Published every THURSDAY, by

BARNES & Co...

AT THEIR OFFICE, Corner of Prince William and Church Streets, Saint John, N. B. TERMS:—Cash in Advance.

One Copy, for one year, Advertisements inserted at the usual rates.

THE CHRISTIAN VISITOR.

affords an excellent medium for advertising.

FAITH AND LIFE. DELIVERED ON SUNDAY MORNING, JAN. 24, 1864, BY REV. C. A. SPURGEON.

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of tiod and our Saviour Jesus Christ; grace and peace be multiplied unto you through the knowledge of tiod, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to giory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having

II. I have thus fully but feebly brought the subject before you, allow me to remind you that nother verse remains which handles the same

topics. In the fourth verse, he deals with the privileges of faith, and also with the privileges of the spiritual life.

Notice the privilege of faith first. "Whereby are given unto us exceeding great and precious promises"—here is the faith, "That by these ye might be partakers of the divine nature, having ed the corruption that is in the world through lust. Here is the life resulting from the faith.
Now, the privileges of faith first. The privileges of faith are, that we have given to us "Exceeding great and procious promises." "Great and precious"—two words which do not often come together. Many things are great which are not precious, such as great rocks, which are of little value; on the other hand, many things are precious which are not great—such as diamonds and other jewels, which cannot be very great if they be very precious. But here we have promises which are so great, that they are not less than divine. I shall not attempt to speak about their greatness or their precionsness, but just give a catalogue of them, and leave you to guess at both. We have some of them which are like birds in the haud—we have them already; other promises are like birds in the bush, only that they are just as valuable and as sure as those which are in

Note here, then, we have received by precious faith the promise and pardon. Hark thee my have been carried on the scape goat's head into the wilderness; they are drowned in the Red Sea; they are blotted out; they are thrown behind God's back; they are cast into the depths of the sea. Here is a promise of perfect pardon. Is not this great and precious?—as great as your sins are; and if your sins demanded a costly ransom, this precious promise is as great as the

divine. Jehovah himself has wrought out our righteonsness for you; the holy life of Jesus the Son of God, has become your beauteous dress, Then next comes reconciliation. You were

strangers, but you are brought nigh by the blood of Christ. Once aliens, but now fellow-citizens with the saints and of the household of God. Is

not this great and precious.

Then comes your adoption. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." "And if children, then heirs, heirs of God, joint heirs with Jesus Christ, if so be we suffer with him that we may be glorified together." Oh, how glorious is this great

and precious promise of adoption l

Then we have the promise of providence; "all things work together for good to them that love God, to them that are called according to his purpose." "Thy place of defence shall be the munitions of rocks." "Thy bread shall be given thee and thy waters shall be sure." "As thy days thy strength shall be." "Fear not, I am with thee; be not dismayed, I am thy God." When thou passest through the rivers, I will be with thee, the floods shall not overflow thee. When thou goest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." When I think of providence, the great-ness of its daily gifts, and the preciousness of its hourly boons, I may well say, here is an exceed-

ing great and precious promise.

Then you have the promise too, that you shall never taste of death but shall only sleep in Jesus.

Write, blessed are the dead which die in the Lord from henceforth, Yea, saith the Spirit, that they cease from their labors, and their works do follow them." Nor does the promise cease here, you have the promise of a resurrection. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Beloved, we know that if Christ rose from the dead so also them who sleep in Jesus, will the Lord bring with him. Nor is this all, for we shall reign with Jesus; at his coming, we shall be glo-rified with him, we shall sit upon his throne, even as he has overcome and sits with his Father upon

