

Advertisements inserted at the usual rates.

THE CHRISTIAN VISITOR. affords an excellent medium for advertising.

CITY OF GLASGOW LIFE ASSURANCE COMPANY OF GLASGOW. Incorporated by Act of Parliament. GOVERNOB-The Right Honorable the Earl of Glasgow. Subscribed Capital. £600,000 Accamulated Fund. 480,000 480,000 103,000 Annual Revenue..... W. F. BIRKMYRE, Esq., Manager and Actuary. VARIOUS MODES OF ASSURING.

Half Premium System, without debt or interest. Endowment Assurances. Partnership Assurances.

Short Term Assurances. THE "City of Glasgow Life Assurance Company" was established in 1888, 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 it efforts for the due fulfilment of access that like which is attributable not only to the perfect security which it affords for the due fulfilment of every contract, but like-wise to the Company's extensive and influential connexions and to the liberality of its dealings. The Premiums are equitably graduated. The Profits are distributed with a due regard to the claims of all classes of kalor bolders.

Policy-holders.

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 quiquennially. Policies participate from the date o their issue, but the Bo-nuses do not vest until they have been five years in existence. Rates of Assurance and all other information may be learned from the Agent, WILLIAM MACKAY, be learned from the Agent, WILLIAM MAUKAL, Custom House Building.

THE ROYAL INSURANCE COMPANY, 92 Lombard-street, London, and Royal Insurance buildings, Liverpool. Chairman of the London Board.—SAMUEL BAKER, Esq.

Chairman to the Donton Double. Of the Data is back, Day 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 

The most gratifying proof of the expansion of the busi-ness is exhibited in the one following fact—that the increase alone of the last three years exceeds the entire business of alone of the list three years exceeds the entire business of some of the existing and of many of the recently defunct fire insurance companies of this kingdom. The Premiums for the year 1855 being......£130,060 While the Premiums for the year 1558 are.... 196,148

or upwards of 50 per cent. in three years. The recent returns of duty made by Government for this latter year (1858) again show the "Royal" as more than maintaining the ratio of its increase as stated in former years. Only one among the London insurance offices exhibits an advance to the extent of one-half the increase of the Company, while all the others respectively fall far short of the moiety of its advance. LIFE DEPARTMENT.

by far the largest received in any similar period since the commencement of the business, and must far exceed the commencement of the business, and must full 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  $\pm 387,752$  6s. 8d., and the premium  $\pm 12,354$  3s. 4d. These figures show a very rapid extension of business during the last ten years. Thus :—

••	98 190 <b>422</b>	£48,764 95,650 (181,504	9	11	£1,380 2,627 5,828	4	7
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years is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent. per annum on the sums assured, and averaged 80 per cent. upon annum on the sums assured, and are aged of per constrapts
the premiums paid.
PERCY M. DOVE, Manager and Actuary.
JOHN M. JOHNSTON, Secretary to the London Board.
All descriptions of property taken at fair rates, and Fire
losses paid promptly on reasonable proof of loss—without
reference to the head Establishment.
LAMES J. KAYE. Agent for New Brunswick



New Series, Vol. III., No. 33. Whole No. 137.

SAINT JOHN. I'm growing very old. This weary head That hath so often leaned on Jesus' breast, In days long past that seem almost a dream, Is bent and hoary with its weight of years. These limbs that followed him-my Master-of From Galilee to Judah; yea, that stood Beneath the cross and trembled with his groans, No longer bear me even through the streets To preach unto my children. E'en my lips Refuse to form the words my heart sends forth. My ears are dull: they scarcely hear the sobs Of my dear children gathered round my couch; My eyes so dim they cannot see their tears. God lays his hand upon me; yea, his hand, And hot his rod. The gentle hand that I Felt, those three years, so often pressed in mine, In friendship such as passed a woman's love.

