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#### MRS. HUNT'S School for Young Ladies.

THE Course of Education in this Seminary comprises all The Course of Education in this Seminary comprises an the branches necessary for a thorough and accom-pushed 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, \$5 per term. Extra Branches, Drawing, Painting, and Music, usual

prices. Payment, in all cases, in advance. Dec. 4.

#### 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 improved modern style; the School kooms and premises are in-ferior to none in the City; the system is Catechetical and Explanatory. Cali and see. Aug. 4.

THE PHENIX FIRE OFFICE, LONDON ESTABLISHED IN 1782 CAPITAL. - - - - \$5,000,000 Insurance effected at the lowest rates

J. W. WELDON, Agent for New Brunswick. Office-701/2 Prince William Street. St. John, N. B., 12th Feb., 1863.-wvi

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

# 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

## 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 .



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

### New Series, Vol. III., No. 25. Whole No. 130.

#### THE BREEZE IN THE CHURCH.

This beautiful little poem is from a volume recently published in England by Mrs. Hickman, entitled Poems

'Twas a sunny day, and the morning psalm We sang in the church together; We felt in our hearts the joy of the calm Of the calm and joyous weather.

The slow, and sweet, and sacred strain, Through every bosom stealing, Check'd every thought that was light and vain, And waked each holy feeling.

We knew by its sunny gleam how clear Was the blue sky smiling o'er us. And in every pause of the hymn could hear The wild birds' happy chorus.

- And lo! by its haunts by cave or rill, With a sudden start awaking, A breeze came fluttering down the hill. Its fragrant pinions shaking.
- Through the open windows it bent its way, And down the chancel's centre, Like a privileged thing that at will might stray. And in holy places enter.
- From niche to niche, from nook to nook, With a lightsome rustle flying, It lifted the leaves of the holy book, On the altar cushion lying.

It fanned the old clerk's hoary hair, And the children's bright young faces; Then vanished, none knew how or where, Leaving its pleasant traces.

- It left sweet thoughts of summer hours Spent in the quiet mountains; The church seemed full of the scent of flowers. And the trickling fall of fountains.
- The image of scenes so still and fair. With our music sweetly blended. It seemed their whispered hymn took share In the praise that to heaven ascended.

We thought of him who had poured the rills, And through the green mountains led them, Whose hand, when he piled the enduring hills, With a mantle of beauty spread them.

And a purer passion was borne above. And a louder anthem swelling, As we bowed to the visible spirit of love On those calm summits dwelling.

#### ----A MINISTER'S STRENGTH.

In the economy of divine grace, and the orga nization of the church on earth, God, in His infinite wisdom, saw proper to cal! certain persons to preach the gospel; and it is His will th

