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

Short Term Assurances.

Short Term Assurances.

THE "City of Glasgow Life Assurance Company" was established in 1838, by special Act of Parliament. It has now been conducted with much success for 25 years, 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 likewise to the Company's extensive and influential connexions and to the liberatity of its dealings.

The Premiums are equitably graduated. The Profits are distributed with a due regard to the claims of all classes of labour helders.

Policy-holders.
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 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 future be ascertained and allocated quinquennially. Policies participate from the date o their issue, but the Bonuses 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, July 13.—wpv 1y Custom House Building. THE ROYAL INSURANCE COMPANY, 92

Lombard-street, Lendon, and Royal Insurance buildings, Liverpool.

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

Chairman in Liverpool.—Charles Turner, Esq.

The Royal Insurance Company is one of the largest

Offices in the kingdom.
At the Annual Meeting held in August 1859, the following highly satisfactory results were shown:
FIRE DEPARTMENT. The most gratifying proof of the expansion of the business is exhibited in the one following fact—that the increase alone of the last three years exceeds the entire business of

alone of the last 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

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.

ety of its advance.
LIFE DEPARTMENT. The amount of new Life Premiums 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. Sd., and the premium £12,354 3s. 4d. These figures show a very rapid extension of business during the last ten years. Thus:— Years. No. of Policies. Sums Assured. New Premiums. £48,764 17 0

£1,380 9 1 2,627 4 7 5,828 5 10 95,650 9 11 181,504 10 6 4,694 16 0 8,850 3 11 12,354 3 4 161.848 13 4 387,752 6 8 The remarkable ncrease in the business of the last four years is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent. per

annum on the sums assured, and averaged 80 per cent. per the premiums paid. 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.

JAMES J. KAYE, Agent for New Brunswick

Princess-street, Feb. 15

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. GEORGE THOMAS. COMMERCIAL SCHOOL.

Charlotte Street, a few doors South St. John Hote

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 Departments, and comprises Classes in almost every department of a thorough Classical, Mathematical, and Commercial

The Furniture and Apparatus are all of the most improved modern style; the School Rooms and premises are inferior 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 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

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

Extra Branches, Drawing, Painting, and Music, usual Payment, in all cases, in advance

CARRIAGE SPRINGS MADE TO ORDER!!

C. G. BERRYMAN

takes this method of informing his customers throughto 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 pur-

chasers 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

Carriage Builders' Hardware.

which is the best in too City, comprising-

Long and Short BED AXLES, 1 to 2 inch;
Carriage BANDS, in Japan, Brass, and Silver, with open, closed, and screw Fronts;
American pattern SCREW BOLTS, 1½ to 9 inch;
Sleigh-Shoe and Tire BOLTS, all lengths;
Waggon Pipes and Cart Boxes; Round and Steeple-head
RIVETS; Hickory and Oak SPOKES, 1 to 2 inch;
Elm HUBS; Bent RIMS, 1½ to 2 inch; Bent SHAFTS;
Seat Poppets; Brass and Silver Shatt Tips; Dash Centers;
Enamelled Muslin, Duck, and Drill; Patent Moleskin;
Oil Top-Leather, Patent Dasher Leather, &c., &c.

A Complete Assortment of Small Trimmings Such as—Tufting Buttons and Nails; Lining Nails; Pasting and Seaming Lace, Silver and Japanned Knoss, Whip Sockets, Apron Hooks and Rings, Footman Holders, Coach Door Handles and Locks, &c. A Complete Assortment of Malleable Castings.

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

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

St. John, Oct. 20, 1864.

C. C. BERRYMAN.

## Ghristian Visitor.

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

New Series, Vol. III., No. 43. Whole No. 147.

I look abroad upon the verdant fields,

SOJOURNING AS AT AN INN.

Within, how many a treasure sometimes yields,

To bless my life, and round the edge of care;

And yet the earth and air, And that seems good and fair,

Now teach that I am but a Pilgrim here,

Without a home, and dwelling in an Inn.

Nights when my wearied heart was full of fear.

Yet then when grief was nigh,

My soul could sometimes cry

That at the worst, I was but a Pilgrim here,

With home beyond, while dwelling in an Inn.

Has crowned with mercies His unworthy one;

Have changed His blessings into sin,

Homeless at best, and dwelling as in an Inn.

That this fair world, which gives so much to me,

That at the end they leave me not with Thee?