I'm old, so old ! I cannot recollect The faces of my friends, and I forget The words and deeds that make up daily life; But that dear face, and every word He spoke Grows more distinct as others fade away, So that I live with him and holy dead More than with living.

Seventy years ago I was a fisher by the sacred sea. It was at sunset. How the tranquil tide Kissed dreamily the pebbles. How the light Crept up the distant hills! and in its wake Soft, purple shadows wrapped the dewy fields. And then He came and called me; then I gazed For the first time on that sweet face. Those eyes, From out of which, as from a window, shone Divinity, looked in my inmost soul And lighted it forever. There his words Broke on the silence of my heart, and made The whole world musical. Incarnate love Took hold on me and claimed me for his own. I followed in the twilight, holding fast

O what holv walks we had, Thro' harvest-fields and desolate, dreary wastes And oftentimes he leaned upon my arm, Wearied and wayworn. I was young and strong And so up-bore him. Lord! now I am weak, And old, and feeble, let me rest on thee. So, put thine arm around. Closer still. How strong thou art !

The twilight grows apace. Come, let us leave these noisy streets, and take The path to Bethany, for Mary's smile Awaits us at the gate, and Martha's hands Have long prepared the cheerful evening meal. Come, James, the Master waits; and Peter see, Has gone some steps before.

shall be kept, how must you bless the patient flesh of a little child. I think I see him, as the power which watches over you day by day. Re- | watchman on the tower has given notice of his flect upon your tendency to sin. The giddiness approach in the distance, the whole household of that poor brain, the silliness of that deceitful | are at the gate to meet him, and to see if he heart. Think how apt you are to choose danger, comes back in health. His wife, if eastern cushow the tendency is to cast yourself down, how | toms would not permit of her going forth in pubyou rather are inclined to fall than to stand, and lic, would look from her casement to catch a I am sure you will sing more sweetly than you glimpse of his face, to see if the dread spot was ever have done, "Glory be to him who is able to gone. How joyful the shout, "He is cured and keep me from falling." Then you have to notice, clean !" But this is nothing compared with the further, the many foes who try to push you down. rapture of that hour when the everlasting doors The road is rough enough, the child is weak will be lifted up, and we, made meet for the inenough, but here and there is an enemy who is heritance of the saints in light, shall enter into in ambush, who comes out when we least expect the joy of our Lord. Or take another illustration him, and labors to trip us up, or hurl us down a from Scripture, and try and realize the happiness precipice. I suppose you never did see a man which reigned in the family of the maniac out fall from a precipice. Some of you have been of whom the legion of devils departed. Perfools enough to go and see a man walk on a rope, haps he had been home before when under the in which case, I believe, you have incurred the evil influence of the foul fiends; how terrified guilt of murder; because, if the man does not they doubtless were with the mad frenzy of the kill himself, you encourage him to put himself poor unhappy wretch as he cut himself with where he probably might do so. But if you stones, and brake all bonds put on him in tenderhave ever really seen a man fall over a preci- ness and love in order to restrain his self-imposed pice, your hair must surely have stood on end, misery and wounds; and now that he comes your flesh creeping on your bones, as you saw once more to his house, they see him approach, and the old terror seizes them, because they know the poor human form falling off the edge, never to stand in mortal life again: surely as you left not that he is a changed man, but suppose him the place where you stood, and fled away from still to be the demented being of days gone by ; the edge of the precipice, you cried, "O, bless but as he enters the door, as calm and composed the God that made me stand, and kept my feet as if he had returned from a long journey, and from falling." How alarmed you would be, if you were only anxious to relate the incidents of the were in such a position and had seen one fall, pilgrimage, and greet loved friends once more; and that same monster who had pushed him over with no fierce frenzy rolling in his eye, no loud should come to hurl you over also, and especially discordant shrieks rending the air, but all is the if you felt that you were as weak as water, and | demeanor of a well-regulated, joyful, yet chastencould not resist the gigantic demon. Now, just | ed mind; as all this is realized by his friends, such is your case; you cannot stand against and they hear what great things the Lord has Satan; yea, your own flesh will be able to get done for him, what joy must have been in that the mastery over your spirit. A little maid family circle. I should like to have seen it. I made Peter deny his Master, and a little maid am sure it was a choice exhibition of real human may make the strongest among vou tremble bliss, such as earth only witnesses now and then. sometimes. Oh, if we are preserved in spite of A beam of purest radiance lighting up the scene, such mighty enemies, who are waiting to destroy | like as the splendor which Saul of Tarsus saw on us, we shall have great cause to sing praise "unto | the road to Damascus lit up the day, when he was made a new creature in Christ Jesus. Here him that is able to keep us from falling." Christ has the power to take us into heaven .also we can most truthfully say, that the joy, You may keep a man from starving, but you canthough great, was not comparable to the joy not take him into the king's palace, and present

