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The Royal Insurance Company is one of the largest

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molety of its advance.

LIFE DEPARTMENT.

The amount of new Life Prentiums 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 £12,854 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. 1848

1850

190

21 280 Sums Assured. New Premiums. #48,764 17 0 #1,380 9 1 95,650 9 11 2,627 4 7 181,504 10 6 5,828 5 10 161,848 13 4 4,694 16 0 297,560 16 8 8,850 3 11 387,752 6 8 12,354 3 4 98 190

422 708 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

the premiums paid.

PERCY M. DOVE, Manager and Actuary.

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Central Fire Insurance Company Agent at St. John. Dec. 4. GEORGE THOMAS. CITY OF GLASGOW LIFE ASSURANCE COMPANY OF GLASGOW Incorporated by Act of Parliament.

Governor-The Right Honorable the Earl of Glasgow Subscribed Capital £600,000
Accumulated Fund 480,000 WALTER BUCHANAN, of Shandon, Esq., M. P., Chairman.
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VARIOUS MODES OF ASSURING. Half Premium System, without debt or interest.

Endowment, Assurances. Partnership Assurances Short Term Assurances. THE "City of Glasgow Life Assurance Company" was established in 1888, by special Act of Parliament. It has now been conducted with much success for 25 years,

which is attributable not only to the perfect security which it affords for the due 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 claims of all classes of 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 data of their terms, but the licies participate from the date o their issue, but the Bo nuses do not vest until they have been five years in existence. Rates of Assurance and all other information me be learned from the Agent, WILLIAM MACKAY, july 13.—wpv ly Custom House Building.

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

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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 Rooms and premises are inferior to none in the City; the system is Catechetical and Explanatory. Call and see.

Aug. 4.

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MADE TO ORDER!!

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

out the Province that he is now prepared to turnish 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 to his Stock of Carriage Builders' Hardware.

which is the best in the City, comprising-

Long and Shor. BED AXLES, 1 to 2 inch;
Carriage BANDS in Japan, Brass, and Silver, with open, closed, and screw Fronts;
American pattern SCRLW BOLTS, 1¼ 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 Poppeis; Brass and Silver Shaft Tips; Dash Centers;
Enamelled Muslin, Duck, and Drill; Patent Moleskin;
Oil Top-Leuther, Patent Dusher 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 Spekets, Apron Hooks and Rings, Footman Holders, Coach Door Handles and Locks, &c. A Complete Assortment of Malleable Castings.

OIL CLOTH, GRASS MATS, TIRE BENDER 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 C. C. BERRYMAN. St. John, Oct. 20, 1864.

Ghristian Vizitor.

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

New Series, Vol. III., No. 39. Whole No. 143.

For the Christian Visitor. HOW TO MAKE HOME HAPPY. WRITTEN BY REQUEST.

I first premise that in this home, Jehovah's loved and feared-His law so holy, just and good, Is constantly revered.

No need that wealth with golden store And courtly pomp be theirs: The glittering meshes which they weave Oft prove delusive snares.

On true Affection's altar, then, With radiance most benign, The vestal lamp, with steady light, Should ever brightly shine.

With deeds of kindness each must strive To make the other blest-Not only feel the genial glow, But make it manifest.

Forbearance, with her sceptre mild, Should o'er the hearth preside: And cheerfulness, with smiling face, With her the sway divide.

Disorder and confusion wild, May never enter here: But regulatious wisely made, Guide well the social sphere.

Refinements with emotions nice, A varied charm would lend; And intellectual pleasures rare, With her, would sweetly blend.

No looks austere may chill the flow Of happy spirits bright, While home amusements innocent, The youthful ones delight.

One precept now, will close these hints; 'Tis taught in Christ's own school-In Matthew's Gospel, seventh and twelfth, And called the "golden rule."

Canning, Queen's County, 1865.

(From the British Messenger.) LONDON.

LIZZIE.

BIBLE WOMEN-THE IDEAL AND THE REAL.

There is always a difference in this world of mperfection between the ideal and the real; and so there are Christians who, forgetting perhaps their own incompleteness-if we may so speakindulge in impossible expectations. "Send me,' not long since wrote an applicant for a Bible woman, addressing "L N. R," a woman of deep and earnest piety, of meek and lowly spirit, with a heart full of faith and love toward God, and full of compassion and loving-kindness towards her ellow-creatures. I should wish her to be cheer ful but grave, zealous but prudent, patient but persevering, sympathetic but not over-sensitive; n fact, she needs to present a union of all the Christian virtues, 'whatsoever things are lovely, whatsoever things are of good report."

To this the answer was, "Where are such women to be found? no church or congregation can produce them ready made; and we confess never to have met with them; so we fear we shall never be able to comply with the request of those friends who wish us to send them such a piece of perfection. No, our Bible-women, like their other sisters in Christ, are far from being perfect; they are of the earth, earthy, full of imperfections and failings; and, if possessed of one of the Christian virtues in any uncommon degree, too often lacking in the opposite virtue in the same proportion. Their work will be the school for their training."

