THE CHRISTIAN VISITOR. Published every THURSDAY, by

BARNES & Co.,

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

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takes this method of informing his customers through out the Province that he is now prepared to furnish them with

Eliptic & Side Springs,

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water is the local in the City, comprising-Long and Snor. BED AXLES, 1 to 2 inch : Carriage BANOS in Japan, Brass, and Silver, with open, closed, and screw Fronts; American pattern SUREW BOLTS, 11/4 to 9 inch;

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A Complete Assortment of Malleable Castings.

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BARLOW'S CORNER, No. 5 KING STREET C. C. BERRYMAN.

St. John, Oct. 20, 1864. THE PHŒNIX FIRE OFFICE, LONDON

ESTABLISHED IN 1782. CAPITAL, - - - £5,000,000

Insurance effected at the lowest rates. J. W. WELDON, Agent for New Brunswick.

St. John, N. B., 12th Feb., 1863.—wvi GEORGE THOMAS.

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 Hotel SAMUEL D. MILLER, Principal. THIS Establishment has been Removed to Charlotte Street, a few doors South of the St. Sonn Hotel. The School at present consists of Male and Female Depart-

ments, and comprises Classes in almost every department

of a thorough Classical, Mathematical, and Commercial The Furniture and Apparatus are all of the most impro ved modern style; the school from and promises are in-ferior to none in the City; the system is Cauchettal Explanatory. Call and see.

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THE Course of Education in this bining comprises all the branches necessary for a thorough and accomplished Education. In the several departments the most

compotent Teachers are employed.

Board and Instruction in English and French, \$200 per Daily Pupils, under ten years, \$6 per term.

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

THE ROYAL INSURANCE COMPANY, 92 Lombard-street, London, and Royal Insurance buildngs, 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 some of the existing and of many of the recently defunct

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 exhibit advance to the extent of one-half the increase of the Company, while all the others respectively fall far short of the noiety 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

of business during the last ten years. Thus:— Years. No. of Policies. Sums Assured. New Premiums £1,880 9 1 2,627 4 7 £48,764 17 U 11.00 95,650 9 11 181,504 10 6 161,848 18 4 4,694 16 0 708 297.560 16 8 887,752 6 8 12,354 3 4 The remarkable increase in the business of the last four years is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent. per

in the kingdom. The number of policies issued in the year

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

PERCY M. DOVE, Manager and Actuary.

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All descriptions of property taken at fair rates, and Fire losses paid promptly on reasonable proof of less—without

JAMES J. KAYE, Agent for New Brunswick Princess-street, SHOW CITY OF GLASGOW

ce to the head Establishment

LIFE ASSURANCE COMPANY OF GLASGOW. Incorporated by Act of Partiament.

Governor-The Eight Honorable the Earl of Glasgow

Accomplated Fundarias services process services 480,000 Annual Revenue 108,000
Existing Assurances 2,700,000
Watten Buchana, of Shandon, Esq., M. P., Chairman. W. E. Binkwins, Esq., Munager and Actuary.

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

when a Bonus at the rate of one and a hair per cent, on the sums assured was declared for the past year. In place of the surplus being annually divided, the profits will in fall.

The two had just returned home to the other times be assertated and allocated quinquennially. Possess participate from the date of their issue, but the Bohuses 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 Maukay, building the profit will in all.

The two had just returned home to the other disciples, when, possibly some few moments after their arrival, the women, whom in our parrative to learned from the Agent, William Maukay, because likewise. We see them, in a state



Christian Vizilar.

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

SAINT JOHN, N. B., THURSDAY, FEBRUARY 23, 1865.

THE RISEN REDEEMER:

New Series, Vol. III., No. 8. Whole No. 112.

THE GOSPEL HISTORY FROM THE RESURRECTION TO THE DAY OF PENTECOST.

BY F. W. KRUMMACHER, D. D., AUTHOR OF "ELIJAH THE TESTIBLES."

Translated from the German by John T. Betts, with the sanction of the Author. DISCOURSE III.