Look at me, Lord! Have I not need to pray

Dear Lord, let not this be;

Beyond this life my days begin,

And singing on my way, a Pilgrim here,

Dear Son of God! by whom this world was made,

Yet homeless, had not where to lay thy head

In Joseph's tomb-thou Lord of quick and

When I shall rest and peace begin,

And found his home while dwelling in an Inn.

From the Minutes of the N. B. Western Baptist Association.

DIGEST OF LETTERS.

ANDOVER (Tobique) — No Pastor.—Nothing encouraging to communicate. We are in a low and inactive state. By death and

ther removals, our numerical strength has been much reduced. BAY SIDE—T. W. Crawley, Pastor.—No report in addition to

BEGAGUIMICK — No Pastor.—We are in a low state. Too

BEGAGUIMICK — No Pastor.—We are in a low state. Too many of us have become cold and faint. Some there are, however, who are endeavouring to hold on their way Zionward. We have had but three or four sermons during the past year.

BLACKVILLE—W. M. Edwards, Pastor.—During the past year we have exercised discipline; revised our list of members, and elected a proper staff of officers. We now report ourselves in a good working condition. The labors of our beloved pastor have not been in vain in the Lord.

BLISSEIELD—W. M. Edwards, Pastor.—By request of a number of the members of the Blackville, Blissfield, and Ludlow Church, we were dismissed, with a view to organize ourselves into a new church, which, after due deliberation, was done. We were organized on the 11th of March last. A revival of religion scon commenced, that resulted in the baptism of twenty-two converts.

commenced, that resulted in the baptism of twenty-two converts.

CANNING—W. H. BECKWITH, PASTOR.—We have procured the labors of Bro. Beckwith for one half the time. We exhibit but little of that spiritual life so necessary to growth in grace. May

our drooping spirits be revived.

CENTREVILLE—No Pastor.—God's cause is in a very low state among us. Our prayer is that the great Head of the Church will send us a pastor, who will be the means of building up His

kingdom.
CHIPMAN—No Pastor.—Having had no pastor for over a year, the church has become very much scattered. Our prayer-meetings have been regularly sustained on the Sabbath.
DOIJGLAS (1st Keswick)—W. W. Corey, Pastor.—We have en-

joyed no revival influence during the past year. Our weekly prayer meetings have been kept up, but not numerously attended. We need more of the spirit of our Master; more self-denial; more de-

otedness to His cause,
DOUGLAS (African Church)—No Pastor.—The past year has

been one of darkness; still our trust has been in God. We have some tokens for good. Our prayer and conference meetings are

regularly sustained.
DUMFRIES AND QUEENSBURY—G. R. CAMPBELL, Pastor.-

We have been spiritually blessed during the past year. God has caused his children to rejoice, while sinners have trembled and turned to the Lord. We continue to pray for farther and greater reviving influences. The ordinances of the Lord's house are regu-

larly attended to.

FREDERICTON—C. Spurden, (Acting) Pastor.—We have been blessed with the constant and faithful preaching of the gospel by our highly esteemed brother Dr. Spurden; and our social meetings have been kept up. We deeply regret that it is not our privilege to communicate to you the joyful news that sinners have been born into the kingdom. We hopefully look for the outpour-

ing of the Holy Spirit.
GRAND FALLS—W. A. J. BLAKENEY, Pastor.—A newly orga-

low state. Our number has decreased during the past year.

JACKSONTOWN—B. F. RATTRAY, Pastor. — Have enjoyed ome refreshing seasons during the year. We are grateful to God

some refreshing seasons during the year. We are grateful to God for his loving kindness and tender mercies.

JACKSON VILLE—B. F. RATTRAY, Pastor.—We cannot address you this year as we did last. We are in a "lukewarm" state, and the love of many has grown cold. Our prayer is that the Lord will revive his work, and convert sinners in our midst.

KESWICK—(2d Church)—W. W. Conex, Pastor.—Have to regard that we cannot apply to the control of the control of

gret that we cannot report additions during the past year; but we are not discouraged. We are blessed with faithful pastoral labor; and our hope is in God.

KINGSCLEAR—W. HAERIS, Pastor.—We are thankful for the

metries we enjoy. Some tokens for good have been granted us. We are still blessed with the labors of Father Harris.

KINGSOLEAR (2d)—W. HARRIS, Pastor.—We are still passing under the cloud; but hope, ere long, for the reviving influence of the light to the light.

Him who is the light, LITTLE SOUTH WEST-E. HICKSON, Pastor,—We can report

no additions to our number; yet there is some interest manifested in public worship. We have not been so united in heart and effort as to secure God's special blessing.