we close. The text savs, he has given us this promise, "that"—"in order that." What then? What are all these treasures lavished for? For what these pearls? For what these pearls? For what, I say, these oceans of treasure? For what? Is the end worthy of the means? Surely God never giveth greater store than the thing which he would purchase will be worth. We may suppose, then, the end to be very great when such costly means have been given; and what is the end? Why, "that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Q, my brothera, if you have these mercies to-day by faith, do see to it that the result is obtained. Be not content to be made rich in these great and precious promises, without answering God's deaign in your being thus enriched. That design, I would be divine nature; and, accordly, the doctor of the divine nature; and, and what I make free to call "the minister cause at home. Now, these are the two points or which I make free to call "the minister cause at home. Now, these are the two points or which I make free to call "the minister cause at home. Now, these are the two points or which I make free to call "the minister cause at home. Now, these are the two points or which I make free to call "the minister cause at home. Now, these are the two points or which I make free to call "the minister cause at home. Now, these are the two points or which I make free to call "the minister cause at home. Now, these are the two points or which I make free to call "the minister cause at home. Now, these are the two points or which I make free to call "the minister cause" at home. Now, these are the two points or which I make free to call "the missionary cause, in which I shall open the nex the missionary cause, in which I shall open the per interest, I must leave that, God sparing up, the missionary

that you may escape the corruption which is in To be a partaker of the divine nature is not, of course, to become God. That cannot be. The ssence of deity is not to be participated in by the creature. Between the creature and the

Creator there must ever be a gulf fixed in respect f essence; but as the first man Adam was made in the image of God, so we, by the renewal of the Holy Spirit, are in a yet diviner sense made in the image of the Most High, and are partakers of the divine nature. We are, by grace, made like God. "God is love;" we become love - He that leveth is born of God." God is truth; we become true, and we love that which is true, and we hate the darkness of the lie. God is good, it is his very name; he makes us good by his grace, so that we become the pure in heart who shall see God. Nay, I will say this, that we become partakers of the divine nature in even a higher sense than this—in fact, in any sense, anything sense than this—it fact, in any sense, anything short of our being absolutely divine. Do we not become members of the body of the divine person of Christ? And what sort of union is this—"members of his body, of his flesh, and of his bones?" The same blood which flows in the head flows in the hand, and the same life which quickens Christ, quickens his people; for, "Ye we dead, and your life is hid with Christ in God." Nay, as if this were not enough, we are married into Christ. He hath betrothed us auto himself in righteousness and in faithfulness; and as the spouse must, in the nature of things, be a parta-ker of the same nature as the husband, so Jesus Christ first became partaker of flesh and blood one, married to him; so one with him that the branch is not more one with the vine than we are a part of the Lord, our Saviour, and our Redeemer. Rejoice in this, brethren, ye are made partakers of the divine nature, and all these promises are given to you in order that you may show this soul, all thy sins are forgiven thee. He who hath forth among the sons of men, that ye are like faith in Christ hath no sin to curse him, his sins God, and not like ordinary men; that ye are difare washed away, they have ceased to be; they ferent now from what flesh and blood would make you, having been made participators of the nature

Then the other result which follows from it. was this, "Having escaped the corruption that is in the world through lust." Ah, beloved, it were ill that a man who is alive should dwell in corruption. "Why seek ye the living among the dead ?" said the angel to Magdalene. Should the living dwell among the dead? Should divine Then comes the righteousness of Christ: you life be found amongst the corruptions of worldly are not only pardoned, that is, washed and made lusts? The bride of Christ drunken! Frequent found intoxicated in the streets, or lying, or blas-pheming, or dishonest! God forbid. Shall I take the members of Christ and make them members of a harlot? How can I drink the cup o and you are covered with it: Christian, is not the Lord, and drink the cup of Belial? How can this an exceeding great and precious promise? The law was great—this righteousness is as great as the law. The law asked a precious revenue from man, more than humanity could pay—the righteousness of Christ has paid it all. Is it not ye also escaped from the more secret and more delusive lime twigs of the Satauc fowler? O, have ye come forth from the last of pride? Have ye escaped from slothfulness? Have ve clean escaped from carnal security? Are ye seeking day by day to live above worldliness, the love of the things of the world, and the ensuaring avarice which they nourish? Remember, it is for this that you have been enriched with the treasures of God. Do not, oh, I conjure you, do not, chosen of God and beloved by him, and so gracionsly enriched, do not suffer all this lavish trea sure to be wasted upon you. W some a nerrice was