THE EMPTY GRAVE -PART II. Matt. xxviii. 5, 8; Mark xvi. 1-8; Luke xxiv. 1-12; John

Whether Jesus Christ be really the only-begot ten Son of the Father, whether His work of mediation be held in the Father's eyes to be fully perfected and sufficient for the expiation of our sins, whether the way of salvation which He has pointed out to us be the one leading there surely and infallibly, and whether death has been really vanquished and paradise regained for us by Him -all these and many other glorious truths beside are now placed by the resurrection beyond doubt. Their affirmation was decided: it was most clearly confirmed by the seal of the Most High. There is no longer any distressing condition upon earth to which the "Fear not ye" of the angels, together with the powerful grounds of consolation on which that utierance is founded, may not be ap plied. It brightens the darkest nights of sorrow with divine gleams of hope, and banishes, at least, the horror of despair from the gloomiest vales of life.

The women feel conscious of the profound sig-

nificance of the angel's exclamation; but again

they are so overcome by the greatness of the joyful news thus intimated, that at first they can only rejoice with trembling. They stand there damb with wonder. But the heavenly messenger rouses them from their torpor, commanding them forthwith to go and tell the disciples of the Lord, and especially Peter, that their Master had risen, and is alive again. Truly a more glorious errand than this was never committed to any mortal! That which makes our office, the office of ambassadors for Christ, the most delightful on earth, is, that the charge committed to the minister of Christ is analagous to that given the wo men. How enviable would the preacher of the gospel be, if the message which he has to declare were everywhere and at once believingly received! How happy would the world be made by his presence, dispelling on all sides the shadows of sorrow, spreading sunshine over the beds of the sick and the dying, and transforming the grave itself into a peaceful place of rest, nay, rather into the gate of heaven! He would be the ange of humanity; peace and joy would ever attend his steps. But, in a majority of cases, how long have we to knock at the fast-closed doors of the heart, ere it be opened to receive our message! This may be salutary for us as an exercise of humility and of prostration in the dust, but the world only excites our commiseration. In God's own gracious time, however, we are ever and anon encouraged by a specific message to individuals, as were these good women who were desired to announce a fact to the eleven and to Peter. It was cordially received by them all, but especially by Peter. What could be more touching, and, at the same time, more elevating, than this special mention of the poor fallen disciple? "Tell it to Peter." It shall be first announced to him; before all others to him, weeping in retirement, overcome with penitence and shame. No one was so near to the heart of the risen Saviour as he was. I ask again, could there be anything solatory, than this more than motherly tenderness of the Lord of lords for His contrite, broken-hearted Simon? Together with the notifiestion of the resurrection, the women were desired to remind the eleven of a previous utterance of their Master, according to which He engaged that, after His resurrection, He would go before them into Galilee. The angel expressly told the women this, and emphasised His words, adding, "Lo, I have told you!" These female disciples, agitated with inexpressible emotions, and perhaps yet doubtful whether they were awake or only under the illusion of a pleasant dream, hasten back to the city. They encounter several persons on their road, but, maintaining