Christian

SAINT JOHN, N. B., THURSDAY, AUGUST 17, 1865.

which shall be ours when we are changed into him at court. Suppose that a man had been a new creatures, when we shall be clothed in our rebel, you might hide him from his pursuers, and | right mind; no longer prone to wander among aid him in his escape, but you could not take the black mountains of iniquity, no more tempted him into the presence of the king, and cause to abide amongst those dead in trespasses and him to live in the royal castle of the land. But sins, but ever holy, and always living unto God, you see that Christ preserves his people, though | and made like unto him. Oh, this is joy indeed! they have offended God, and daily provoke his Not only will he keep us from falling, but present justice; and he does more, for he presents them us faultless. My brethren and sisters, at the to the King of kings in the high court of heaven | thought of this I think you must join with Jude, itself. This it is which makes the other blessing and say, "Now unto him that is able to do all children and my children, and to their children, so great. We are not anxious to live in this this, be glory and majesty, dominion and power, through all the generations of time; nor will it

joice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon ; they shall see the glory of the Lord, and the excellency of our God. \* \* \* And the rangomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Dizitor.

David has left no sweeter Psalm than the short twenty-third. It is but a moment's opening of the soul ; but-as when one, walking the winter street, sees the door opened for some one to enter. and the red light streams a moment forth, and the forms of gay children are running to greet the comer, and genial music sounds, though the door shuts and leaves the night black, yet it can-

not shut back again, all that the eve, the heart, and the imagination have seen-so in this Psalm, though it is but a moment's opening of the soul, are emitted truths of peace and consolation that will never be absent from the world.

The twenty-third Psalm is the nightingale of the Psalms. It is small, of a homely feather, singing shyly out of obscurity; but oh, it has filled the air of the whole world with melodious joy, greater than the heart can conceive ! Blessed be the day on which that Psalm was born ! What would you say of a pilgrim commissioned of God to travel up and down the earth singing a strange melody, which, when one heard, caused him to forget whatever sorrow he had ? And so the singing angel goes on his way through all lands, singing in the language of every nation, driving away trouble by the pulses of the air which his tongue moves with divine power. Behold just such a one! This pilgrim God has sent to speak in every language on the globe. It has charmed more griefs to rest than all the philosophy of the world. It has remanded to their dungeon more felon thoughts, more black doubts, more thieving sorrows, than there are sands on the sea shore. It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the heart of the sick, of captives in dungeons, of widows in their pinching griefs, of orphans in their loneliness. Dying soldiers have died easier as it was read to them; ghastly hospitals have been illuminated; it has visited the prisoner and broken his chains, and, like Peter's angel, led him forth in imagination, and sung him back to his home again. It has made the dying christian slave freer than his master, and consoled those whom, dying, he left behind, mourning, not so much that he was gone, as because they were left behind, and could not go too. Nor is its work done. It will go singing to your

CHRISTIAN VISITOR, Corner of Prince William and Church Streets, SAINT JOHN, N. B. REV. I. E. BILL. Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. B.

THE OFFICE OF THE

The Christian Visitar Is emphatically a Newspaper for the Family.