Yet, with allowance for imperfection, there can be no doubt whatever that the movement has been from the first largely blessed. It has stood the test of seven years' trial; it is no experiment; it is a glorious success, even while the agents are human and imperfect, and while there have been failures and disappointments not a few. Firmness, discipline, love, hope, common sense, knowledge of human nature, especially of the weaknesses and wants, trials and temptations, of the poor of London, have been conspicuous in the management and direction of the work from the beginning. And on the part of the agents there has been "a mind to work," sympathy with the people, especially with the mothers who come to the meetings for Scripture-reading. A lady superintendent says: "Our mothers want sympathy, a quiet and kind sympathy, with their ignorance; we cannot be too simple with them." And so a text must be " broken up, and explained to them bit by bit." It is added-"I get and keep up a knowledge of their several characters, aiding my

own observations by the help of my Bible-women. As to the Bible-women, each has given encouraging evidence, ere she was appointed to the work, of personal piety and devotedness to Christ. Some, however, who are very good women, and earnest in God's work, are yet high spirited and Then master win soiten them in his time; we can only deal with them by kindness." Again, others are remarkable for their energy and zeal, never daunted by opposition, fertile in fresh expedients if others have failed, and are so given up to their task, "body, soul, and spirit," that "there is no resisting them.' What zeal and piety are theirs is indicated by the statement that "with them are no questionings of prudence; a soul has to be rescued; their hearts are set upon it; and they follow it in its downward path, follow it into any depth of misery into which the poor sinner may have fallen; laying hold of her, and as it were, 'pulling her out of the fire;' having no rest till they have brought

Then there are others who are "the meek and lowly workers" in the courts and alleys, ever busy, but like the violet, which hides itself under the broad leaf, so that its sweet presence is only known by the fragrance it exhales, they are so "unobtrusive, and so in the shade, that if their work every now and then did not reveal itself, they would remain altogether unknown." And lastly, "besides these, we have some, unremarkable for any particular quality, women of good common sense, practical goddiness, homely sympathy, diligent action, busy workers, the Marthas of the church; and for these also we are thankful. Such are our Bible women. . . . Let us not be disappointed if we find in each much that might be otherwise; let us consider their education, their circumstances, their lot in life. We must not tie them all down to one rale, for is

would be a fruitless effort." As to known and visible results, they have been often described in these papers, and the special cause of success is, that the Bible has been kept foremost and ribst. The Bible-woman begins her work at No. 1, in some poor street, with the Bible in her hand; she introduces here with the Bible in her hand; she introduces here self to every room in it, and has nothing to give them—but a message out of the Book. "It is really wonderful how God does find entrance for really wonderful how God does find entrance

trat said spill make

SAINT JOHN, N. B., THURSDAY, SEPTEMBER 28, 1865.

all kinds of Bibles by penny subscriptions, and also to get all sorts of shut and dusty Bibles opened; then when she has found a few poor women to listen to her one by one, she invites them to some small clean room in the district, to meet the lady-superintendent, who will tell them more, and whose mission will still be a Bible-mission. They must both keep to this. We have watched and compared for a long while the spiritual fruits of souls saved, where the Bible, and the Bible only, is read with a loving and living hold upon its truths by the superintendent, and those which begin and end with a little of the Bible, but trust for the power of interesting the meeting to tract, to story or balled." But then, as a writer in the Missing Link Magazine says, "let the scriptural teaching be as fur as possible from a sermon: rather let it consist of word pictures; but above all things, fear to be lengthy, and try and leave off so that the women should say, "I wish our lady would be a little longer."

The well-known depot of the British and Foreign Bible Society, in Earl Street, City, is about to be swept away by street improvements. The retrospect of the period when the premises were first occupied in 1816, is remarkable. In that year the issue amounted to 248,236 copies, last year they had reached 1,849,767 copies, showing an increase of a million and a half within the interval. A new and most capacious Bible-house is to be erected—enlarged provision will be made for storing immense stocks of scripture, packing, despatching cases, &c.; and, while guarding the privileges of subscribers, there will be an open depot, where the Word of God will be sold to all comers. In order to carry out the design, special contributions are solicited from the friends of the Bible Society, in addition to the compensation awarded for the removal of the Earl Street depot, by the Metropolitan Boad of Works, which has the authority of Parliament for opening a new and spacious street, from the end of Blackfriars' Road to the Mansion House.