and turn our attention to another incident. We know already that at early dawn, when the wonien had scarcely reached the precincts of the city, Mary Magdalene, whose temperament most resembled Peter's, had hastened before them, on wings of impatience, by a shorter road. To see the open and empty tomb, and to hasten back to Jerusalem to tell the disciples the alarming news, were to her but one operation. She met John, and his friend Peter, in the city, and gave them as a sad morning salutation the sorrowful news, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him," (John xx. 2.) At this news the two hurried away to the garden; and Mary Magdalene returning scarcely was outrun by them. They arrived there just as the other women had left was 832, the sum assured £387.752 6s. Sd., and the premium the sacred spot; they actually found everything as Mary had informed them. The stone was rolled away, and the grave was empty. John arrived there first; but either from tender awe, or fear that his feelings would be too much for him, he did not enter the tomb, though, from a little distance, he looked into it, and saw the linen clothes in which the beloved remains had been wrapped. Peter, on the other hand, to search out the matter, entered the sepulchre, and we know what there met his eye. Folded, as by a careful hand, lay the napkins and linen cloths in one place, and in another, tolded also smoothly. and carefully, lay the napkin which had been bound around our Lord's bleeding head. Thep John wished to see it also, and reverently, as if his foot were on holy ground, entered the sepulchre. Certainly the napkin thus neatly folded would have seemed to them to indicate anything rather than a violent abstraction of the body; more than a fleeting thought of the real bodily resurrection of the Lord. This seems incomprehensible to us, but it actually was so. The Gospel says, "For as yet they knew not the Scrip-ture, that he must rise again from the dead." And truly they did not know it. If they had ever read anything about the victory over death The 'City of Glasgow Life Assurance Company' was a cestablished in 1838, by special Act of Parliament. It has now been conducted with much success for 25 years, which is attributable not only to the perfect security which it affords for the date fulfilment of every contract, but likewise 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 clamps of all classes of Policy-noiders.

The last declaration of Bonus was made 20th January, 1864, which is the close of the Company's hundrial year, when a Bonus at the rate of one and a half per cent, on the

strict silence, they hasten by them, keeping their

III. But we will leave them for a few moments,

secret locked up in their breasts.

of the highest excitement, join the circle of the and yet you tell me to keep the unity of the nursed him for a few days, but baby was so sick, disciples. Here, likewise, their lips are for a Spirit; but, my dear friend, it is not keeping the while closely sealed. Will anything so woulder- unity of the Spirit to take away my stool and my ful be believed? Indeed, the fact, as narrated, table and my candlestick, and say you will put

in animation, relieving their full hearts by telling that you will give up your sin in this matter. Lord help us likewise, in the way above indica- and say, ' We are the Church ... with the sacred poet-

"Emmanuel's glory pledged to me, All in all I now possess: Above He keeps a heavenly home For my soul in readiness; Though sin and curse hang o'er me still,

I conquer'd have, and conquer will.

"Through the world I joyous travel. With Christ my strength I'm glad at soul Happy now though waves of trouple Happier when, life's voyage o'er, My bark shall rest for evermore !" [To be continued.]

THE REV. C. H. SPURGEON ON OBSTA-CLES TO CHRISTIAN UNITY.

The Rev. C. H. Spurgeon has for several years received his morning's text for the first Sunday n the year from "an esteemed brother, a clergyman of the Church of England;" and this year the text chosen for him, for an obvious reason, was "endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3). To show to what good account the preacher has turned his text, we cite a few of his practical suggestions:

"It is quite certain we shall never keep the unity of the Spirit if this Church shall declare that it is superior to every other. If there be a Church which says, 'We are the Church, and all others are mere sects; we are established, and others are only tolerated;' then it is a troubler in hurried out to see what caused it. Israel, and must hide its head when the unity of speak the truth. The other Church which for and another day of my short furlough tost." it has violated it once for all.

"A Church that would keep the unity of the fallible, that not to belong to its membership is grateful for a stranger's sympathy. sin. What right has any one church to set itself up as the standard, so that those who join it not travelled all day?" Lasked. copal brother is a Dissenter, he dissents from Thyrsday evening, and Lum so tired!" Her sad not conform to me: I would not, however, call him by such names, lest I should arrogate to my own Church to be the one Church, and so should you make a pillow of this cloak, so that you can break the unity of the Spirit. If I turn to histo- get a little rest while we are waiting?" ry. I may believe that my Church can claim a tles, without ever running through the Church of month, and baby was sick when I left frome." Rome; but shall I therefore call a brother who does not quite see this succession a schismatic, and denominate his assembly a conventicle. If he is a schismatic because he does not come to not go to his ? Well, but he divides the Church! to go and nurse him? and more He ought to come and worship with me. Ought I not to go and worship with him? Ah! but we what obstacles were in the way.