### SAINT JOHN, N. B., THURSDAY, JUNE 29, 1865.

In a certain community, noted for infidelity, including removals from all causes, 3,500. Of here lived a pious man of God. Unassuming, these, forty-seven have become christian minisunpretending, he went about doing good. As a ters, seven city missionaries, and three Biblepreacher, he was not noted for anything special, women. It is to be remembered that the large only his entire devotedness to God. There came majority of these are persons previously worldly into that vicinity a noted Infidel, challenging any and ungodly, including some of the worst and man to meet him in discussion on the subject of vilest; and that the church is not made up of revealed religion. All the ministers near were seceders from other churches. The effect, therewaited upon and asked to meet this champion in fore, on religious life and activity in London debate, but they refused. At length this old must be, and is, very decided. \* man of God said he would meet him; but his Spurgeon's College has an increased number of friends used every means to dissuade him, telling students. His appeals for help have been rehim it was no use, he would be beaten, and the sponded to from various parts of the kingdom. cause would suffer. But the old man of God His estimate of the necessary expenses of 1865. would go, and he did go. They met in the pre- is \$25,900. To this be largely contributes from sence of a large audience, and the Infidel opened his own income. A class of popular preachers, the discussion with a flaming speech. All his we'l versed in the divinity of Puritan times, and friends were elated, supposing that the old man not affecting, as too many uo, reticence on the would have no argument to meet him. The pro- old and grand truths, or ashamed of Scriptural fessed friends of Christ were trembling with fear. quotation rightly applied, are likely to be given The old man was calm, When the Infidel sat to England by this Metropolitan Tabernacle state of mind, occasions, associations, trains of down, the old minister arose in his place, with a College. countenance as calm as the summer's eve. He HONEY FROM THE ROCK. commenced by simply relating his Christian experience : He told how wicked he had been, and The traveller through the bleakest and wildest how grace found him, and as he talked his old regions of ancient Palestine was sometimes surheart grew young and warm. Still he went on prised by coming upon a thrifty olive-tree growing on the scanty handful of earth that covers talking, many hearts were touched, and the Infidel became restless, he could not see where to the flinty rocks. Or in the clefts of the rocks he take hold of the old man's talk. He felt a cer- would find a busy colony of bees. The hidden tain kind of force about it, but could not see comb would be dripping with the luscious outhow to meet it; still the talk went on. Present- flow of wild honey. To his parched lips how ly the infidel started for the door, and meeting delicious the pressings of liquid sweetness ! And one of his friends, he asked the champion what all the more welcome because found in an unexhe meant. "Well," said he, "I will tell you pected place. what it is: I am not afraid to meet any man in For it is not from rocks that the famished exthe world, but this thing of meeting God in a pect supplies. Bare, bold, bleak, barren is the rock. The eagle may perch on its out-jutting

man. I do not understand that." He left, while the old man went on, until many hearts were sub- crag, the wild concy may nestle in its clefts, but dued, and, in a short time, many hearts were the golden ears never wave over it, the vine never brought to Christ. Ah, my brethren, it is God in us that gives us Yet out of these very rocks came the dripping

power and strength, and this we will have if we honey-comb; and from the crevices crept up the are wholly consecrated to Him. There are many solitary olive. So the way-worn and thirsty traweak and sickly ministers, spending year after | veller did actually and literally 'suck honey out year, and scarcely a soul converted, but why? of the rock, and oil from the flinty rock.' (Deut. They are not consecrated to God and the ministry. Some preach for ease, some for gain, and some for popularity. My brethren, suffer this word of exhortation :- Your calling is above every calling. The cause is not yours, it is God's; and oil-producing to the Christian as the flinty be careful how you work. Work not at all unless you can give your whole soul to it. O, con- gion is more highly prized; in the next place the secrate your whole being, and all your interests world is held in less esteem. The affections do to God and His cause. Put it on the altar, leave not centre then upon gold, or honors, or schemes it there, until God shall say, " It is enough, come up higher." In God is, your strength. Consecrate, consecrate,-Religious Telescope.

## MR. SPURGEON'S CHURCH.

you. When you stand still for a thought ask vourselves the following questions : Does this division or subject require proving? If so, how shall I prove it ? By its causes, or by its effects ? Does it require guarding from erroneous interpretation or distinguishing from some closely related vet distinct truth ? How can it be illus-\* Mr. awakening thought. For instance, How?-in what manner? In what sense? By what means? To what degree? Who?-to whom? For whom? RELIGIOUS AND SECULAR MISCELLANY. By whom ? In whose presence ? From whom ? Why? From what cause? For what reason? For what end?

Of course only some of these questions apply to any given subject. When you dwell on a fact you may describe the place or scene of action. the persons concerned, the time, the posture, thought, of circumstances and individuals mentioned.

When you take up a miracle, you may ask, What general or special lesson does it teach What feature of our Lord's character does it exhibit (divinity, tenderness, majesty, etc.)? What does it symbolize ? Does it teach by action ? Considered as an evidence, notice the nature of it, the number and character of the witnesses. time, place, etc., -- corroborative circumstances. When you speak of vice, you may dwell on its features, tendency, influence, forms, causes, results, power, remedy, etc.