There is nothing which my heart desires more than to see you, the members of this church, dis tinguished for holiness: it is the christian's crown and glory. An unboly church! it is of no use to the world, and of no esteem among men. Oh it is an abomination, hell's laughter, heaven's ab horrence. And the larger the church, the more influential, the worse nuisance does it become. when it become dead and unholy. The wors' evils which have ever come upon the world have been brought upon her by an unholy church. Whence came the darkness of the dark ages? From the church of Rome. And if we want to see the world again sitting in Egyptian darkness, bound with fetters of iron, we have only to give up the faith, and to renounce holiness of life, and we may drag the world down again to the limbo of superstition, and bind her fast in chains of ig norance and vice. O christian, the vows of God are upon you. You are God's priest; act as such. You are God's king: reign over your lusts. You are God's chosen: do not associate with Belial. Heaven is your portion; live like a heavenly spirit, so shall you prove that you have the true faith; but except ye do this, your end shall be to lift up your eyes in hell, and find yourself mistaken when it will be too late to seek or find remedy. The Lord give us the faith and the life, for Jesus' sake. Amen.

DR. GUTHRIE ON THE SUPPORT OF THE

MINISTRY. The address, from which the following is an extract, was delivered by Dr. Guthrie before th

as he has overcome and sits with his Father upon his throne. The harps of heaven, the streets of glory, the trees of paradise, the river of the water of life, the eternity of immaculate bliss—all these God hath promised to them who love him. "Eye hath not seen, nor ear heard, the things which God hath prepared for them that love him, but he hath revealed them unto us by his Spirit;" and by our faith we have grasped them, and we have to day "the substance of things hoped for, and the evidence of things not seen." Now, be loved, see how rich faith makes you!—what treasure—what a costly regalia!—what gold mines!—what occans of wealth!—what mountains of sparkling treasures has God conferred upon yon by faith!

But we must not forget the life, and with that we close. The text says, he has given us this promise, "that"—"in order that." What then? What are all these treasures lavished for? For

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

This is the last week of the ferm the number on "Army Seripture-readers' Sciency" had a man

SAINT JOHN, N. B., THURSDAY, MARCH 17, 1864.

are voices in my ears saving. Work while it is She condoled with her on the straitened cir and thy tongue shall be silent in the dust. Stand- man, said, as she turned up the white of her and thy tongue shall be silent in the dust. Standing as I do here, not far remote in the course of nature from the verge of another world, fathers and brethren, I feel myself above suspicion of personal or selfish motives. Therefore, I intend to speak out my thoughts fully and frankly in this matter. Doing so, I take leave to say that the livings of our ministers are imadequate. I say more: I take leave to say that the livings of say that the livings of our ministers are imadequate. I say more: I take leave to say that the livings of say that the livin

though sails may split and spars be broken.

The calamity which I stand in dread of, and which is next to the withdrawal of the Divine. dessing, the greatest a Church can suffer, is, that the rising talent and genius and energy of our country may leave the ministry of the Gospel for other professions. "A scandalous maintenance," as Matthew Henry says, "makes a scandalous ministry." Lat adage, if I could, I would sound in the public ear, and press especially on the eldership; and I have that confidence in the eldership of the Free Church as to feel assured that there is not an elder in this house, but will rejoice that I have taken up this subject. If a scandalous maintenance makes a scandalous ministry, I'll give you another sentence, which, though my own, is as pregnant with truth as Matthew Henry's—"The poverty of the manse will develope itself in the poverty of the pulpit." I have no doubt about it; and this is the impending evil which I am anxion, and I implore you. to avert. Genteel poverty! may you never know it!—genteel poverty, to which some doom themselves, but to which ministers are doomed, is the greatest evil under the sun. Give me liberty to wear a frieze coat, and I will thank no man for a black one give me liberty to rear my sons to be