"Well, it almost broke my heart to leave my the poll. We wish to keep the unity of the her all the more kindly, owing to the fewness of the my life. But people have been very kind to me, her members. If I want to keep the unity of the Spirit in the bond of peace, I must never soldier's wife, I did not dack for any attention. call in the magistrate to force my brother to pay "I hope you found your husband comfortable?" for washing my surplice, ringing my bell, and "O, ma am! only think how hard it was to winding up my clock. I must not tell my brotravel more n six hundred miles to see James, and for washing my surplice, ringing my bell, and

and which they had to repeat, was to them of me in 'limbo,' or hail me before my ecclesiastical overwhelming import, and in itself transcendently court. You send the constable after me; and glorious. But joy presently unsealed their lips, then, if I say a word about it, you say, 'Charity lodging-house and attended me, but just as soon and we now hear them each vying with the other | hopeth all things.' Yes, among the rest, it hopes | as I was able to sit up, I started again for home.

of the marvellons things which they had seen | "If we should stand possessed of a piece of and heard. They report that they had been fa- ground where we bury our dead, and if there voured with a vision of angels, and then deliver should happen to come a member of another the transporting message which one of the hea- Christian Church who would wish to lay his poor venly heralds had committed to them for the dis- dead baby in our ground, there being no conciples. And they have yet something much venient spot anywhere else, and he asks the favor, more important still, to which we shall recur I think we can hardly be thought to keep the you. later. For they insist upon it, that they have unity of the Spirit if we tell him, No, nothing personally seen the Lord himself. The disciples of the kind; you had your child sprinkled, thereear, but scarcely trust their ears. "Angels in fore it cannot be buried with us Christians; we heir Master's tomb! And assurance from the will not have your sprinkled baby lying alongside tips of one of them that the Master is risen! of our baptized dead. I do not think that is Nay, more than that, an interview with the Risen keeping the unity of the Spirit, And I do not One himself! Oh, that all this had not trans- think when some Churches have turned from pired under the veil of twilight, and that the their grave-yard-gate the mourners who have message had been defivered by other lips than brought an unbaptized infant, and when the those of excited and credulous women! For mourners have gone back weeping to their homes John and Simon were both there too, and they |-I do not think such Churches have been ensaw and heard nothing of it." With such deavouring to keep the unity of the Spirit in the thoughts as these the eleven are exercised, and bond of peace. Again, if Churches are to agree they do not believe; or rather let me say, they with one another, they must not make rules that strive against belief. It was just so with the ministers who are not of their denomination shall other disciples when they heard of it. "For the not occupy their pulpits: I should be ashamed of words of the women," according to historic re- you, if you passed a resolution that no one discord, "appeared to them as idle tales." Poor senting from us should stand in my pulpit. But men! how little confidence do they shew in the we know a church which says, No matter how power and love of the living God; how little good a man may be; he may be a man as venerability have they to grasp the divine scheme of ated as John Angell James, or he may have all salvation to be wrought out by Christ; how lim- the excellencies of a William Jay-we would not ited was their apprehension of all that they had perhaps, mind hearing him in a Town Hall, but his sickness and death with James, even though I neard, during three whole years, from the mouth into the sacredness of our particular rostrum of the Master himself, as to the real object of these interlopers must not intrude;' for, says this His mission to the world! Indeed, it is difficult | Church, 'Ours are ministers, yours are only layto say how far the natural man is carried away teachers; ours are sacraments: the cup of blesrom belief in a living God constantly operating sing which we bless is the blood of Christ, and creatively; he gets entangled in what we style the bread which we break is the body of Christ; the unchangeable laws of nature." And up to you have no sacramental efficacy with you; you this very day we cannot get absolutely clear of are not a Church in fact, but only a body of ecret doubt, as to whether the resurrection be schismatics, meeting together to carry out what not a fable, though the most cogent arguments you think to be right. We tolcrate you; that is for its historical truth be brought home to the all we can do.' Where is the unity of the Spirit understanding, unless the Holy Spirit has perfect there? My dear friends, I received this text from into the hand of the woman, saying, with almost d in us the work of Divine illumination, and one of the most holy men in the Church of Enias, with the pangs of the new birth, thoroughly gland; if I expound it slightly for her benefit, convinced us that we are irrecoverably lost, with he will, I trust excuse me, for I do so in all hoout a God-man Mediator sacrificed as a sin-offer- nesty, desiring to aid him and many others in reng for us, and then raised again from the dust vision and reform. If this Church were in the of death to the glory of a new life. But if the same condition as the Church of England, I ight of Pentecost dispel our darkness, it will would pray to be as plain in my remarks. I say then truly appear incomprehensible how we should it is an anachronism; it is a thing out of date ever have given room to the slightest doubt as to for the nineteenth century, for any one Church in an event distinguished by more confirmatory seals | this land, and that Church the only one that deus really aid and not oppress each other; let us sin; let us join heartily in reforming our errors, and a true Evangelical Alliance will cover our land. If any Church will take the Bible as its standard, and in the power of the Spirit of God the name of Jesus, there are thousands we are every day striving to get other Churches and ourselves more and more into that condition in which, while holding our own, we can yet keep the unity of the spirit in the bond of peace."