### STEPHEN GIRARD.

Within the memory of many persons still alive, "old Girard," as the famous banker was styled, a short, stout, brisk old gentleman, used to walk, in his swift, awkward way, the streets of the lower part of Philadelphia. Though everything about him indicated that he had very little in common with his fellow citizens, he was the marked man of the city for more than a generation. His aspect was rather insignificant and quite unprepossessing. His dress was quite oldfashioned and shabby ; and he wore the pig-tail, the white neck-cloth, the wide-brimmed hat, and the large skirted coat of the last century. He was blind of one eye, and though his bushy eyebrows gave some character to his countenance, it was curiously devoid of expression. He had also the absent look of a man who either has no thoughts or was absorded in thought; and he John Vine Hall, commander of the Great Eastshuffled along on his enormous feet, looking neither to the right nor to the left. There was always a certain look of the old mariner about him. though he had been fifty years an inhabitant of sought the advice of an eminent physician who the town. When he rode, it was in the plainest, gave him a prescription which he followed faithleast comfortable gig in Philadelphia, drawn by fully for seven months, and at the end of that time an ancient, ill-formed house, driven always by the master's own hand at a good pace. He chose still to live where he had lived for fifty years, in Water Street, close to the wharves, in a small and inconvenient house, darkened by tall store houses, amid the bustle, the noise and the Sulphate of iron, five grains ; magnesia, ten odors of commerce. His sole pleasure was to grains ; peppermint water, eleven drachms ; spirit visit once a day a little farm which he possessed a few miles out of town, where he was wont to take off his coat, roll up his shirt sleeves, and personally labor in the field and in the barn, hoeing corn, pruning trees, tossing hay, and hot disdaining even to assist in butchering the animals which he raised for market. It was no mere ornamental or experimental farm. He made it pay. All of its produce was carefully, nay, scrupulously husbanded, sold, recorded, and accounted for. He loved his grapes, his plums, his pigs, and especially his rare breed of canary birds ; but the people of Philadelphia had the full benefit of their increase-at the highest market rates. Many feared, many served, but none loved this singular and lonely old man. If there was among the very few who habitually conversed with him. one who understood and esteemed him, there was but one : and he was a man of such abounding charity, that, like Uncle Toby, if he had heard that the devil was hopelessly damned, he would have said : "I am sorry for it." Never was there a person more destitute than Girard of the qualities which win the affection of others. His temper was violent, his presence forbidding, his usual manner ungracious, his will inflexible, his heart untender, his imagination dead. He was odious to many of his fellow-citizens, who considered him the hardest and meanest of men. He had lived among them for half a century, but he was no more a Philadelphian in 1830 than in 1776. He still spoke with a French accent, aud accompanied his words with a French shrug and French gesticulation. Surrounded with christian churchcs which he had helped to build, he remained a sturdy unbeliever, and possessed the complete works of only one man, Voltaire. He made it a point of duty to labor on Sunday, as a good example to others. He made no secret of the fact. that he considered the idleness of Sunday an injury to the people, moral and economical. He would have opened his bank on Sundays, if any one would have come to it. For his part, he required no rest, and would have none. He never ravelled. He never attended public assemblies or amusements. He had no affections to gratify, no friends to visit, no curiosity to appease, no tastes to indulge. What he once said of himself appeared to be true, that he rose in the morning with but a single object, and that was to labor so hard all day as to be able to sleep all night. The world was absolutely nothing to him but a working place. He scorned and scouted the opinion. that old men should cease to labour, and should spend the evening of their days in tranquility. No." he would say, " labor is the price of life, its happiness, its everything ; to rest is to rust ; every man should labour to the last hour of his ability." Such was Stephen Girard, the richest man who ever lived in Pennsylvania. When he became owner of the old United States bank, he deprived the watchman of his annual present of a Christmas overcoat, compelled his clerks to purchase the penknives which had before been furnished them, and reduced you drew honey out of the rock, and oil from the their salaries to the average rate paid by similar institutions. He wore the same overcoat fourteen winters ; was seldom seen with a new looking garment on, and was never known in his life to bestow a gratuity on one who served him. Yet this man, when Philadelphia was stricken with yellow fever, and help to attend the hospitals could not be obtained, was the first of the two who offered themselves. He voluntarily, when it came to dividing the work with his associate.