A TRAINING HOME. A North London Training Home was opened at Barnet nearly five years ago, and is now transferred-in consequence of the removal of the Rev. W. Pennefather, to a new sphere in Islington-to North London. Eighteen female agents have already been sent out into different posts of labour, and ten are at present in the Home, working among the poor of London, in preparation for future usefulness. Those trained are persons of an educated class, have received a longer training for positions of usefulness, and are needed, as paid agents, for the guidance of subordinate workers. One is now in Syria, and one in China; five are working in England under the superintendence of clergymen and others. Two years' training is given; but, among those who entered the Home for a shorter period, were the daughters of three missionaries in India, who have since joined their parents, and the daughter of one of the Spanish prisoners, whose sufferings elicited so much of Christian sympathy in this country. Recently a young Swedish girl, who was sent out by the government of Sweden, to gain practical information among the various Schools and Institutions of England, has been residing at the Home. This institution has been hitherto known to a few, but publicity and consequent extension of means are now most desirable. nasmuch as the demand for woman's help in the great harvest field is so increasingly urgent on

LONDON EXAMPLE FOLLOWED IN PARIS. French ladies and Bible-women are now holding Mothers' Meetings among the wives of the chiffoniers of Paris. Who are these chiffoniers? Men of the lowest class who go out through the streets of Paris after dark, bearing a large basket on their backs, a lantern lighted, in the left hand, held close to the ground, in order to distinguish well the dust heaps, which are brushed out of the houses and shops by the inhabitants, in expectation of the accustomed round of these wandering scavengers. Each carries in his hand a longhandled iron hook, with which he scatters each heap, and picks out of it pieces of paper, rags, old iron &c., and quickly throws each bit over his shoulder into the basket behind. These people live in certain localities, and are clannish they are chiefly men and boys, but occasionally a

woman is seen acting as a chiffonier. The Mothers' Meeting was begun three years ago. The primary object was the reclaiming, instructing, and saving wives and mothers, and through them, it was hoped, the fathers and the children might receive a blessing. At first a Roman Catholic priest opposed the work, not openly, but by sending a policeman to ask who the ladies were-what they were-were they paid—and who dared to send them to teach there? The reply of the poor women was telling -for they had begun to have their parched spirits. refreshed from the cup of Christian truth and unselfish love-" We know not whether they are paid or not, but certainly it was God that sent tnem. Now, three rooms are thrownsinto one room, which serves for a preaching place and Sunday School for elder girls on the Lord's-day, and in the week for a mothers' meeting; in a fourth room is an infant school, with a well qualified mistress. The first fruits of this work, socially, morally, and spiritually, are remarkable. Many conversions have taken place. The men bring two or three francs to the Clothing Club at once. The originator is the wife of a respectable French workman, a designer. She is without children, and spends the whole day-after her husband's early breakfast, and up till his return home in the evening-"in voluntary service for her Lord." She is greatly beloved by the people, and with the two Bible-women seeks their salvation. Her husband labours with her on the Lord's-day, both in the meeting and the schools. A lady writing from Paris, after seeing the special blessing thus realized among a class so long utterly neglected and degraded, and referring to Madame P-, the originator, gives utterance to the aspiration-" Would that some in England would follow her example!"

A SUMMER HOLIDAY OUT OF TOWN.

This kind of treat has been enjoyed during the summer months of 1865 by various parties, to

her with his Word alone! Her work is to sell lings in Somers Town-a locality which the congregation of the Presbyterian Church, Regent Square, has cultivated as a special field of home mission toil. The fruits have been manifold, and this spectacle on a bright June morning reveals a goodly portion of them. Green boughs, bouquets of flowers, holiday ribbons, and shouts and cheering, all attest the happiness of the young people. Grave elders and deacons, as teachers and leaders, have left their business in the city to mingle in the children's sports, and to see that they are well fed and cared for. The radiant face of the welf-known and much-loved pastor, whose name will suggest itself to every one, is seen among the foremost-or rather, seated by the driver of the first van, he leads the procession.

The city missionaries had also their holiday at the mansion and the beautiful grounds of a country gentleman. These faithful and most successful toilers all the year round work unremittingly, often in most unhealthy localities.

On the 21st of June, the longest day of 1865, as early as ten o'clock, the station of the Eastern Counties Railway was almost filled by the 211 Bible-womer, who were waiting for the special train which was to convey them to the country seat of Mr. and Mrs. Ford Barclay. What a contrast is presented to their ordinary beat in low and crowded districts, in this close-shaved lawn, these fragrant flowers, that verdant meadow over which roam the dam and her colt, as well as in the cool, sequestered shade of the old oak and elm trees! "The shadow of the cool trees they seemed to enjoy as the thirsty man does wateras something they had been long looking for and not finding. Iced water, cool as from a glacier, quenched their thirst. They sat in groups, enjoying each other's company, or that of their kind ladies, thinking of all God had carried them through since last year, and sometimes giving vent to their joy in hymns of praise; at others, watching with glee before a house of bee-hives; while pig-sties and cow-houses, white rabbits, and flocks of ducklings, all came in for a share of their wondering attention. For a time they were grouped upon the lawn, to be represented by the sun in photograph; and his beams were all day long shed over the fete from an unclouded sky.'