LOWER WOODSTOCK—G. R. CAMPBELL, Pastor.—The church

LOWER WOODSTOCK—G. R. CAMPBELL, Pastor.—The church is in a low state. The past year has been one of affliction both to pastor and people. Still we can say, "The Lord is good."

LUDLOW — A. EASTABROOKS, Pastor.—A newly organized church. Our beginning is small; but we trust in God to enlarge our borders, so that the "little one" may increase in number, spirituality, and usefulness.

MACNAQUACK—G. Burns, Pastor.—We cannot give so cheef

MAUGERVILLE—P. O. Rrzs, Pastor.—The Redeemer's cause is in a low state. Many have grown cold in heart, and neglectful of covenant engagements. Yet we are thankful for the few who have the interest of Zion at heart. We have sustained a great loss in the death of Deacon John L. Day.

MIDDLE SIMONDS—J. G. HARVEY. Pastor.—We can say that God has assisted us in our journey Zionward, and brought us safely through many dangers and conflicts. Bro. Harvey has, for nearly six years, preached to us with untiring zeal.

NASHWAAK—J. WILLIAMS, Pastor.—We are blessed with the labors of our esteemed Bro. Williams; and are endeavouring to maintain the cause of Christ. We hope, through much tributation, to enter the Kingdom.

o enter the Kingdom.

NEWCASTLE (Grand Lake)—No Pastor.—Our state is not very

NEW CASTLE (Grand Lake)—No Pastor.—Our state is not very encouraging. Rev. Isaac Lawrence, who was our faithful pastor over two years, has resigned, on account of ill health. Pray for us, that we may enjoy a revival of the work of grace.

NEW CASTLE—E. HICKSON, Pastor.—A gracious revival broke out immediately on the return of our pastor from the Association, one year ago; during which, many were converted to God. There is yet a deep interest manifested by the people in the preaching of the Word. Congregations are large; and we hope that, ere long, many more will be added to the church.

NEW JERUSALEM—E. B. COREY, Supply.—The Lord has planted the "vine" here; and we hope He will water it, cause it to bud, and bring forth fruit.

NORTH ESK—E. HICKSON, Pastor.—We have enjoyed a good degree of prosperity; but have not been exempt from trials. Our number has increased more than twenty-five per cent. There is an unusual degree of solemnity manifested in the congregation.

OAK BAY—A. D. Thompson, Pastor.—We are few and feeble; but, like Gideon's troops, "still pursuing." Death has deprived us of two excellent members. Conversion has only given us one.

PENNFIELD—W. L. HOPKINS, Pastor.—The church sustains a medium position.—

nedium position.—
PRINCE WILLIAM—T, W. SAUNDERS, Pastor.—We are makeng no perceptible progress. Pray that God may build us up.
ItUSHAGONISH—No Pastor.—We have passed through trying fircumstances; but the Lord has been mindful of us, and directed some of his servants this way, who were instrumental in building the claurch and in saving souls.

regations are good; and our pastor is at his arduous work, sowing the seed of the Kingdom bester at this arduous work, sow-

ing a report as we did last year. Nevertheless, we are enabled to

-Hours at Home.

He lived as one who was a Pilgrim here,

Rejoice that I am dwelling in an Inn.

Not e'en by kindred was Thy body laid

By Thy example led,

Of me may it be said,

dead!)

Now I complain not of this life of mine,

The gracious Father, with a hand Divine,

My cup has overrun,

And I, His will undone,

As I forgot I was but a Pilgrim here,

Serve not to lead my steps so far astray

Nay, rather let me see

I less of shade have had than of the sun;

Out of the depths of sorrow and of sin;

Not ever has the outlook been so clear;

That still is mine, or once hath been,

The song of birds is on the summer air;

SAINT JOHN, N. B., THURSDAY, OCTOBER 26, 1865.

the Saviour. We have adopted the system of paying our subscriptions monthly in advance; thus enabling us to meet our engage ments with our pastor promptly, and to keep free from the embar-rassment of debt. rassment of debt.
SAINT ANDREWS, 2d-T. W. Crawley, Pastor.—Statistical

report only. SAINT GEORGE, 2d—G. D. Godson, Pastor.—Nothing special to report.

FALLS, 2d (8t. George)—B. N. HUGHES, Pastor.—Amid the general gloom, the light of a few faithful followers of the Lamb is visible; and we are looking forward with hope to the time when our religious hemisphere shall be thickly studded with such bright luminaries. We feel sure that the earnest, faithful preaching of our

minaries. We feel sure that the earnest, faithful preaching of our pastor will be productive of good.