CHRISTIAN VISITOR, Forner 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. Che Christian Bisitor

THE OFFICE OF THE

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

nor unkind. His maxim seemed to be that every one was entitled to what they earned, and that gifts were useless and pernicious in their influence. Similar considerations seem to have influenced him in making his will. " No man." said he, " shall be a gentleman on my money." often said. " that even if he had a son, he should trated? What consequences flow from it? I not, by a great legacy, be exempt from the nehave found the simple questions, Who? What? cessity of labor. "If I should leave him twenty Where? Why? When? How? very useful in thousand dollars," he said, "he would be lazy or a gambler."-North American Review.

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LITTLE SINS .- Are there any little sins ? We hear much said of "little sins," as though there were some sins of small moment. One said, No sins can be little, because there is no little God to sin against." That's the point. The magnitude of the sin is governed by the Being sinned against. How carefully, then, should we guard against "little sins," so called. All sin is infinitely wrong. But if we could commit little sins, the attempt would be hazardous in the extreme, because there is an affinity between sins : and the commission of one makes the way inviting for another, and another, and we are in infinite danger of being found great sinners in the aggregate.

A BEAUTIFUL THOUGHT .- Leigh Hunt says-Those who have lost an infant are never, as it were, without an infant child. They are the only persons who, in one sense, retain it always, and they furnish other parents with the same idea. The other children grow up to manhood and womanhood, and suffer all the changes of mortality. This alone is rendered an immortal child."

"GOING TO DO IT."- Going to do it' never made a fortune, built a house, or won a name. Going to do it,' has been the bane of more peoole than would fill the census of a dozen New Yorks. The man who is always 'going to do it,' rarely ever does it. The only thing he does is to go out of the world without doing it. If he has a task which must be done, he at once announces, with a great deal of boasting, that he is going to do it," and while he is hesitating, another steps in and does it, and reaps the reward.