It furnishes its readers with the latest intelligence, RELIGIOUS AND SECULAR.

"Oh, yes! but may I ask you one question ?" " Certainly."

"Were you sent to show me all this ?"

"Assuredly."

"Oh! may I take to myself the consolation, that I am a diamond, and am now in the hands of the strong man, who is polishing it for the crown of the great King."

"Daughter of sorrow! thou mayst have that consolation; and every pang of suffering shall be like a flash of lightning in a dark night, revealing eternity to thee; and hereafter thou shalt 'run without weariness, and walk without faintness." and sing with those who have ' come out of great tribulation.""

### THE NEW WIFE.

Mr. ---- was a professor of religion, and was considered quite a good man. He had the misfortue to lose his wife, who was also pious. Having a large family of children, he found it necessary to marry a second wife. He chose one that had moved in high life, but nearly all of whose relatives rejected the doctrines of evangelical religion.

Mr. ---- did not mean to be irreligious, but be thought too much religion would not please his wife or his friends, and for this reason he neelected family worship and other christian duties. 'Mr. ----, I thought when 1 married you I vas marrying a Christian.'

'Why, my dear wife, do you doubt my being Christian ?'

'Yes, sir, I do.

'What reason have I given you to think so?' 'Because, sir, a Christian prays with his famiv. and you do not.'

His reply was, 'I thought the reading of the Bible and prayer would be unpleasant and irkome to one that has been reared under such infuences and moved in such a circle as you have.'

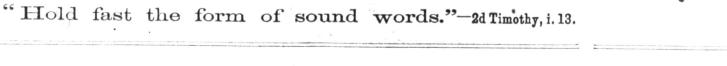
'Sir, you have nothing to do with all that. Your business is to do your duty as a Christian. t is true I have moved in such a circle as you nave described; but I have been influenced by a lifferent one. I do believe in religion, and I do ove to see its professors faithful and consistent." Her husband said to her, 'As it is your wish,

will erect a family altar to morrow morning.' 'Will you wait until morning? we may both f us be in hell before that time.

' Why, my dear wife, are you willing to rise to ead the Bible and pray?

' Certainly I am. Accordingly they arose and dressed, the husband read a portion of God's word, and knelt in prayer; and when he had prayed, his wife was

ready to pray. Their minister was afterwards inquiring of this brother how he got along with the family altar. His reply was, 'By the grace of God, it has never gone down since my wife and I erected it that night.'-American Messenger.



# Old Series Vol. XVIII., No. 33

JAMES J. KAYE, Agent for New Brunswick Princess-street, opposite Judge Ritchie's Building. Feb 15

### COMMERCIAL SCHOOL.

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

THIS Establishment has been Removed 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 Education. The Furniture and Apparatus are all of the most impro-

ved modern style; the School Rooms and premises are in-ferior to none in the City; the system is Catechetical and Explanatory. Call and see. Aug. 4.

### MRS. HUNT'S

School for Young Ladies. THE Course of Education in this Seminary comprises all Love God and man. Amen. Now bear me the branches necessary for a thorough and accomplished Education. In the several departments the most competent Teachers are employed. Board and Instruction in English and French, \$200 per annum. Daily Pupils, under ten years, \$6 per term. over ten years, \$8 per term. Extra Branches, Drawing, Painting, and Music, us al P .. 4. prices. Payment, in all cases, in advance. THE PHENIX FIRE OFFICE, VADON ESTABLISHED IN 1789 £5,000,000 CAPITAL, west rates. Insurance effected at the J. W. WELDON, .ce William Street. Office-70½ B., 1863.-wvi St. John, N. B., 121 LORGE THOMAS,

Lission Merchant and Ship Broker, Cr Water Street, St. John, N. B. Li Fire Insurance Company Agent at St. John. GEURGE THOMAS. CARRIAGE SPRINGS.

MADE TO ORDER!!