SOUTH RICHMOND—No Pastor.—We have enjoyed some reviving seasons at our prayer-meetings the past year. We are anxious to see more powerful manifestations of God's grace among us. Brethren, pray for us.

SOUTHAMPTON—No Pastor.—Have enjoyed some refreshing

SOUTHAMPTON—No Pastor.—Have enjoyed some refreshing seasons in our social meetings.

SAINT PATRICK—A. D. Thompson, Pastor.—Have been greatly prospered the past year. The ministrations of our pastor have been greatly blessed to the ingathering of souls. In the midst-of our prosperity, death came, and took away our leading deason, who also was superintendent of the Sabbath School.

SPRINGFIELD—J. G. HARVEY, Pastor.—We are desiring and praying that God will revive his work among us.

UPPER GAGETOWN.—W. H. BECKWITH, Pastor.—After an absence of about twenty-four years, the Lord has been pleased to return to us our former pastor. Public services and social meetings regulary kept up. Our circumstances are better than they were a year ago. There have been days when stormy gusts went And God seemed further off than stars and sky;

were a year ago.

WOODSTOCK—J. C. BLAKENEY, Pastor.—Our meetings during the past year have been good; and often we have had reason to bless God that he ever counted us worthy of a place among his

SPURGEON'S SERMON.

THE GOSPEL'S POWER IN A CHRISTIAN'S LIFE.

[Concluded]. III. Dear friends I might thus continue, for the subject is a very wide one, and I only stop because, unhappily for me, though perhaps happily for your patience, my time has gone. Having just indicated what christian life ought to be, I must in a few words plead with you, that by the power of God's Holy Spirit, you will seek to make your lives such. I could mention many reasons-I will only give one or two. The first is, if you do not live this, you will make your fellow-members, who are innocent of your sin, to suffer. This ought to be a very cogent motive. If a christian man could dishonor himself, and bear the blame alone, why he might put up with it, but you cannot do it. I say, sir, if you are of human suffering, and especially for the support seen intoxicated, or if you are known to fall into and education of indigent orphans, is perfectly some sin of the flesh, you will make the life of every poor girl in the church harder than it is, and every poor young man who has to put up with persecution will feel that you have put a sting ry forward his gigantic undertaking have all come into the arrows of the wicked, which could not in as the answer of believing prayer. otherwise have been there. You sin against the congregation of God's people. I know there are some of you here that have to suffer a good deal for Christ's sake. The jeer rings in your ear from morning to night, and you learn to put up with it manfully; but it is very hard when they can say to you, "Look at So-and-so-he is a church member, see what he did-you are all a parcel of hypocrites together." Now, my dear friends, you know that it is not true; you know that there are many in our churches of whom the world is not worthy-the excellent, the devout, the Christlike; do not sin then, for their sakes, lest you

make them to be grieved and sore vexed. Again, do not you see how you make your Lord to suffer, for they do not lay your sins at your door merely, but they say that springs from your religion. If they would impute the folly to the fool I might not care, but they impute it to the wisdom which must have made that fool wise, if he could have learned. They will lay it to my door-that does not matter much-I have long lost my character; but I cannot bear it should be laid at Christ's door-at the door of the gospel. When I said just now that I had lost my character; I mean just this, that the world loathes me, and I would not have it to do otherwise, so let it, I say, there is no love lost between us. If the desires that he may never inherit the curse of tieth year, a student at the University of Halle.

mies of the church are not the infidels really and res'not know who the infidels are, now-a-days; one would have to hunt to find them out; but the but his heart was set on sinful indulgence. the formalists, the mere professors, the inconsistent walkers. You, if there be any such hereyou pull down the walls of Jerusalem, you open the gates to her foes, and, as much as lieth in you, von serve the devil. May God forgive you! May Christ forgive you! May you be washed from this atrocious sin! May you be brought humbly to the foot of the cross, to accept mercy,

which, until now, you have rejected! It is shocking to think how persons dare to remain members of christian churches, and even to enter the pulpit, when they are conscious that their private life is foul. Oh, how can they do it? What ! hath the devil bewitched them ? Hath he turned them away from being men, and made them as devilish as himself, that they should dare to pray in public, and to sit at the sacramental table, and to administer ordinances, while their lives are full of sin? I charge you, if there are all my life long."