ONE OF LIFE'S REALITIES.

[From the London Watchman and Reflector.] With an angry, discordant scream, that echoed the feeling of many tired, supperless passengers, the engine of our long train ceased to move. "What is the meaning of the delay?" asked

almost every one of himself or of his neighbor. " It cannot be a regular stopping place for the mail-train ?"

No; there was just enough of daylight left to show us a barren, marshy, country, thickly covered with blackened stumps, and here and there. a clump of dwarfish hemlocks, but no sign of a hamlet, or even of a log hut, Sleepy men, with a yawn and impatient ejacu-

lation concerning the discomfort of the delay,

"Just my luck," growled a tired soldier, who the Spirit is so much as hinted at. Any church could not swallow his annoyance, coming in from which lifts up its head and boasts over other his out door survey; here we are fast for two churches has violated the unity of the Spirit. If hours in this pine barren, and not a farm-house other churches reply, 'One is our Master, and all in sight, where a hungry fellow might get a bit of we are brethren, they do not violate the unity of something. Conductor says there's a freight car the Spirit, for they simply claim their rights and off the track, so I shall miss the Dexter stage,

gets its true position as one in the family, and ["O, dear," signed a pale woman, who occupied begins to set itself up as mistress, and claim pre- a scat in front of me, and whose hollow cough had eminence over its fellow-servants, has put it out often arrested my attention during the day. O, of its power to keep the unity of the Spirit, for dear, it will be so late when we get to B-that I cannot ride six mile more in an open stage, and I shall not see my children until to-morrow. Spirit, again, must not consider itself to be so in- half turned and looked at me as if she would be

"The journey must have tired you! have you are necessarily Dissenters? It is true my Epis. - "Two days and one might. I left Washington

me; it is true he is a Nonconformist, for he does eyes joyless voice and drooping timbs all spoke of a weariness more than physical.

"I can't rest until I see my children. Why. long line of ancesters descending from the apos ma'ain, I've been gone from them more than a

"What induced you to leave a sick child?" "Have you a husband ?" alis I fide yet

"Yes," ork

"And if he were suffering from wounds and my place, why am I not a schismatic because I do fever in a hospital wouldn't you leave a sick baby. "I should certainly try to reach him, no matter

ruled by the majority? Where would the Church baby. She's only eighteen months old, and has of God be any day if it came to polling? I am always been sickly, but I couldn't bear to think afraid the devil would always be at the head of of her father, who has nevel seen her, suffering among strangers, and so I started all alone, though Spirit, and if we have a little sister, we will treat I never went but six miles from home before in

and my cough was so bad, that our doctor would not let me start. And then I was so disappointed because I didn't find him, and so tired, that I got a dreadful pain in my side, and the hospital surgeon, who knew James, took me to a cheap O. ma'am, I sometimes think there's no sorrow like what a soldier's wife must endure."