vants, and the manse may enjoy the same cheer-ful contentment that sheds its sunlight on many a pious and lowly home. But to place a man in circumstances where he is expected to be generous and hospitable, to have a hand as open as his heart is to the poor, to give his family a liberal existence. In the dread of debt-in a thousand faily mortifications-meeting, perhaps, some old for fear his more prudent wife should frown upon shall come of his wife and family when his head lies in the grave—fathers and brethren, members poor. There is no minister of the Free Church who has been more kindly and generously treated by his flock than I have been. I stand here, and in pleading for a better provision for ministers

labourers, and my daughters to be domestic ser-

of God's Word, I can say with Paul, "I have

used none of these things, neither do I write

these things that they may be so done to me;"

ways of evading the claims of ministers to such my object. a competency as they are entitled to. I know some people do not like to hear of these matters, and these who like least to hear of them need most to hear of them. Some, not many I hope, are like an honest man belonging to Aberdeenshire—begging the pardon of the Aberdonians bourers' wages, with the revenues of land, with there, I tell the story as I heard it—who, on being asked what he thought of the Free Church, remerce, with the saleries of school-masters, with plied, "Oh, I admire her principles, but I detest her schemes." Now, whether the people will hear, or whether they will forbear, allow me to state two or three ways in which the claims of worse this day than it was half a century ago. ministers are evaded. I will give you cases-

these are best remembered.

In my native town, many a long year ago, there lived an excellent Seceder minister of the name of Gray. He got his son, whom I knew, a remain beset with pecuniary difficulties, and harhighly esteemed old light, and what is more, a assed with cares that interfere with their comfort true light, appointed his assistant and successor. The people gave the father £100 a year, and the son £80; a stipend in those days better, perhaps, than most Free Church ministers enjoy in these; provision very creditable to the congregation and to the good old Seceders. At length the father died, and the congregation met to consider what stipend they should allot the son, now that he was their sole pastor; and the question was not whether they would allow him £180, which it ought to have been, seeing that they had proved themselves able to do so; but the which it ought to have been, seeing that they had proved themselves able to do so; but the question, assuming a less generous shape, was whether they would give the son the £100 the father had received, or still keep him at the £80.

Well the question was put whereastern and argue for such stipends as will open a way into the Church for the genius and talent as well as pity of the country; I will not stand here and argue for such stipends as will open a way into the Church for the genius and talent as well as pity of the country; I will not stand here and argue for such stipends as will open a way into the Church for the genius and talent as well as pity of the country; I will not stand here and argue for such stipends as will open a way into the Church for the genius and talent as well as pity of the country; I will not stand here and argue for such stipends as will open a way into the Church for the genius and talent as well as pity of the country; I will not stand here and argue for such stipends. Well, the question was put; wherenpon an justice to the people, justice to religion, justice to the Redeemer's cause, demand that action on the incumbent at the lowest figure. He saw no reason why ministers should receive more for any other profession. weaving sermons than he had for weaving webs. He was for holding them down to the lowest figure; and he alleged in proof of the advantage of a poor stipend that the Church never had better, nor so good, ministers as in those days when they went about in sheep skins and goat-skins, and lived in caves and holes of the earth. If any

all such wretched evasions.

I now pass on to a second evasion, drawn from a case which actually occurred, though not in my congregation—nor, let me say, in any congregation of the Free Church. It was expressed in a remark which looks very pious, and is all the worse for that. The remark was made by a lady to the wife of a poor minister who keeps boarders to eke out a living that some of the merchant princes in his wealthy congregation could have paid out of their own pockets and never missed it. The lady, rustling in silks, and in a blaze of

grey hairs, the long shadows, and a fast thinning jewels, went to visit her mother's wife, more a of compatriots and many other things, lady than herself, with the exception of the dress. called to day,"—"speak while it is called to-day," cumstances and means of ministers; and, looking the night cometh when no man can work," into the pale careworn face of the excellent woministers are quite inadequate to their position and their usual and unavoidable outlays. I take leave very distinctly and very advisedly to say that. And what is and shall be the result of that? The greatest calamity that can befal a church; something worse than persecution, far worse than oppression. All hail to the storm, that, with God's blessing and good seamanship, drives the ship on—over the waves, on to her harbour, though sails may split and spars be broken.