outright. And you that say "Oh, I never made any profession," why, by putting yourselves an that ground, you place yourselves among the condemned ones. But some people make a this evening." It was, indeed, to him the "crisis boast of it. "I never made a profession." Never of being," a spiritual revolution of the whole made a profession of doing your duty to your Maker? Never made a profession of being obedient to the God in whose hands your breath is? Never made a profession of being obedient to the gospel? Why, it will be very short work with you, when you come to be tried at the last; there will need to be no witnesses, for you never made fellow-students. Apprehending in some measure a profession, you never pretended to be right. What would you think of a man who said, "Well, never made a profession of speaking the truth." "Well," says another, "I never made a profession of being chaste." Why, you would say, "Let us get out of this fellow's company, because, evidently nothing but evil can come from him, for he is not good enough even to make a profession!" Now I put that strongly that you may recollect it; will you go home and just meditate on this-"I never made a profession of being saved. I never made a profession of repenting of my sins, and therefore I am every day making a profession of being God's enemy, of being im-pendent, of being unbelieving; and when the devil comes to look for his own he will know me, for I make a profession of being one of his, by not making a profession of being one of Christ's. The fact is, I pray God to bring us all here, first to be Christ's, and then to make a profession of it. Oh that your heart might be washed in Jesus' blood, and then, having given it to Christ, give it to Christ's people. The Lord bless these words of mine for Jesus' sake. Amen.

GEORGE MULLER'S ORPHAN HOMES.

One of the most remarkable men of this or of any age is George Muller, of Bristol, England. The work which he, by the Divine blessing, has been enabled to accomplish for the amelioration astounding, and especially when we remember that the immense sums of money required to car-

A magazine, entitled Christian Work, furnishes the following deeply interesting sketch of the successful labors of this extraordinary man:

BIRTH AND BOYHOOD.

Nearly sixty years ago, on the 17th September, 1805, at Koppendstadt, in Prussia, George Muller was born. While for years his name has been identified with a remarkable and beneficent movement, and while in his early manhood he became a devoted Christian, it could not be said of hir in a moral or spiritual sense, that "the child was father of the man;" for the days of his childhood and youth were folly and vanity. His father appears to have been destitute of true religious faith or feeling, and leant with a mischievous favouritism towards one son, while stern and unkind to the other. He was in the habit, also, of giving each "much money" (considering their age), not that they might spend, but hoard it. Ever and anon he came to examine their stores; and as each had secretly abstracted a portion, and spent it, he was tempted, in order to escape his father's anger, to practise deceit and falsehood.

STUDENT DAYS.

George Muller was destined by his father for the ministry of the Lutheran Church. After a preworld hates Christ's minister, he can only say he liminary course of study, he became, in his twenthose who love the world, "in whom the love of But both his heart and his life were evil; and all the Father is not." Yet it has ever been the lot around utter carelessness and irreligiousness preof the true christian minister to be the butt of vailed. "At that time," he tells us, "Halle was slauder, and, nevertheless, to glory in the cross frequented by 1260 students, about 900 of whom with all its shame. But I know, dear friends you studied divinity; all of which 900 were allowed would not, any of you, wish that I should bear to preach, although I have reason to believe that the reproach of your sins, and yet I have to do it not one of them feared the Lord." He himself, very often-not very often for many, but for some, also, as a professed student of divinity, had the There are those, of whom I might tell you, even liberty and right of preaching in the pulpits of weeping, that they are the enemies of the cross the Lutheran Establishment. "But," he says, of Christ; and some others whom we would pluck. "I was truly unhappy, and as far from God as out of the fire, hating the garment spotted with ever." He had, indeed, made resolutions to the flesh, but they bring sad dishonor upon us, change his course of life, for two reasons : first, upon the ministry, upon the gospel, and upon because without it he thought no parish would Christ himself. You do not want to do that, at choose him as a pastor; and, secondly, that withleast, I hope you do not; then let your conversa- out a good and considerable knowledge of divintion be such as becometh the gospel of Christ. ity, he should never have a good living. But And then remember, dear friends, unless your these selfish resolves were speedily overborne by conversation is such, you will pull down all the fresh temptations. He was without any friend to witness that you have ever borne for Christ. advise and exhort him; and there was no one to How can your Sunday school children believe set before him the portraiture of a living and gewhat you tell them, when they see your actions maine piety. "I never met with a person who contradict your teaching? How can your own told me that he meant, by the help of God, to children at home believe in your religion, when live according to the Holy Scriptures. In short, they see the ungodliness of your life? The men I had not the least idea that there were any perat the factory will not believe in your going to sons really different from myself, except in degree. prayer meeting when they see you walking incon- I had no Bible, and had not read the Scriptures sistently among them. Oh! the great thing the for years. I went to church but seldom, but church wants is more holiness. The worst ene from custom I took the Lord's Supper twice a

Thus the young student went on, unchecked. they are so small a fry and so few of them, that He had exchanged the school for the university, worst enemies of the church are the hypocrites, had a desire to renounce this wretched life, for had no enjoyment in it, and had sense enough left to see that the end of it, one day or other, would be miserable; for I should never get a living. But I had no sorrow of heart on account of offending God." And yet for this wild and wicked transgressor there was reserved a great future of usefulness; but, in order to fit him for it as a vessel unto honour, there must first come-

CONVERSION AND SELF-CONSECRATION.