Old Series Vol. XVIII., No. 8

"Keep up a brave heart, so long as you know your husband is alive and well. You'll feel more cheerful when you get rested and have seen your

"Indeed, it is. James never would have enlisted without my consent, though I knew he longed to go as soon as the war broke out, but didn't like to leave me and the children. How could I look my boys in the face when they are grown, if I had hindered their father from helping to save his country! But O, it is so hard to have him gone; and he's never had a furlough though ther to the bed, and then having called in a neigh-I wrote his colonel myself, when our little Jamie died, but perhaps he did not get the letter."

"Then your husband's absence has not been your only sorrow?"

"O, no! I've lost such a darling boy, just six years old; the very life of our home after James went away, and it almost killed me to close his eves and put him in the ground, and knew that his father would never see him. He was only sick two days, with croup, and cried almost every hour for his papa to come and take him in his arms. It was like bearing the sorrow for two hearts when I saw him die, and I shall never feel that he's buried until I can talk over see the grass growing upon his little grave.' There was no tear in the large, hopeless eves of the woman, though her thin lips trembled and her hands pulled nervously at the fringe of her faded shawl, but they were not wanting in the eyes of at least two of her listeners. A rough-looking man, in a soldier's uniform.

who had woven an oath into almost every sentence that fell from his lips, bent forward across the aisle to listen, and great drops trickled down over his bronzed cheeks as he thurst a "green-back" womanly tenderness.

" Take that for James's children." "Do you know my husband?" she asked,

turning towards the donor.

"No; never heard of him before, but all soldiers are brothers," and the man turned away, muttering something about "losing his supper, and the stage, and the old woman up waiting."

"I'm ashamed to take money from a soldier, ma'am," said the woman with a faint, sickly effort than any other in universal history. May the files her hand by taking State-pay, to stand up at a smile; "but I'm real glad of it, for I've had ted, to a right belief of the resurrection, and loose the ministers; our people are the people; and had hard work to make both ends meet. But the tongue of our hearts, so that we may shout now, dear brethren, shake hands, and endeavour he's an officer, and money comes easier to him to keep the unity of the Spirit of God.' Why, than to my husband, who is only a private. May it is preposterous. Let us meet on equal ground; be you'll think it strange that I've said so much let us lay aside all pretences to superiority; let to you about James and the children, but you look as if you cared, and-and I've got childish, mingle in prayer; let us unite in confession of being a little sick and so tired, and I wanted some one to speak to." * *
"Yes—I know, and James knows. In his last

letter he said, 'His truth is my shield and buckler.' O, ma'am, I should sink under my burden of sorrow, if only in this life we have hope."

at too rapid a pace to admit of talking. An hour later, when we had reached our destination, there was not time for the exchange of many words, and with a momentary clasp of hands and a whispered "God bless you and comfort you," we separated; but that woman's pale, hopeless face and sad story will always come back to me when I think of the realities of this war and the great sacrifices that wives and mothers, husbands and fathers are making to lift the curse from our fair

And sometimes, woman that I am, I've prayed that James might hear the story of his little boy's death from the mother's lips, and not come back to find her voice hushed, and the grass growing over two graves instead of one. Sometimes, too, when I dare anticipate that day which must dawn, when bells will ring out joyfully the glad news of "Peace, union and freedom for all!" unbidden tears will gush, as a vision of desolated homes rises before me, and the wailing cry reaches me of those who will look upon the returning ranks, and say, " My boy is not with them! My husband was slain!'

And burn your lights faintly! My country is there Above the star, pricked by the last peak of snow."

May that peace which is rest, and joy, and trength to the sorrowing be the inheritance of those whose hearts cannot echo the gladness of a country saved, because of the treasures they

DANIEL BRYAN'S OATH.