C. G. BERRYMAN takes this method of informing his customers through-

out the Province that he is now prepared to furnish them with

Eliptic & Side Springs,

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.

In addition to the above, he has on hand about

100 SETS SUPERIOR ENGLISH SPRINGS, which will be sold at a low figure for CASH.

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

# Carriage Builders' Hardware,

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

Long and Shori BED AXLES, 1 to 2 inch; Carriage BANDS, in Japan, Brass, and Silver, with open, closed, and screw Fronts; American pattern SCREW BOLTS, 14 to 9 inch; Sleigh Shoe and Tire BOLFS, all lengths; Waggon Pipes and Cart Boxes; Round and Steeple-head RIVETS; Hickory and Oak SPOKES, 1 to 2 inch; Elm HUBS; Bent RIMS, 14 to 2 inch; Bent RIMS, 14 to 2 inch; Seat Poppets; Brass and Silver Shatt Tips; Dash Centers; Enamelled Musliv, 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; Past-ing and Seaming Lace, Silver and Japanned KNOBS, Whip Sockets, Apron Hooks and Rings, Footman Holders, Coach Door Handles and Locks, &c.

What say you friends That this is Ephesus, and Christ has gone Back to his kingdom? Aye, 'tis so, tis so. I know it all, and yet just now I seemed To stand once more upon my native hills And touch my Master. O how oft I've seen The touching of his garment bring back strength To palsied limbs! I feel it has to mine. Up! bear me once more to my church-once more, once more,

There let me tell them of a Saviour's love; For by the sweetness of my Master's voice Just now, I think he must be very near. Coming, I trust, to break the vail which time Has worn so thin, that I see beyond And watch his footsteps.

How dark it is! I cannot seem to see The faces of my flock Is that the sea That murmurs so or is it weeping? Hush! My little chil ven! God so loved the world He gave Lis Son; so love ye one another. back,

My legacy unto an angry world is this. I feel my work is fluished. Are the streets so full ? What call the folk my name? 'The holy John?

Nay, rather write me, Jesus Christ's beloved, And lover of my children.

Lay me down

Once more topon my couch, and open wide The eastern window. See! there comes a ligh Like that which broke upon my soul that eve When in the dreary Isle of Patinos Gabriel cam-And touched me on the shoulder. See ! it grow: As when we mounted toward the pearly gates. I know the way! I trod it once before. And hark ! it is the song the ransomed sang Of glory to the Lamb! How loud it sounds! And that unwritten one-methinks my soul Can join it now. But who are these who crowd The shining way? Joy! joy! 'tis the eleven! With Peter first; how eagerly he looks; How bright the smiles are beaming on James'

face ! I am the last. Once more we are complete To gather round the Paschal feast. My place Is next my Master. O my Lord! my Lord! How bright thou art, and yet the yery same I loved in Galilee. 'Tis worth the hundred years To feel this bliss. So lift me up, dear Lord, Unto thy bosom; there shall I abide.

-Hours at Home.

## CHRISTIANS KEPT IN TIME AND GLORI-FIED IN ETERNITY.

BY REV. CHARLES H. SPURGEON.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."-Jupe 24, 25,

### (Continued.)

2. I might continue in this strain, but perhaps the Lamb. had better not. I would rather turn to the BLESSINGS OF WHICH JUDE SPEAKS.

He seems to ascribe here in this doxology three blessings, at least, to the power of the Lord Jesus. The first is ability to keep you from falling, and for this, I am sure, the highest praise is dug, when vou consider for a moment the dangerous way. In some respects the path to heaven is very safe. It is so as God made it, but in other respects there is no road so dangerous as the road to eternal life. It is beset with difficulties. In some of our mountain climbings we have gone along narrow pathways, where there was but a step between us and death, for deep down beneath us was a gaping precipice, perhaps a mile in perpen-dicular descent. One's brain reels at the thought of it now, and yet we passed along quite safely. world always. We find ourselves in a strange both now and ever.'