The columity which I stand in dread of and there is another, and third, and common way.

The columity which I stand in dread of and there is another, and third, and common way.

There is another, and third, and common way of getting rid of this duty, that I want the Christian public to look at. I have heard it myself: it is this, ministers should not be rich! Now, I am not seeking to make ministers rich. Ldo not wish to be rich myself; although it is a sweet thing to be able to pour blessings into an empty cup. I want to know why I should be deprived of that pleasure any more than others? Have not I a heart as well as other men? Have not I pity as well as other men? Do not I delight in hearing and receiving the widow's blessing as well as other ment I want to know more than that ask what reasons there are against ministers being rich which do not apply with equal, perhaps greater, force to others. How dare men say that ninisters would make a worse use of money than others? Are those who have received a liberal education, who hold a sacred office, who occupy a public position, whose picty should be fired at the altars where they minister, and whose sympathies are daily moved by the misery and poverty they see, are they less likely to make a better use of money than other men! Was Agur's prayer, "Give me neither poverty nor riches," nade only for ministers? I tell the man who tells me that ministers should not be rich, that that prayer is as good for his lips as for nine. Whether ministers are less likely to make a good and noble use of riches than others is a question which I answer by pointing to the Church of England; and I am happy to be able to pay a com-pliment to her ministers. In that Church only education, to breed them up according to what do you find many men of private fortunes holding they call genteel life—to place a man in these a holy office; and is it not a fact that in building craumstances and deny him the means of doing schools and paving teachers, in building churches it, is, but for the hope of heaven, to embitter and paving curates, and in other benevolent and Christian agencies, a very large number of the ministers of the Church of England pay as much acquaintance, that he dare not ask to his table out of their private fortunes as they get annually from their livings I and show me the class, bankhis extravagance-in barassing fears of what ers, merchants, physicians, farmers, that do the

Tell me no more about ministers not being and lovers of the Free Church, you inflict on a rich. But I don't want ministers to be rich; that man of cultivated mind and delicate sensibilities, is not the object I aim at. My object the one trials more painful than the privations of the for which I stand here to plead, is, that ministers should have such maintenance as shall relieve them of the evils that I shall call poverty. Don't be ashamed of poverty. Poverty, in a good cause, is a noble thing. Don't stagger at the word, nor, in such a cause, at the thing. Don't be like the man who quarrelled with the word "poor," in the inscription for Mr. Pitt's monubut let me tell you, to deepen the impression, ment. It was something to this effect—that mil-that L have tasted of others bitter cup. It is a lions had passed through his hands, and that he very bitter cup; and my heart bleeds for brethren died poor. The noblest thing ever said about a who have never told their sorrows, and are con- statesman to But this gentleman, with a very decealing beneath their clock the fox that gnaws at licate squamish sensibility said, "Oh! I don't like their vitals.

Fathers and brethren, I don't blame the people; I believe, with the poet, that more ill is done for want of thought than for want of heart,

What I tell this house, and tell the public, and and the real, full truth has never been told in the what I stand here this night to plead for, is that public car as, though it were my last speech, I my brethren should have livings adequate to their am to tell it now, reprised wiring one our wan places position in society and adequate to the expenses Now, fathers and brethren, there are certain in which they are necessarily involved. This is

> I need not tell an intelligent public, or the fathers and brethren of this Church, that ministers' salaries have not risen in any church, Free, United Presbyterian, Congregational, Established, endowed or unendowed, with the increase of lathe incomes of clerks: and that, in point of fact and let it go abroad as with a trumpet voicethe position of ministers is, in many respects, That is the true position of matters; and the sooner the public know that, and provide a remedy, so much the better. I want this, and nothing more than this, that our ministers should not

