Seth had a weak point. He would sometimes "drink." He did not quite believe in total abstinence. " Taste not, touch not, handle not,"

"Touch not, taste not, handle not," boys ;-

THE OFFICE OF THE

Old Series Vol. XVII., No. 43

Mamily Reading.

ALL BURNT UP,

A few weeks ago I was hastily called to visit

of death. I shall never forget the anxious look

he turned upon me when \vec{I} entered the room.

anguish of his soul. Without waiting for me

to speak, he fold me he was ill, very ill; that he

had no rest night or day. "But," said he, " the

sufferings of my poor body are nothing. I am

going to die, and I am not readv. I am a gray-

"True," he said, "very true. But I have cru-

I now drew from him a few particulars of his

ife. In his youth he made a profession of religi-

heart, his little family was growing up around

llis was a praverless home. Their Sabbaths were

country. Thus a moral blight rested upon his

wind, and now had to reap the whirlwind." His

prised him of danger, he became suddenly al-

It was at this time I was called to see him.

'Oh, Sir," said he, "will you pray the Lord to

give me one year, only one year more, that I may

undo what I have been so long doing. My chil-

dren, my poor children, how I have led them

I urged upon him the importance of looking

gracious reception. I gathered into clusters

the assurances of mercy so kindly given for our

encouragement by our heavenly Father, and pre-

sented them to him. Hours of indescribable

himself upon the bosom of Jesus. Yet he was

cold waters. He was " saved, if saved at all, so

Parents, who were once, or are now nominally

Christians, while neglecting the important duties

of religion, do you wish to have your dying pil-

ow as thick set with thorns as this man's? Re-

member what you owe to Christ, the church,

your families, and the world. What will you

do when you come to die? Repent, and do your

first works; or else I will come unto you quickly,

and will remove your candlestick out of its place,

DR. CHALMERS AND HIS METHOD.

Dr. Chalmers accomplished an amount of la

bot in a life time, which seems almost incredible.

and he worked hard until the day of his death.

How did he do this? He took but two or three

hours a day for hard work, and never suffered

himself to become exhausted. He had thus lei-

sure for all his other multiplied and interesting

avocations. Might we not derive an important

puts himself to labour until the last days, perhaps

the very last day in the week. He writes

throughout the whole of Saturday, perhaps all

Sabbath. He preaches in this condition on Sab-

bath, and is listless and Mondavish for several

days afterwards. The effect of this course in a

was suffered to go to waste. But it was not so.

His deep interest in his own personal salvation,

and the salvation of his relatives, is everywhere

apparent in his journals and most familiar letters.

In his various devotional writings, we are struck

with importunate unceasing pleading for holiness,

and his minute inspection of every thought, de-

sire and motive of his heart. While he cherished

with the most unfaltering confidence the turth,

that God so loved the world that he gave his only-

begotten Son, that whosoever believeth in him

should not perish but have everlasting life; while

dent, on one occasion, because he saw no fruit from his labors, but he was at once encouraged by learning of one who had by his instrumentality

been brought into the kingdom of Christ. He rejoiced more over one sinner that repented than

the bleesing of God, can do also?"

permitted to hope before his feet touched the

as by fire." All his works had been "burnt up"

oss before he went to judgment.

except you repent."

to Jesus for forgiveness, and of returning like the

astray

armed. Now his conscience aroused, performed have already wanted to borrow it and admire its

valuable.

on, and for several years seemed to lead a consis-

cified him afresh, and put him to an open shame.

I have forsaken and denied him."

my children.'

wise cast out."

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

The Christian Bisitar Is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence, Religious and Secular.

Let us all be imitators of him, as he imitated Christ. Let us labor, not for the applause of men, not to advance our congregations in social position, not to gather the rich and the literary into our audience rooms, but to save immortal souls from perdition : to carry the gospel, with a poor old man who was apparently at the point all its saving influences, to every creature, until the kingdoms of this world become the kingdoms of our God and his Christ .- Biography by Dr. Those speaking eyes gave full expression to the Wayland.

DEW UPON THE CLOVER.

My Sabbath school has received the appellation of "The Clover Heads," a curious name, headed sinner; and worst of all, I have sinned and on this wise it happened: In writing to a against light and knowledge. I have thrown my good minister at the West, and enclosing a little life away, and my example has been a curse to something to aid him in building a new church edifice, Laused these words, or their equivalent : Perceiving the excitement under whih he was " Forty dollars of this were contributed by my laboring, I interrupted him by pointing him to Sabbath School, and which, therefore, is, like the Calvary, and repeating the Saviour's gracious as- honey gathered from the white clover of June, surance, "Him that cometh unto me I will in no peculiarly precious." In reply the minister tells us that he, too, has a beautiful plot of these " clover heads."