AN ENGLISH CURE FOR DRUNKENNESS .- There is a prescription in use in England for the cure of drunkenness, by which thousands are said to have been assisted in recovering themselves. The receipt came into notoriety through the efforts of ern steamship. He had fallen into such habitual drunkenness, that his most earnest efforts to reclaim himself proved unavailing. At length he had lost all desire for liquor, although he had been for many years led captive by a most debasing appetite. The receipt which he afterwards published, and by which so many other drunkards have been assisted to reform, is as follows : of nutmeg, one drachm ; twice a day. This preparation acts as a tonic and stimulant, and so partially supplies the place of the accustomed liquor and prevents the absolute physical and moral prostration that follow a sudden breaking off from the use of stimulating drinks. A SENSIBLE REPLY .- Some one expressed his astonishment to Rev. Dr. Hatfield on hearing of numerous instances of the conversion of children which had taken place in his church, exclaiming, " Is anything too hard for the Lord ?" "Too hard !" replied Dr. Hatfield, " how mistaken the application of these words ! It is not in the case of such conversions that the mightiness of the Spirit's operations is most exhibited, but in the case of the full-grown sinner hardened against the truth by long continuance in sin and rebellion. How easy, comparatively, to bring the simple-hearted child to receive and embrace the Gospel."-American Presbyterian. It is said that no less than eighty sermons were preached in London on the Sunday after Cobden's death, the ministers taking his career as the subject of the sermons. TOBACCO AND INSANITY .- The Paris correspondent of the Star says : "I mentioned lately the frightful increase of mental alienation and paralysis of the brain in France. It has been proved that this increase of lunacy has kept pace with the augmentation of the revenue from tobacco. From the year 1812 to 1832 that tax produced 28 millions, and the lunatic asylums of the country contained 8000 patients. The tobacco revenue has now reached the sum of 18 millions, and there are no less than 49,000 paralytic and lunatic patients in the various hospitals devoted to their accommodation. This parallel has been drawn by M. Jolly and laid before the Academy of Science. The last words of his speech on that occasion are worth recording in this age of universal smoking, and young boys to whom this practice has not yet become second nature would do well to reflect, ere it be too late, on the frightful warning the above statistics contain, as well as on M. Jolly's words. He says : ' The immoderate use of tobacco, and more especially of the pipe, produces a weakness in the brain and spinal marrow which causes madness." ABRAHAM LINCOLN A TEETOTALLER OF MORE THAN FIFTY YEARS .- It is due alike to the cause of temperance, and to the sacred memory of that illustrious man, the late President of the United States, to let it be widely known that for more than fifty years he had been a rigid abstainer from all intoxicating liquors-neither using them himself, keeping them in his house, nor on any occasion providing them for his friends or visitors. THE STOMACH AND ITS DIFFICULTIES .- It is how vell ascertained that most of us eat twice as much as we need, and that ninety out of a hundred diseases are of our own making. The gentlemen who whirl about all day in their carriages as if they were rushing to put out a fire, passing from house to house to minister to people afflicted with colds, billious attacks, headaches, nervous complaints, gout, rheumatism, and the majority of the physical ills that afflict humanity, owe their occupation and its profit to the "wrongs of the stomach." People treat that vile member, which prepares in its wonderful laboratory the streams of life that nourish the whole system, as if it was merely a convenient arrangement for the gratification of the palate and the appetite. As a rule, they don't even take the pains to lighten its labor by making their teeth do the rough part of the work, but bolt

Christian Dizitor.

**Old Series** Vol. XVIII., No. 26.

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which is the beet in the City, comprising-

which is the best in the City, comprising—
Long and Shori BED AXLES, 1 to 2 inch;
Carriage BANDS in Japan, Brass, and Silver, with open, closed, and screw Fronts;
American pattern SCR&W BOLTS, 1¼ to 9 inch;
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Waggon Pipes and Cart Boxes; Kound and Steeple-head kiVETS; Hickory and Oak SPOKES, 1 to 2 inch;
Elm HUBS; Bent RIMS, 1¼ to 2 inch; Bent SHAFTS;
Seat Poppets; Brass and Silver Shalt Tips; Dash Centers;
Euamelled Muslin, 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 Knoss, Whip Sockets, Apron Hooks and Rings, Footman Holders, Coach Door Handles and Locks, &c.

A Complete Assortment of Malleable Castings. ALSO.

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 sold at unusually low prices.

BARLOW'S CORNER, No. 5 KING STREET

#### C. C. BERRYMAN. St. John, Oct. 20, 1864. CITY OF GLASGOW

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	Incorporated by Act of Parliament.	~
GOVER	INOR-The Right Honorable the Earl of Glas	gow
Subscr	ribed Capital £60	0,00
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Annua	d Revenue	3,00
Existin	ng Assurances	0,00
WALTE	ng Assurances	man
W. F.	BIRKMYRE, Esq., Manager and Actuary.	224.4
1. 1. 20	VARIOUS MODES OF ASSURING.	2 3. 10
Half I	Premium System, without debt or inte	rest
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Partnership Assurances. Short Term Assurances.

Short Term Assurances. THE "City of Glasgow Life Assurance Company" was established in 1835, 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 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 Pohev-holders.