Through a fellow-student at Halle, named Beta, whom he had formerly known, and whom he had their private life is foul. Oh, how can they do it? despised "because he was so quiet and serious," How is it that their hearts have grown so hard? George Muller was induced one Saturday evening to accompany him to the house of a Christian man, where a little company met weekly. "On further inquiry, he told me that they read the Bible, sang, prayed, and read a printed sermon. No and angry conscience, may have thrown a deep sooner had I heard this, than it was to me as if I gloom over many who, through fear of death, hands are foul, and their hearts unclean, and their had found something which I had been seeking

still winnows his church, blow away the chaff, they have in seeing sinners who seem anxious and leave only the good golden wheat upon the about Divine things, he began to apologise for in any sin, may God help you to mourn over it, welcome: "Come as often as you please—house by so glorious a truth.

to leathe it, to go to Christ about it to-night; to see the tops, which should and heart are open to you." A hymn was sung, to leathe it, to go to Christ about it to-night; to see the tops, which should and heart are open to you." A hymn was sung, to leathe it, to go to Christ about it to-night; to see the tops, which should and heart are open to you. A hymn was sung, to leathe it, to go to Christ about it to-night; to see the tops, which should and heart are open to you. The tops which should and heart are open to you. The tops which should and heart are open to you. The tops which should and heart are open to you. The tops who love to think of death. to repent unfeignedly, and then to begin anew in house properly grobably has not been seen and others. May God'r favor rest upon as and others, and god'r favor rest upon as and others, and god'r favor rest upon as and others. May God'r favor rest upon as and others have been and others. May God'r favor rest upon as and others and others and others and others. May God'r favor rest upon as and others and others are pastor has been among us, and any souls have been brought into the king of the shining sensons, under the ministrations of Rev. 1. Fowers and the strength, a life which shall be such as become the gospel.

I think I hear some ungodly person here say and on the says of the lord has a livelier joy as a large possible in him, to look death calmly in the face; and this strength, a life which shall be such as becomet the gospel.

I think I hear some ungodly person here say and on the says of the lord has the blade of the says of the lord has the blade of the long of the large possible in him, to look death calmly in the face; and this strength, a life which shall be such as become the god on the kneeding down made a deep impression on me; for I had never either seen any one on his knees, and asked a blessing on the meeting. "This kneeling down made a deep impression on me; for I had never either seen any one on his knees. The house has the blade of the long of the meeting. "This kneeling down made a deep impression on me; for I had never either seen and in him, to look death calmly in the face; and this diging with hoes, instead of striking the blade of the long of the large possion in him, to look death calmly in the face; and this strength, a life which shall be such as become the ministrations of Rev. 1. To would otherwise not have earlied the look death calmly in the face; and this table. They have already learned, through faith the limit, and the property of the long of the large possion in him, to look death calmly in him has the look of the line of the long of the large possion in him, the look death

ing after prayer and reading, Muller exclaimed "All we have seen in Switzerland, and all our former pleasures, are as nothing compared with man was now began, which ended in the abandonment of wicked associations and ways, and in entire consecration to a Living Saviour. " I read the Scriptures, prayed often, loved the breth-ren, went te church from right motives, and stood on the side of Christ, though laughed at by my the love of Jesus in my soul, I was constrained to love him in return." It was indeed the attraction of the Cross that had wrought the great change. "What all the exhortations and precepts of my father and others could not effect; what all my own resolutions could not bring about, even to renounce a life of sin and profligacy, I was enabled to do, constrained by the love of Jesus."

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MISSIONARY LONGINGS AND EFFORTS.

In the freshness and fervour of first love, young Muller longed to become a missionary. His father was greatly displeased when his permission was solicited. He employed both threats and tears. The son stood firm to his resolves, even while he chose poverty if need be. He determined not to depend on his father, who had expressed his bitter disappointment, after having expended so much money on his education, "in hope that he might comfortably spend his last days with me in a parsonage-house, and that he now saw all these prospects come to nothing." Provision for his temporal wants was made in a remarkable way. Several American gentlemen, three of whom were professors in United States colleges, came to Halle for literary purposes; and as they did not understand German, Dr. Tholuck, who had recently began his blessed career as a professor of divinity in the university, recommended young Muller as their tutor. These gentlemen paid him liberally for his lessons, and for the lectures of certain professors which he wrote out for them, so that he had enough and to spare.