> and mar their usefulness. Let me now say, on the other hand, that I think the Church is bound to take care that is the people give adequate stipends, to use a com-mercial phraise, they should get value for their money. You understand what I mean. If you are to ask the people for good stipends, you are bound to use every means in your power to provide them with good, with the best of ministers. I will not stand here and argue for such stipends

I am not one of those who think people, in choosing a minister, never mistake their man. Neither am I one of those who think no minister has ever mistaken his profession. Very strange if it were so! There are merchants that mistake their profession, and lawyers that mistake their profession, and doctors that mistake their profession, and lived in caves and holes of the earth. If any sympathise with the weaver, I answer that I have an insuperable objection to "caves and holes"— and it must be by a sort of Popish miracle if no they create damp—and, secondly, as to the habiliments, it will be time enough to take up that question when our people are prepared to waik Princes-street with us—not in this antique dress, but in the more primitive and antiquated tashion of goat-skins with the horns on. So I dispose of all such wretched evasions.

for those that have the charge of souls, we must sank sobbing away to sleep. I saw tears on wife's take care by our ecclesiastical arrangements - and, face, and my own eyes were rather hazy. 'The my dear brethren, we must, above all, take care worst is now over, dear, whispered my wife, as giving ourselves wholly to the ministry, by toilthe good of souls, by forgetting ourselves in our never peeped till six o'clock that morning. Next office to teach the people that we do not regard night he began in the same style; but gave over of mine to stand for a moment between my people and their best eternal interests. "Better." says Paul, " it were for me that I should die, than

Old Series Vol. XVII., No. 11

Lamily Acading.

TOO YOUNG TO GOVERN. BY AUGUSTA MOORE.

A gentleman sat at his desk in his airy, pleasant office. Business was going well, he had faithful clerks who attended to their duties in a satisfactory manner. He was in his life's prime. a right handsome and agreeable man, one, you would say, who had every reason to be in a cheerful and happy frame of mind. But his face was pale, and haif on it a weary, discouraged expression, a slightly cross expression, if the whole truth must be spoken.

He wrote slowly on, and presently sighed neavily. The echo of that sight was a hearty burst of laughter from the chest of a six-footer, with the merriest face in the world, who had, unnoticed entered the office, and been for several minutes attentively watching the gentleman in the blues. The latter started violently; but in a moment joined rather faintly in the laugh at him-

"When does the execution come off, Jack ! want to be on hand. Judging from your looks you are to swing very soon. Perhaps to-day."

"Might as well, Dick. I vow, I am almost empted to wish for a den to crawl into-a place where I could have peace and quiet, with my books and my cigar of evenings, and my sleep at was amiable and obliging, and greatly denight. I'm half dead, I tell you. Do you laugh pleasure as the source of his happiness.

Why, not at that; but at your lugubrious aspect. My dear fellow, remember you told me not long ago that hobody could be happy without a baby; but you don't seem to be happy with a short time, influenced by the anniable spiri, and

for unhappiness that I believe he was intended nity. One evening, he came home to dress, that for a vexed animal at the best," was the reply. You are a great fellow to stick to your text, good deacon said -Jack Not long ago von were vehemently deder man happy or otherwise; that disposition is going to." all. Consistency is a jewel. But what particular circumstance makes your present misery."

"My baby."
"Does he? how so?" Why the little rascal will not sleep. He don't sleep five hours of the twenty four. won't give up the care of him. We board, and there is not a corner in the house where I can sleep. I have to be here in the office this month

until late in the evening and then to go home and be kept awake all night by that little alarmbell, is too much for human nature to endure." "Why don't you give him soothing syrup?" "He won't take it."