Policy-bolders. The last declaration of Bonus was made 20th January,

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 hait 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 quinquennially. Po-licies participate from the date o their issue, but the Bo-nuses do not vest until they have been five years in exis-tence. Rates of Assurance and all other information matters iuly 18 .- wov ly

THE ROYAL INSURANCE COMPANY, 92 Lombard-street, London, and Royal Insurance build-ings, Liverpool. Chairman of the London Board.—SANUEL 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.

ighly satisfactory res

of business during the last ten years. Thus :							
Years.	No. o	of Policies.	Sums As	sured.	New Pren	niums.	
1848	J. Sala	98	\$48,764		£1,880		
1850	St	190	95,650	9 11	2,627	4 1	
1852		422	181,504	10 6	5,828	5 10	
1854	Sec.	408	:161,848		4.694	16 0	
1858	10727582	708	997 580		8,850		

whom He calls to that work should be efficient. and in order to be successful, they must have strength. It is not my purpose to speak of all the necessary qualifications of a minister of the gospel of Christ. Of one thing only would I speak, and that is Consecration. In this I conceive is the minister's strength. Education has its advantages, and when consecrated to God will only add so much more power to the minister.

Consecrate simply means to dedicate-to devote. To consecrate to God is to dedicate one's self to His service and worship for time and eternity. To specify more particularly it would embrace the devotion of one's soul, body, spirit, time, talent, influence, reputation, property, and character to the serving of God. A man with-out this entire devotedness to God is limble to become discouraged, and is easily turned aside from the great work of winning souls to Christ. In fact he is only Ifalf a man in God's cause .--There is a power in consecration. even in a bad. cause. Let a man get a purpose fixed in his mind, and then throw his whole soul in it, and what can he not accomplish ? What gave Washington his power as a general? Was it his superior knowledge in military tactics ?-No ; it was this:

Washington was consecrated to the services of his country. What gave Luther his success and power? Was it because no man that oppressed him was his equal in scholarship? No; Martin Luther was consecrated to God and the work of reformation. This was his strength.

It should not be forgotten that consecration does not make a man really holy, it only declares him sacred; set apart for divine service, to be used as God in his wisdom may direct.-The great work of sanctification, or the purifying of the nature is wholly an internal work of the Holy Spirit by means of the precious blood of Christ. Both these doctrines are clearly taught in the Scriptures, not only by precept, but by the experience and example of many persons whose lives are recorded. Paul was a consecrated man, as we may learn from the following passages in his writings. 1 Cor. xi. 2: "For I am determined not to know anything among you save Jesus Christ and him crucified." Paul was not absolutely a one-idea man, yet all other ideas were lost in this one great thought—"Jesus Christ and him crucified." Philippians iii. and 8: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, so that I may win Christ." 2 Tim. i. 12: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." All that Paul had was given to Christ. Peter said-"Lord, we have forsaken all and followed Thee." Indeed. all the apostles were entirely consecrated to God, and so were many of the primitive Christiangs O, those were men of power, power with God, power in God. The life that they lived was by

faith in the Son of God. To them Christ was all and in all. If they lived it was for Christ, and if they died, it was for Christ's cause. They were not vacillating as most men are; they had a purpose fixed in their mind, in which they threw their whole soul, body, and spirit, and before them fell the altars of idols and the temples of devils. A minister that is not wholly consecrated to