While for a time there was no apparent opening for mission-work in other lands, the idea was not abandoned. Meanwhile, he became instru- some and expensive. mental in the conversion of two former companions in sin; wrote letters of the same class, visited the dying, and circulated monthly missionary dunghill. papers and large numbers of tracts. He also visited a schoolmaster in a mining district, to whom, as well as the miners, he was made spirit- dark enough. ually useful. Ultimately, in the parish church, he expounded the Sermon on the Mount, and found that the common people heard him gladly.

His own spiritual life lacked nourishment; but that you may be excluded from heaven. n Halle rationalism was taught from every pulpit in the town. "When it so happened that I ould hear Dr. Tholuck, or any other ister, the prospect of it beforehand, and the looking back upon it afterward, served to fill me with joy. Now and then I walked ten or fifteen miles was furnished in the Saturday evening meetings of believing students. At first there were six nions secured a poodle dog, and spent six months had increased to twenty. Having been invited by the London Society

for the Propagation of the Gospel among the Jews to become one of their missionaries, and having first travelled to Berlin in order to obtain exemption from military service, and also a passport. George Muller arrived in London in March, 1829. He entered a seminary in connection with the Jews' Society, instituted for the training of missionaries. He was already acquainted with Latin, Greek, German and French, and therefore resumed with ardour the study of Hebrew, which for a time he had been engaged in at Halle. He commenced Chaldee, perfected himself in reading the German-Jewish in Rabbinical characters, committed portions of the Hebrew Old Testament scriptures. He also constantly sought to do good among his fellow-students. He began, also, while waiting for a reply to an application to be sent among London Jews " with much enjoyment. And yet, after all, his destined work was in another field. He began to feel difficulties as to whether it was his duty to be guided by a Society as to the "time and place" of labour. There were other scruples, which he stated to the Committee. The result was, that his connection with them was dissolved with mutual good feeling; Mr. Muller recording in his Narrative, "It is far from my intention to throw any blame on the Society." (To be Continued.)

WRITE IT!

Yes! write it! You may think it, hope it, believe t; but this will not do. All this falls short of the grand and benevolent end designed. Write, what i Why, one of the most precious things that ever reached the eye, the ear, the heart of man. Even this: "Blessed are the dead that die in the Lord" Hanne are that so giorious a truth was not to be confined to speech or any other vehicle of communication so limited Speech reaches a little way, and then is lost in the air. And this glad message to a dving world would be fettered in its benevolent progress. Write it. Let the imperishable page of the Word of God have it. Let it fly forth into all the world.

1. Write it for all the languages. It will honor any Christian or barbaric tongue. No pagan language ever had such blesed words. Let every numan lip have an opportunity to utter them, and glory in them, as they read them in the speech wherein they were born.

2. Write it for all the living. Not one of them will be alive long. Every one needs to hear something about death, so sure to come, so rapidly approaching. And nothing can they hear about death so important and desirable.

3. Write it for all that dread to hear of death. False views of death, or superstitious dread, or the rational dread produced by an enlightened gloom over many who, through fear of death, have all their life-time been subject to bondage. But here are words of light and cheer. There is any of you whose lives are not consistent, give up your profession, or else make your lives what they should be. May the eternal Spirit, who ling soul have the full power of this gleam of light from the celestial land. Write it for him, that he may gaze on the blessed words, and gazing floor! And if you know yourselves to be living coming. Then came the heat y expression of may have his heart melted into gratitude and love

take hold of him, to wash his feet with your tears, and Mr. Kayser, afterwards a missionary in Afrito repent unfeignedly, and then to begin anew in ca, fell on his knees, and asked a blessing on the

THE OFFICE OF THE CHRISTIAN VISITOR,

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The Christian Visitar Is emphatically a Newspaper for the Family

RELIGIOUS AND SECULAR. ing world. Let them go and turn, as they will through faith, the shadow of death into the morning, and aid in fitting men to " die in the Lord,"

It furnishes its readers with the latest intelligence,

THE DRUNKARD'S BILL OF FARE.

and to go where "there shall be no more death.

-N. Y. Observer.