"Wou't, hey! He must be a smart boy. How "A year old." (c maiser ! "Why he is old enough to be still—that is if

he will. Is be?" Oh! perfectly; but he won't be still. His mother or daddy has got to turn out of bed to walk or rock him every two hours all night long. He generally wants the one who is most sleepy to attend to his case. And he knows which one he can torment most. If we don't obey, he immediately begins a roar which is enough to arouse half the house. Last night we had to rock him for three hours at one time, besides being up several other times."

"Why don't you teach him better conduct?" "Teach him? How is it to be done? He is too voung to be governed."

Not according to my wife's theory and practice. Our hoy, not yet six months old, commenced the same sort of capers. Wife stood it for some six weeks, but when he was four months in our prayer-meetings! How clearly we can old she said, "Now, my darling boy, you are to perceive his growth in piety!" remarked a lady find out that there is a will to which yours must to a christian sister as they met one day. Her yield." I laughed at her, and objected that the child was too young. "No," said she, "I think not. I think that when a babe is old enough to tend evening a say as plainly as this fellow is now saving, "I family some months, and I observed his christian will have my way," he is at exactly the right age to be taught submission to lawful authority. We every day christian!" must not be made subject to the will and whims of a babe. It is absurd and wicked, and a harm same church, and I wondered if like blessed to the child. The sooner the work of governing and training a child is commenced, the more easy and successful will it be." I gave in, as I always do to my wife on matters which she understands you know. 'Now, sonny, lie there and cry it out, she said, when he began his tune."

How could you stand it? I never could bear to hear a child cry," is a won won

"That's what I said to my wife; but she replied, the more of it we have now, my dear, the less we shall have by and by and 'tis not so hard to bear at the beginning as at a later period of a child's life.' I had to own that she was right again. So I kept hands off. But it was hard work, Jack. Wife found it so, too; but she kept saving, Don't let me, to avoid pain to myself, that we may " walk worthy of the Lord unto all give way, and inflict an injury on my child. Hushand, I will go through my duty to my child, but do you watch me, and wherever I falter, strengthen me. You are the head anthority, you know; forbid, prevent me, if I am likely to yield. Hereafter we shall both thank you. I could not sion, and farmers that mistake their profession, and farmers that mistake their profession, and farmers that mistake their profession, and it must be by a sort of Popish miracle if no minister has mistaken his. No man would provide more amply than I would for those who are laid aside from the active duties of the ministry by disease, or the infirmities of age; but if it is found that a minister has mistaken his calling, he that he was not taken up, his rage knew no conshut his eyes, and bellowed. I would have said 'twas a boy three year old making the noise. Then he would straighten out, take a few long reaths, look at his mother and me as in amazeent, then go at it again, with renewed vigar and

"I wow. I don't see how you could hold ont. How long did this last?"

"Three hours the first night; then the poor little rebel gave a most heart-rending howl, looked piteously into his mother's face a moment, and

THE OFFICE OF THE

CHRISTIAN VISITOR, of Prince William and Church Streets

SAINT JOHN, N. B.

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

we settled ourselves to try and follow sonny to g, labouring, and suffering for Jesus' cause, and the land of dreams. She was right. The boy ourselves as flord's over God's heritage, but as in less than half an hour. He tries it now and servants and that as monowas not made for the then even yet, to see if what is law some nights Subleth, but the Sabbath for man, the people is law all nights; but 'ah! ah! baby,' from his were not made for the pastor, but the pastor for mother is enough. He knows who is master. the people. Our personal interest should never You may not believe me, but that boy, not six be allowed to stand in the way of our people's months old, knows what the very shaking of his good. I would hold myself unworthy of my mother's finger means, and minds it. She won't office if I should allow any personal consideration have him rocked now. Put him in the cradle wide awake when the honr comes for his nap." " Don't he ery "

"Generally he whites and whimpers a little, that my glorying should be made void by any to try her, she saxs, and it always does try her. She says, there is hot a time that she does not feel a desire to give up to him, and itis hard to deny her own heart. But her strengthener is always the same. "For the sake of my child, for his fature good, that he may be lovely and loved, I must and will control both myself and him. And she does it. Believe me, Jack, my wife is a roval woman.