LIFE L'EPARTMENT. God and His service cannot do the work assigned £20 to £40. The sum total of collections and LIFE ULPARTMENT. 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 £12,354 3s. 4d. These tigures show a very rapid extension of business during the last ten years. Thus :--HINTS TO YOUNG PREACHERS. him, no matter what his apparent zeal may be; subscriptions for five weeks, between Nov. 21st The following is an extract from a letter writand Dec. 19th, was £293, or nearly \$1,500. Not he is a weak man, and easily turned aside from his duties. But when he is all given up to God, content with these double labors, Mr. Spurgeon ten by one of our most able and devoted minisand has the inward assurance that he is accepted. has just commenced the publication of a monthly ters to a young friend who has recently begun he can go forward; nor does he stop for sacrifi-ces. No duty seems too hard. He is like Mount Zion, which cannot be moved. And what is rereligious magazine, entitled, The Sword and the to preach : Trowel, a Record of Conflict with Sin, and of As to the construction of sermons I could give Labor for the Lord. Truly he is one of the marvels of the age, a second Wesley, for energy, industry, and success. Let us, to use Paul's phrase, "glorify God in him." A correspondent of the Presbyterian gives markable in the life of a consecrated man is, he cannot be conquered so long as he holds to his consecration. He may be crushed but not con-quered. Jesus was crucified but not conquered. their food, gobbling away as long as a cubic bar ley-corn of the stomach if left uncrammed. The forgetting that its office is to prepare supplies to repair the hourly waste of the body, and that as these supplies are healthy or unhealthy, so will the body be.—London Review. the business of the last on the large bonus dec Paul was beheaded but not conquered. John was banished but not conquered. And so of A correspondent of the Presbyterian gives mate at the time of her death. During the war tained in them. Others simply require illustratalso the following, relating to the church and col-lege under its controul :--The results of Mr. Spurgeon's ministry in the metropolis are extraordinary, if not unparalleled. The tabernacle church numbers, at the present time, more than 2,900 members. The number of admissions during Mr. Spurgeon's pastorate, of admissions during Mr. Spurgeon's pastorate, the subject. Perhaps the following hints may help every other consecrated man, they cannot be con-quered. It would be no less a difficulty to cony paid. M. DOVE, Manager and Actuary. JOHNSTON, Secretary to the London Board. ions of property taken at fair rates, and Fire omptly on reasonable proof of loss—without he head Establishment. ner all heaven than a man wholly devoted to God. He is bound to God in covenant engage-ment, and unless he breaks the contract he will The Emperor Napoleon, who was born at St. Cloud in April 1808, has just completed his uity-IAMES J. KAYE, Agent for New Brunswick stand in spite of wicked men and devils com-Supplate Judge Pitchie's Building Fok. 15

The Watchman and Reflector gives the follow ing interesting account of the Tabernacle church, London. Many things connected with this church the Bible in his hand and the Saviour in his and Mr. Spurgeon's work, call for earnest thought heart, sits down and draws "honey from the on the part of christian men :--

Mr. Spurgeon commenced his pastorate in the Park St. Chapel in January, 1854. The church and the congregation were then in a low and scattered state. The chapel, which will hold about twelve hundred, was soon crowded, and Exeter Hall, or the Surrey Music Hall, was engaged for the Sabbath evenings. These large buildings being found insufficient to accommodate the crowds that thronged to hear the young preacher, the present tabernacle was constructed, which seats five thousand five hundred, and holds, when packed. one thousand more. This has never failed to be well filled. The number of members, when the church removed from Park Street. was 1.178-the number now is 2.881.

The total number of admissions since Mr. Spurgeon's pastorate began is 3,569. Of these forty-seven have become christian ministers, and seven city missionaries.

The officers of the church are-an assistant teacher, ten deacons chosen for life, and twentythree elders elected annually. The deacons attend exclusively to the temporal, and the elders exclusively to the spiritual affairs of the church. Candidates for church membership have an interview with one of the elders, some of whom attend at the tabernacle for that purpose every Wednesday evening. If satisfied with the candidate, the elder gives a card, which qualifies for direct intercourse with Mr. Spurgeon, who has a fixed time set apart for that purpose. If he thinks favorably of the case, the name of the person is announced at a church meeting, and visitors are appointed to make the most careful visitors are appointed to make the most careful inquiries. If this investigation is satisfactory, the candidate appears at a church meeting where the candidate appears at a church meeting, where he is examined by the pastor, afer which he retires, and the visitor gives his report on the case, It is then proposed to the church for its adoption. and, if approved, the pastor gives the right hand of fellowship. As soon after this as convenient, the candidate is baptized, and on the next first Sabbath in the month, unites in the communion services, having first been recognized before the whole church by again receiving the right hand of fellowship.