If you wish to be always thirsty, be a drunkard; for the oftener and the more you drink, the oftener and more thirsty you will be,

If you seek to prevent your friends from rising in the world, be a drunkard: for that will defeat all their efforts. If you would effectually counteract your own

attempts to do well, be a drunkard, and you will not be disappointed. If you are determined to be poor, be a drunk-

ard, and you will soon be ragged and penniless. If you wish to starve your family, be a drunkard-for that will consume the means of their If you wish to be robbed, be a drunkard,

which will exable the thief to do it with more If you wish to blunt your senses, be a drunk?

ard, and you will soon be more stupid than an If you would become a fool, be a drunkard,

and you will soon lose your understanding. If you wish to unfit yourself for rational intercourse, be a drunkard; for that will render you wholly unfit for it.

If you are resolved to kill yourself, be a drunkard—that being a sure mode of destruction. If you would get rid of your money without

knowing how, be a drunkard, and it will vanish If you would have no resource, when past labour, but a work-house, be a drunkard, and you

will be unable to provide any.

If you would be reduced to the necessity of sbunning your creditors, be a drunkard, and you, will soon have reason to prefer the by-paths to the public streets. If you would be a dead weight on the community, and "cumber the ground," be a drunkard;

for that will render you useless, helpless, burden-If you would be a nuisance, be a drunkard; for the approach of a drunkard is like that of a

If you wish all your prospects in life to be clouded, be a drunkard, and they will soon be If you would destroy your body, be a drunk-

ard, for drunkenness is the mother of disease. If you mean to ruin your soul, be a drunkard,

THE PAR VALUE OF BRAINS .- Working as an ordinary hand in a Philadelphia shipyard, unti very recently, was a man named John L. Knowlton. His peculiarity was that while others of his class were at ale-houses, or indulging in jollificato enjoy this privilege." Another means of grace tion, he was incessantly engaged in studying upon mechanical combinations. One of his compastudents, but before his departure from Halle they in teaching the animal to execute a jig upon its hind legs .- Knowlton spent the same period in discovering some method by which he could saw out ship timber in a bevelled form. The first man taught his dog to dance; Knowlton, in the same time, discovered a mechanical combination that enabled him to do in two hours the work that would occupy a dozen men, by a slow and laborious process, an entire day. That saw is now in use in all the shipvards in the country. It cuts a beam to a curved shape as quickly as an ordinary saw-mill saw rips up a straight plank. Knowlton continued his experiments. He took no part in parades or target shootings, and in a short time afterward he secured a patent for a machine that turns any material whatever into a perfectly spherical form. He sold a portion of his patent for a sum that is equivalent to a fortune. The machine is now in operation in this

city cleaning off cannon balls for the Government. abroad as a missionary, to labour voluntarily When the ball comes from the mould its surface is incrusted, and the ordinary process of smoothing it was slow and wearisome. This machine, almost in an instant, and with mathematical accuracy, peels it to the surface of the metal, at the same time smoothing out any deviations from the perfectly spherodical form. Within a few days the same plain, unassuming man has invented a boring machine that was tested in the presence of a number of scientific gentlemen a few days. ago. It bored, at the rate of twenty-two inches an hour, through a block of grante with a pressure of but three hundred pounds upon the drill. A gentleman present offered him ten thousand dollars upon the spot for a part interest in the invention in Europe, and the offer was accepted on the spot. The moral of all this is, that people who keep on studying are sure to achieve something. Mr. Knowlton does not consider himself brilliant, but if once inspired with an idea, he nurues it until he forces it into a tangiore snape, If everybody would follow copy, the world would be less filled with idlers, and the streets with grumblers and malcontents. - Philadelphia North

HOW TO DIG POTATOES.

When potatoes grow several inches below the surface of a heavy soil, digging them with a hoe. or patate hook is fatiguing labor. It is more laborious to dig with hoes than with hooks; and more than this, the edge of a hoe will wound potatoes more than a hook. We have dug with hoes, hooks, spading forks, spades and shovels, and for digging in heavy soil, we like a good fork better than anything else, particularly when the potatocs are unusually deep. The sharp corners of the tines both of forks and hooks should be filed off smooth, so that they will not break the skin of potatoes. When digging with a fork, thrust the tines into the ground perpendicularly, as close to the hill as may be, and outside of all the potatoes. Now grasp all the tops with one hand, and pull gently upwards, as the other pries out the potatoes, tops and all. If they are not spread out much in the hill, nearly every one will come to the surface at the first thrust of the fork, when they may be shaken from the vines between two rows. A good spade, carefully handled, is almost equal to a fork for digging.

When digging with a hook, press the tines their entire length into the ground close to the hill, and with one motion, draw out the whole