Daniel Bryan had been a lawyer of eminence, but had fallen through intoxication, to beggary and a dying condition. Bryan had married in his better days, the sister of Moses Felton. At length all hopes were given up. Week

after week would the fallen men lie drunk on the floor, and not a day of real sobriety marked his course. I doubt if such another case was known. He was too low for conviviality; for those with whom he would have associated would not drink

All alone in his office and chamber, he still continued to drink, and even his very life seemed the offspring of his jug.

In early spring Moses Felton had a call to go to Ohio. Before he set out he visited Lis sister. He offered to take her with him, but she would

"But why stay here?" urged the brother. "You are fading away and disease is upon you. Why should you live with such a brute? "Hush, Moses, speak not, answered the wife,

keeping back her tears. I will not leave him

now, but he will soon leave me. He cannot live

much longer." At that moment Daniel entered the apartment. He looked like a wanderer from the tomb. He had his hat on and his jug in his hand. "Ah, Moses, how are ye?" he gasped, for he could not

speak plainly. The visitor looked at him a few moments in silence. Then as his features assumed a cold, stern expression, he said in a strongly emphasi-

"Daniel Bryan, I have been your best friend but one. My sister is an angel, though matched with a demon, I loved you, Daniel, as I never ther that he is bound to pay for the support of only two days before I reached Washington, he loved man before; you were generous, noble and my worship. Oh! he says, 'my dear friend, I had been discharged from the hospital and sent kind; but I hate you now, for you are a perpay for the maintenance of the worship which I believe to be correct, and I am quite willing that wounded in the arm, but it wasn't cared for soon is my sister—she might now live with me in com-

SAINT JOHN, N. B.

REV. I. E. BILL. Editor and Proprietor. Address all Communications and Business

The Christian Visitar

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

keeping. Now, Daniel, I do sincerely hope that the first intelligence that reaches me from my native place after I shall have reached my new home, may be--that-you-are-dead! "Stop, Moses; I can reform yet."

"You cannot. It is beyond your power. You have had inducements enough to have reformed half the sinners of creation, and you are lower now than ever before. Go and die, sir, as soon as you can, for the moment that sees you thus shall not find me amongst the mourners."

Bryan's eye flashed, and he drew himself

proudly up. "Go," he said in a tone of the old children. The thought of what your husband is sarcasm, "Go, to Ohio, and Til send you news. doing for his country must be a great comfort to Go, sir, and watch the post. I will yet make

you take back your words."

"Never, Daniel Bryan, never!"

"You shall! I swear it!"

With these words Daniel Bryan hurled his jug into the fire-place, and while yet a thousand fragments were flying over the floor, he strode from

Mary sank fainting on the floor. Moses bore bor, he hurried away, for the stage was waiting. For a month Daniel moved over the brink of the grave, but he did not die.

"One gill of brandy will save you," said the doctor, who saw that the abrupt removal of stimalants from a system that for long years had almost subsisted on nothing else, was nearly sure to prove fatal. "You can surely take one gill and not take any more."

"Aye," gasped the poor man, "take a gill and break my oath. Moses Felton shall never hear that brandy and rum ever killed me! If the want of it can kill me, then let me die. But I won't die; I'll live till Moses Felton shall eat his

He did live. An iron will conquered the messenger death sent—Daniel Bryan lived. For one month he could not even walk without help. But he had help-joyful help. Mary helped

A year passed away, and Moses Felton returned to Vermont. He entered the court house at Burlington, and Daniel Bryan was on the floor pleading for a young man who had been indicted for forgery. Felton started with surprise. Never before had such torrents of eloquence poured from his lips. The case was given to the jury, and the youth was acquitted. The successful counsel turned from the court room and met Moses Felton.

They shook hands, but did not speak. When they reached a spot where none others could hear them, Bryan stopped.

"Moses," he said, "do you remember the words you spoke to me a year ago?"

" I do, Daniel." "Will you now take them back-unsay them, now and forever?"

Yes with all my hear "Then I am in part repaid." "And what must be the remainder of the pay-

ment?" asked Moses. "I must die an honest, unperjured man! The eath that has bound me thus far was made for

That evening Mary Bryan was among the happiest of the happy.