Each member on admission, and at the beginning of each year, receives a ticket corresponding with the periods of communion. These tickets are collected by the deacons just before the communion service commences. The numbers and dates of the ticket correspond with their names in the church book, so that the absentees are known, and euquiry, in due time, is made respecting them.

This form of church government has risen out of the peculiar circumstances of a rapid increase : and it has seemed thus far to answer all the ends of communion, and discipline, and co-operation contemplated by a christian church. It enables a church of nearly three thousand members to observe all its ordinances with order, solemnity, and profit. Besides presiding over this large church, and preaching very frequently on week days in various parts of England, Mr. Spurgeon has under his management a theological institu-tion, sustained in great part by weekly offerings at the tabernacle. These offerings average from

-all flow forth from the secret cells that lie hid within that rock of affliction. The believer, with rock."

mantles its rough cheek with purple clusters.

The charm of this fact in natural history lies

in this-that blessings are found in unexpected

quarters. And no season is so honey-yielding

season of adversity. In the first place his reli-

of secular profit, not even on books or domestic

joys. But in Jesus the bereaved soul looks for

its purest satisfactions. The honey comb is there.

All sweet graces-the peace that passeth under-

standing-the godly contentment-the hunger-

ing for heaven-the fellowship of the Comforter

xxxii. 13.)

How wonderful God discovers to his people their richest joys in the flinty places of bereavement and sorrow! Do I lose investments in bank stocks or railway shares? Then I go up to my heavenly Father and inquire after my soul's investments in celestial treasures, and find they are all safe. Do I see my fair-weather friends desert-ing me in some pinching season of adversity ? Then I flee closer to him who "sticketh closer than a brother." Do I bury up in the grave the darling of my cradle-or the sweet-voiced wife that made for me a sunshine in the shade-or the dear old mother that has beamed on us from her arm-chair for a lifetime? Then upward to my heavenly home and waiting kindred do I look. thankful that there is one home at last into which the spoiler never can penetrate. My thoughts go out towards God oftener. Heaven seems nearer. Christ is certainly dearer. The closet is more eagerly sought; and life is disentangled from the harassing cares, vexations, and absorptions of worldliness. How loath we were to be driven away into these dreary, out-lying regions of adversity And yet what delicious flowings of heavenly honey have our soul drawn from the flinty rock ! My brother ! you make no greater inistake than when you suppose that the only things for which you ought to be congratulated are prosperous days, and fertile hours in the rich illuvials of life-are cloudless skies, and vernal airs. Those are not your safest hours, nor your most profitable. Do you ever thank God for a hurricane? Yet many a hurricane of trial has driven a sinner to Calvary, and sent a backsliding professor born, barren heart has been mellowed by the descending floods ! Much of the choicest, deepest. holiest portion of your character was engendered in those seasons of your history which called forth the pity and the condelence of thoughtless worldlings about you. You should have been

congratulated, instead of being commiserated. You were, indeed, in the rough, jagged places of hardship and calamity. But never, never had your soul such honey offered it, as when the flinty rock was beneath you and the open heavens above you. It was your own fault-as well as your sad misfortune-if you did not feed copiously on the luscious drippings of Christ's honeycomb. When you grew weary by reason of the hardness of your pathway, then did the everlasting rest beckon you on the more invitingly. When evil news were dreaded, or were actually received, they but made the glad tidings of the gospel the more precious. When death opened a grave at your side, he only opened a burialplace in which you might hide away forever worldliness and sinful idolatries. When evil men vexed you and slandered you, what an outward stretch did your desires make towards that world where the wicked cease from troubling. and where the weary are at rest! And from the gateway of glory no portion of your earthly pilgrimage will appear to have yielded such agreeable disappointments as those hours of trial when

flinty rock.-Rev. T. L. Cuyler.