land here, and would be glad to fly away, and be I cannot speak to you as I would wish upon at rest. This is to us a wilderness state, and we such a theme as this-who could ? but when we rejoice to know that Canaan lies beyond. Our get to heaven, there our song shall be more sweet heavenly Joshua can lead us into it. He can more loud, because we shall understand better fight for us against Amalek, and slay all our foes, the dangers from which we have escaped, and and preserve us from falling; but better still, he how very much we owe to him who has kept us, can and he will take us into the promised land, and brought us safely through all the vicissitudes and give us to see the "better country, even the of life, unto the place where he has prepared for heavenly," and mither will he conduct all the us. Meanwhile, never let us be forgetful of that host, so that not one shall perish or be left be- mighty goodness which holds us fast and will not hind. Christ gives preservation, but he also gives let us go.

glorification, and that is still better. Here then, my brethren, is a thought of incomparable sweetness-we are safe while in this world :

life, and he will present them, how ?-faultless.

Ah! that is a wondrous word, "faultless;" we

last: without spot, or wrinkle, or any such thing.

nad "lien among the pots." We have reveled

in uncleanness till we are as if we had been

BY REV. H. W. BEECHER. Every man feels, and not strangely, that there And we too shall be, before long, as happy as never were such experiences of life as his own.

dignation excited in us when one likens our grief We cannot, however, enlarge on this subject, to his own. The soul is jealous of its experiences, though there is much, very much, that might be and does not like pride to be humbled by the said. We proceed to notice the condition in thought that they are common. For, though we which the saints are to be when presented—they know that the world groans and travails in pain, are to be "faultless," for our Lord never stops and has done so for ages, yet a groan heard by short of perfection in his work of love. That our ear is a very different thing from a groan ut-Saviour who means to keep his people to the tered by our mouth. The sorrows of other men end, will not present them at last just alive-all seem to us like clouds of rain that empty themblack and foul as when he helped them out of selves in the distance, and whose long-travelling the miry places. He will not bring them in, as thunder come to us mellowed and subdued; but sometimes gallant men have to do those whom our own troubles are like a storm bursting right they have rescued from drowning, with just the overhead, and sending down its bolts upon us vital spark within them. No, our Saviour will with direct plunge. carry on his people safe from falling, through this

just like ours, for six thousand years. The same stars rise and set upon this globe that rose upon are a long way off from it now. Faulty, aye, we the plains of Shinar or along the Egyptian Nile; are now faulty through and through, but Jesus and the same sorrows rise and set in every age. Christ will never be content till we are faultless. All that sickness can do, all that disappointment And this he will make us in three ways : he will can effect, all that blighted love, disappointed wash us till there is not a spot left, for the chief ambition, thwarted hope, ever did, they do still. of sinners shall be as white and fair as God's Not a tear is wrung from the eyes now, that, for purest angel; the eye of justice will look, and the same reason, has not been wept over and over God will say, "No spot of sin remains in thee." and over again in long succession since the hour You may have been a drunkard, a thief, an adul- that the fated pair stepped from paradise, and terer, and what not; but if Christ in mercy un- gave their posterity to a world of sorrow and so thoroughly that you shall be faultless at the heart for evermore practices old experiences.-Therefore our life is but a new form of the way

(Conclusion next week.)

glass, clear as crystal, will not be whiter nor purer since a keel crossed the perilous deep.