We have some trophies too. We have the pic-

tures of some whom we have helped to educate,

or helped in some other way, and the picture of

the little church alluded to above. In one of our Sabbath school concerts I suggested to my 'Clover tent life. But he moved from his native state, Heads' that I would like to have them own a and sought a home among strangers. Now his large album, in which, as a repository, we might principles were tested, and when "weighed in keep these trophies and things like them. Now the balances, were found wanting." Little by it so happens that there is a boys' school in town, little he fell. First his secret duties were neglect- called the "Springside School," so called, I suped; then his place in the sanctuary was vacant; pose, from the fact that a lovely spring near by soon he lost all interest in religious things; after turnishes it with an abundance of pure water. The a while he sat in the seat of the scorner; and wise lads of the school, who were present at the finally openly derided the people of God, de- concert, at once caught at the thought, and a few nouncing them all as hypocrites. Thus "sin, days ago I received from them for my "Clover when it is finished, bringeth forth death." While this change was taking place in the procure! I considered it "dew upon clover," making it fresh, and bright, and beautiful. I shall not stop to tell what a time we had in prehim. It was not their privilege to be led to the senting it-how we read the beautiful note from family altar, or to join in the evening song of praise with their parents. God was ignored, the boys--how we voted them thanks-how we showed it and admired it, and thought it the most beautiful thing in the wide world-how we spent in lazy inaction, or in reading the trashy concluded it must have cost "a heap of money" penny literature which deluges and curses our -- how we wrote a letter back and told our young friends how much pleased we were, etc., etc. We children, from which no Christian influence was permitted to relieve them. Thus this despiser have already in it the face of the good Dr. Humof Christ's claims had lived. He had "sown the phrey, once the minister of the fathers and grandfathers of these children, and the face of the writer of this article, and of the superintendent, children grew up as might have been expected. and the former superintendents who are no longand when the hour of sickness came, it found him in this hardened state. While hope of recovery er among the living, and our "trophies" from various parts of the world, and we are calculating remained he clung to his idols; but when the that our album will hereafter become quite an insober, tell-tale countenance of his physician apstitution. I understand other Sabbath schools

But I have not taken my pen to talk about ourselves, but to suggest to all Sabbath schools whether it would not be well, as a beautiful bond of union, as a thing to look at in other future days. for each school to have a Sabbath school album. prodigal to his father's house, assuring him of There should be a little change made in their man ufacture, but if called for they would soon be made just right. I hold that anything we can do from time to time, to increase the interest in the school, is like " dew upon the clover," not a drop agony were his, before he could venture to cast of which is lost. I would like to have the lady teacher who has been the longest in the school have the honor of keeping the album; and at some suitable times I would have it passed round the school, so that all might see their treasures. before he left this world. He suffered terrible Now and then a child would be taken away by death, whose sweet face might be left there. And some score or more years, who would not feel it an honor to look it over and find there the face and form of a near and dear friend? I am confident that the time will come when

it more valuable; and the three superintendents

battle-field, do of themselves make it already

who have gone to the dead, one failing

every Sabbath-school will have not only its room, and maps, and library, but its cabinet of curiosi ties and its trophies. In that cabinet may yet be found idol gods that have been cast to the moles and to the bats," and perhaps the faces of departed ministers and missionaries, and converted heathen, and "cones from the cedars of Lebanon," and smooth stones taken from Jordan "right against Jericho," and "olives from Gethsemane," and "Verde Antique" from old Carthage, and things from old, disentombed Ninevah. We should study to distil dew upon the clover, and if our schools had such repositories, many a missionary and many a good man who was raised up in them would remember it, and send back some little token to be put in the treasury. If the suggestion be a good one, and is it not? then lesson from his example? Many a minister never let me ask our teachers to set about it. Get your album and then write to the men whose heads you want, and you will soon be rich, and the dews will fall continually. Who shall say Saturday night, and even during a part of the that great good and great pleasure may not grow ont of our Sabbath-school album?"

BROTHERLY LOVE.-Were all Christians to

few years becomes visible. As it is said, "he dwell on the virtues of their fellows .-- were they breaks down, must take a voyage and a tour, from to talk of each other's excellencies and amnable which he returns to pursue the same course over traits and throw the veil of Christian charity over again. Hence it seems to be taken for granted. each other's little faults, how much more love as one of the providential arrangements of God. there would be among the followers of Christ! that a minister of the gospel must be a pallid, How much more enjoyment among Christians! broken-down invalid, the object of universal pity And how much more success would attend the and sympathy. The example of Dr. Chalmers preaching of the truth! The example of Chrisseems to teach us a different lesson. Here was a tians would then convince the world of the reality man doing more work than any minister of his of religion, and the unanimous exclamation of the time, and, excepting in one or two instauces. world would be: "See how these Christians in vigorous health; and dying at the age of 70. love." Christians then would be one, and the a robust and vigorous man, in a green and fruitworld would know them to be followers of Christ. ful old age. Why should we not adopt as our maxim, "What other men have done, we, with Then let us love one another, and be more anxious to see in each other something of the likeness of Christ, than to notice and talk of each And lastly, it may be supposed that the life of other's faults. Dr. Chalmers was mostly objective, and that while he labored much for others, his own heart

At one time, when Mr. John Wesley was trarelling in Ireland, his carriage became fixed in the mire, and the harness broke. While he and his companion were trying to extricate it, a poor man passed in great distress. Mr. W. called to him, and inquired the cause of his distress. He said that he had been unable, through mistortune, to pay his rent of twenty shillings, and his family were being turned out doors. "Is that all you need?" said Mr. W., handing him the amount here, go and be happy." Then, turning to his companion, he said, pleasantly, "You see, now, he believed that we are pardoned not through why our carriage stopped here in the mud.

the favour of God, he was just as earnestly engaged in striving after holiness as if his entire salvatioon depended upon his own works. In the height of his popularity he was dearly and height of his popularity he was dearly and height of his popularity height of his populari

kind to the poor, and down-trodden of humanity.

Some persons are capable of making great sa critices, but few are capable of concealing how much the effort has cost them, and it is this conin all the applause of his unprecedented popularity. cralment that constitutes their value.