AN INCIDENT.

God can hear his people in distress, and bring deliverance in our ace, as well as in the days of ral channels, instead of by miracle. The follow-

Four years ago, Dr. Scudder relates, he went to India with his family, eight in all, by the overland route. When on the Mediterranean steamer, he learned that he must stop at Cairo; and having expected no such expense, was much perplexed thereat. The hotel bill would be large, and his purse was empty. He sat by his wife's side in the cars from Alexandria, and prayed all the way. "Again and again," he said, with a naturalness of feeling that every sensitive spirit will recognize, "I asked the Lord to pity me and to help me without humiliating me." He gained serenity and assurance, and arrived at Cairo, ordered rooms, and saving to his wife, "As we have no money, I must now go out and see if I can borrow," started out. In his own words:-

"I walked down a long hall, but before I had half traversed it, a gentleman came up to me. I said nothing to him, but he stopped me and said:-

"'Dr. Scudder, on the Mediterranean did F not hear you say something about not having anticipated hotel expenses at Cairo?" Then he took out his pocket-book, and opening it, said, help yourself.' I quietly thanked him, promised to pay him in due time, and taking as many gold pieces as I needed, returned to my room, and said

"'My dear, the Lord has sent the money. All the morning, in the ears, I was praving for it, and it has come without my asking it of any but of Him who is our Friend.' "She replied, 'I, too was praying in the cars

all the morning for the same. One cannot apply this beautiful incident better

than in Dr. Scudder's glowing language :-"There we had been sitting together, each offering the same petition, without the other know ing it. Did not God answer our prayer? If the angel Gabriel had come down bodily out of the sky, and had given me a handful of sovereigns, or had gone up to the hotel-keeper and commanded him, at his peril, not to charge me anything, lit! would not have been a more real answer to our prayer; and what could we say but this, ... We love the Lord, because he hath heard our voice? and our supplications?"

PRINCELY LIBERALITY. - If all Christians had generous hearts, like the merchant of St. Petersburg spoken of in the following paragraph, and equal faith in God, no benevolent enterprise would languish:—

I know a rich merchant in St. Petersburg, who, at his own cost, supported a number of native. missionaries in India, and gave like a prince to the cause of God at home. I asked him one day how he could do it. He replied, "When I served the devil, I did it on a large scale, and at princely expense; and when by his grace God called me out of darkness, I resolved Christ, should have more than the devil had drad a Beta how can I give it. At my conversion I told thus Lord his cause should have a part of all that my business brought me in; and every year since 19 made that promise it has brought me in about double that it did the year before, so that I can and do double my gifts in his cause, I ... How true what Bunyan said government smalle smos ands blatt

"A man there was, some nalled bim madge it seef to The more he cast away the more he bad "vilatering "There is," saith God, "that giveth and yet! increaseth; and there is that withholdeth more you should do the same for yours; I would volume that the got a fever. If I could only have than is meet, and it tendeth to poverty."

It is the state of the same for yours; I would volume that the got a fever. If I could only have fort, only she will not do it while you are alive; than is meet, and it tendeth to poverty."

It is the same for yours; I would volume the whole got a fever. If I could only have the will not do it while you are alive; than is meet, and it tendeth to poverty. The could only have the will not do it while you are alive; then is meet, and it tendeth to poverty. The could only have the will not do it while you are alive; then is meet, and it tendeth to poverty. The could only have the will not do it while you are alive; then is meet, and it tendeth to poverty. The could only have the will not do it while you are alive; then is meet, and it tendeth to poverty. The could only have the will not do it while you are alive; then is meet, and it tendeth to poverty. The could only have the will not be in the could only have the will not be in the could only have the will not be in the could only have the will not be in the could only have the will not be in the could only have the will not be in the could only have the will not be in the could not be in the could only have the will not be in the could only have the will not be in the could not be i God will be debter to no one. He pays compound