And fourthly, and best, perhaps, the Spirit of down in succession upon every generation, but God will make new creatures of us. He has be- the methods by which men have met and congun the work and he will finish it. He will quered trouble, or been slain by it, are the same make us so perfectly holy that we shall have no tendency to sin any more. The day will come and trouble carried them on its surface as the sea when we shall feel that Adam in the garden carries cork. Some have sunk at once to the was no more pure than we are. You shall bottom as foundering ships sink. Some have have no taint of evil in you. Judgment, memo-{ run away from their own thoughts. Some have ry, will-every power and passion shall be eman- coiled themselves up into a stoical indifference. cipated from the thraldom of evil. You shall Some have braved the trouble and defied it. be holy even as God is holy, and in his presence Some have carried it as a tree does a wound, unyou shall dwell forever. How altered we shall til by new wood it can overgrow and cover the be; for look within, and see if your experience old gash. A few in every age have known the is not like the Apostle Paul's, who found a potent divine art of carrying sorrow and trouble as law in his members, so that when he would do wonderful food ; as an invisible garment that good evil was present with him, and when he de- clothed them with strength; as a mysterious joy, of it now, and yet we passed along quite safely. The road to heaven is much like that. One false very thing he allowed not, but would most hear-sten (and how easy it is to take that if grace he tilly condumn. So is it with not we are making up for

fold its wings till the last pilgrim is safe, and time ended; and then it shall fly back to the bosom of God, whence it issued, and sound on, mingled with all those sounds of celestial joy which makes heaven musical for ever.

## GRINDING THE DIAMOND.

## BY REV. JOHN TODD, D. D.

The poor sufferer lay in severe pain on her bed. It had been nearly twenty years since she knew a well day-more than half that time since she had walked a step, and nearly two years since she had sat np Hor limbs were jorked by spasme, her back had deep sores on it from lying so long; and, whenever one was relieved by a new position of the body, another would be made. She never complained; and the cheerfulness with which she endured all this from day to day, and from year to year, was a matter of amazement to all. Her friends, who saw the Bible always lying near her, knew well from what springs she drew the water. They all said it was one of the darkest providences they ever witnessed.

One night, as the sufferer lay sleepless from terrible pain, she began to look back upon the past. What a wreck life seemed, dating from her bright school days ! What a mystery that she must be so helpless and such a sufferer, while her school companions could walk, and move, and act, and enjoy life! What was the object of her heavenly Father in putting her into this slow, hot, long-continued furnace! As she lay

there, thus communing with herself, the room seemed suddenly to fill with light, and a beautiful form seemed to bend over her. His face was calm and gentle, but full of pity. She was not at all frightened, nor deemed it strange that he was there, though she was aware that she never saw him before.

"Daughter of sorrow!" said he, in a voice soft as the zephyr that just rocks the rose on its stem, "art thou impatient ?"

"No; but I am full of pain and disease, and I have so long been a sufferer that I see no end to it, nor can I see why I must suffer thus. I know that I am a sinner; but I have hoped that Christ's dertakes your case, he will wash you in his blood suffering. The head learns new things, but the sufferings, and not mine, would save me. O why does God deal thus with me ?"

"Come with me, daughter, and I will show thee.

" But I cannot walk ?"

"True, true ! There, gently, gently !"

He tenderly took her up in his arms, and caried her away, far away, over land and water, till he set her down in a far-off city, and in the midst of a large workshop : the room was full of windows; and the workmen seemed to be near the light, and each with his own tools, and all so intent upon their work, that they neither noticed the new-comers, nor spoke to one another. They seemed to have small brown pebbles, which they were grinding and shaping and polishing. Her guide pointed her to one who seemed to be most earnestly at work. He held a half-polished pebble, which was now seen to be a diamond, in a around the Sabbath hours! How reckless he pair of strong iron pinchers. He seemed to who would loosen a stone from the breakwater of grasp the little thing as if he would crush it, and to hold it on the rough stone without mercy. The stone whirled, and the dust flew, and the jewel grew smaller and lighter. Ever and anon he would stop, hold it up to the light, and examine it carefully.

"Workman," said the sufferer, "will you please to tell me why you bear on, and grind the iewel so hard ?"

"I want to grind off every flaw and crack in

"But don't you waste it?"