"I should think so," was the licarty response. and then a shade crossed the speaker's fine face 'I am afraid my wife would not undertake such work as this -nor allow me to undertake it."

"A man's duty to God is to govern his own household as is best for them and to do it without fear or favor. Whatever you clearly see to be for the best for either wife or child. you should steadily and firmly do. A man's authority in his own family is absolute, given by God himself, and to be regulated only by daty towards God. I can see a way to peace at nielit for you, friend; if you can see it and have the nerve to walk up to it, you'll soon overcome your present troubles."

JOHN C. ONCKEN.

John Cotman, of London, was a respectable mechanic and deacon of a Congregational church. Both he and his wife were eminent for simple piety, fervent devotion, and quiet, untiring zeal. They had very small talents, but much religion. In their family boarded a young man, also a mechanic, of foreign birth, but pursuing his calling in London. He knew nothing of religion, but was amiable and obliging, and greatly devoted to

For some time after he legan to live with them, when the Bible, morning and evening, was laid on the table, indicative of family worship, it was a signal for his leaving the room; but after namers of the worthy John Cotma he might visit a place of amasement; when the

"I think you had better go with me, and charing that circumstances have no glower to ren- enjoy pleasure greater than that which you are

> Where are you going?" was the inquiry of the young man.

"To the prayer meeting at our church," re-Apraxer meeting, what is that Woban

"Why, we meet to sing hymns, read the Scriptures, and to ask God to bless us." The young man hesitated.

"You had much better go," said the good old lady, in her usual kind tone. "So I will," was the reply.

He went, and in that meeting of some dozen persons, held in the vestry of the Congregational church, Maize Hill, Greenwich, did God open and soften his heart, and excited feelings which led him to the Saviour of sinners for pardon. Thus you see Oncken was prepared to become the distinguished servant of God.

AN EVERY-DAY CHRISTIAN.

"Your unuister is very popular; if his meeting house was large enough, I suppose it would swallow the other congregations of the town."

The sarcastic tone and manner of atterance indicated the ill-feeling of the speaker as he addressed these words to a servant girl of the minister's family with the design of drawing from her a spirited, perhaps angry reply. But she modestly made answer,

"If people will come to hear our minister, is it his fault that he is popular? I do not presume to judge of his sermous; but this I can testify. he is an humble every-day christian !"

"How interesting our young brother C-is.

"I have within a long time been unable to attend evening meetings, but C boarded in my principle in little things. I know him to be an

This pastor, this brother, were members of the testimony could be borne concerning all the members of that flock was builted a supplying sid to artife

An every-day christian! To me the expression seemed full of significance. Then I thought better than I do myself: she returns the civility, of some homes I knew, where, though both parents are professedly followers of Jesus, there is no family altar, no recognition of God in the gifts of his providence, no talking of Christ and the things of his kingdom.

I thought of other homes where forms of family devotion are strictly observed, yet all the life. fervor, and cheerfulness of true picty are tacking ; and one would almost fail to discern likeness to Jesus in the character of either father or mother, bearing that precious title christian of an ofarma

Oh, when we shall each learn fervently to pray pleasing," then shall we receive grace to become, in truth, every-day christians! Truct Journal.

Christ will not take sermons, prayers, fistings -no, nor the giving our goods, nor the burning our bodies -instead of love. And do we love him, and yet care not how long we are from him? Was it such a joy to Jacob to see the face of Joseph in Egypt, and shall we be contented without the sight of Christ in glory, and yet say we love him? I dare not ecnelule that we have no love at all when we are so loth to die; but I dare say, were our love more, we should die more willingly; by our unwillingness to die, it appears we are little weary of sin. Did we take sin for the greatest evil, we should not be willing to have its company so long.

stert be Rank does not diguify the man; it is the man who dignifies rank.

The sleep of the morning, the wine of noon, and the company of the evil, destroy mankind. Cast not stones into the well which has que