"Yes; but what is left is worth so much the more. The fact is, this diamond, if it will bear

### ----HOW TO CONQUER INDIA.

We intend to conquer India by means of Indian levies. European Missionaries, unaided and alone, will never be able to convert India. So we draw our young men around us. We wean them from the gross vanities of their religion, and, by the teaching of God's Spirit, they are enabled to cast from themselves those fictions in which they had trusted as heavenly revelations. We take them into our counsels. They know the gospel as well as we do. They can preach it as efficiently, owing to their greater knowledge of this language; they can proclaim it before an assembly as eloquently, and teach it in a class as impressively as ourselves-ay, and sometimes more impressively-because the truth coming from one Hindu has great power over another Hindu. The sophisms which they sometimes bring out in their conversations to puzzle or distract the foreigner, can never appear in the presence of a Brahmin who has been converted.

Besides that, the arguments of race and caste, which they bring before us so frequently, fall to the ground in the presence of a man who has been one of themselves. And when I have been preaching in the highways of India, with a converted Brahmin by my side, or a Hindu of high caste, the people have disturbed us by noisy opposition; but he, casting his eye on the tumultuous throng, has hushed them in a moment by saying,

"Why, you know that Hinduism is all a lie, and you dare not contradict me."

These are the men with whom we go forth. They are witnesses of the power of divine truth, and in some respects such witnesses as I never saw in any other part of the world.-Rev. E. E. Jenkins.

THE BREAKWATER .--- Not long ago we were sailing for pleasure on the coast of Massachusetts Bay, when we saw in the distance a long dark line of masonry, a mile perhaps from the shore. It proved to be a "breakwater," which the goversion had effected to protect the harbor from the winds and waves, affording to vessels a safe retreat from the storms. This interposition of the ruling power in the State, at a vast expense. was suggestive of the moral government of God. At what an expenditure of means has Jehovah thrown a breakwater across the mad tides of depravity, to shield his people and Church from the threatened ruin. The Sabbath is a great breakwaler in the surging sea of worldliness and vice. Within its bulwark stands the sanctuary and the Christian home, while on its ancient front is inscribed, with flaming letters, as that earth and hell may read-" Thus far, and no farther : and let thy proud waves be stayed." How wonderfully "the tumult of the people" dies away sin.-Congregationalist.

INWARD PEACE .- Many say they have no peace nor rest, but so many crosses and trials, afflictions and sorrows, that they know not how they shall ever get through them. Now he who in truth will perceive and take note, perceiveth clearly, that true peace and rest lie not in out? ward things; for if it were so, the Evil Spirit also would have peace when things go according to his will, which is nowise the case.

Therefore we must consider and see what is that peace which Christ left to his disciples when he said : " My peace I leave with you, my peace I give unto you."

Christ meant that inward peace which can reak through all assaults and crosses of oppre-

THE TWENTY-THIRD PSALM. "More happy, hut a more safe, The ground spirits in heaven."

they are, because he will present us with them No joy was ever like our joy, no sorrow ever before the presence of his glory with exceeding like our sorrow. Indeed, there is a kind of in-

But there have been human hearts, constituted Now we are defiled and covered with sin as if we men have lived from the beginning

When the landsman first goes down upon the deep, to see what storm-ploughing means, what "plunged in the ditch." Our own flesh must [furrows the wind draws, seedless and unplanted, abhor us if we could but see how defiled we are he feels in every shivering nerve that never was by nature and by practice. Now all this shall be such a storm known before. Now, he bethinks completely removed, and we shall be whiter than himself with horror, there has come upon the snow. You remember that when the disciples deep a fury never till then let loose. But the looked at Jesus on the mount of transfiguration, clouds laugh, and the winds know that ten thousthey saw that his garments were white and glist- and times before they have terrified just such ening, whiter than any fuller could make them; inexperienced wretches. Yea, long ere a ship now, so shall we be hereafter, whiter and fairer dared the central ocean, storm had navigated it, than any earthly art can attain to. The sea of nor failed to pursue their dreadful sport ever

than we shall be when washed in the blood of Not only are such experiences the hereditary legacy of men, rolled over and over, and sent