THE PILGRIM'S PROGRESS FOR A PENNY. It was James Montgomery who, singing of Great Results from Little Things," dwelt on what a penny could do:-

"A penny is a little thing, Which e'en the poor man's child can fling Into the treasury of heaven, And make it worth as much as seven.
As seven! nay, worth its weight in gold, And that increased a million fold; For lo? a penny tract, if well Applied, may save a soul from hell. That soul can scarce be saved alone; It must, it will its bliss make known. 'Come,' it will cry, 'and you shall see What great things God hath done for me.' Hundreds that joyful sound shall hear— Hear with their hearts as well as ear And these to thousands more proclaim Salvation in the 'Only Name

But it is not a tract, but a book-a famous heaven-blessed book (now translated into almost every known tongue, and which for nearly two centuries has been enlisting fresh pilgrims, and guiding their feet towards the celestial city)which is now being scattered broadcast among Sunday-school children by the Book-Society, Paternoster Row, London. The edition is unabridged (384 pages); the paper is good; and the type, to young eyes, is perfectly distinct. It contains a memoir of the author, and there is a fron tispiece representing Buyan as visited by his blind daughter in prison. Not less than 100 copies can be suppled either to the trade or to private order. But to each of those young peoole for whom it is specially intended—whose oving guides desire to have their minds and hearts filled and fired with the teachings of "the Glorious Dreamer"-the price is but one penny. The conception of such an edition occurred to Mr. Clark, the manager of the Book Society. His idea was warmly seconded by the committee: it is becoming a blessed reality; and, wonderful to tell, and pleasing to commercial minds to know, not one farthing of the benevolent funds of the Society will be wanted to supplement the cost of publication. It will pay; and if it is circulated in millions, as it ought to be, there will be a surplus, to be devoted by the Book Society to the publication and diffusion of fresh religious truth among the people. Already the demand is enormous. We now call the attention of the myriad readers of the Messenger to this cheap edition of a work which for consecrated genius, Saxon pith and purity of style, Pauline fulness of doctrinal teaching, marvellous power of discernment and discrimination of human character, is unrivalled. Even in an æsthetic sense, it is "a thing of beauty" and "a joy for ever." And so to each one who has fled from the City of Destruction, and is pressing onward and upward, and especially to him who has the means of scattering widely around him, among the young, the treasures of

knowledge stored up in this matchless allegory, we sav-"Enter not heaven alone, but let thy way By taking others with thee. Stoop and tell The wondering child of Him who loved

The little ones; till, planted in his heart, The living seed takes root for ever." LONDON.

CIRCULAR LETTER OF THE CLARION ASSOCIATION, AUG. 26, 1865. By A. L. Lane.

UNAVAILABLE MEMBERS.

In the Baptist vocabulary, " church militant" is the expression by which we indicate that portion of the church on this side of Death's Jordan, while we designate that which is beyond as the "church triumphant." Now the idea of a militant organization is that of one in which the members are engaged in conflict, in effort; and this we believe to be the true idea of a Christian church. Though the weapons of its warfare are not carnal, it is essentially a military organization, an aggressive movement, having for its object the establishment of the kingdom of Christ over the nations of the earth, and for its commission, "Go ye into all the world and preach the Gospel to every creature." To accomplish this work every Christian should perform his part, and especially is this incumbent upon those who have each and all of whom it was a special boon. by open profession attached themselves to a Ever since the Christmas treat the poor Ragged Christian church. In assuming such a relation-School and Sunday-school children were looking ship they voluntarily take upon themselves pecuforward with fond anticipation to a summer trip liar duties and obligations, of the most sacred to Greenwich Park, to Primrose Hill, to Hamp-stcad, Hercey, or Epping Forest. And, as zonal, appeals made through the papers for pecuniary help to enable the teachers to defeat the papers.

support of the ministry and the different objects of benevolence. Our churches are crippled and their efficiency diminished because there are so many of their members who fail to realize properly the obligations which they have assumed. Obscurity of position in the church does not al ways imply unavailability. The true strength of the church very often is found in the humble, retiring Christian, who prays oftener in secret than in public; it may dwell with some poor widow, living at a distance from God's house, but very near to his throne of mercy; or it may depend upon some aged brother, too infirm to take longer his wonted place in the church, but apparently only waiting to be transferred to the church above. Such are by no means unavailable members; they may constitute the very strength of the church but when a member who ought to take a bold and decided stand for Christ, and who is forward and promident enough in business or in politics, seeks for obscurity in the church, refuses to confess his Saviour in the prayer circle or the conference meeting, and studiously seeks to escape the Christian's cross, then it is to be feared that there is something radically defective in his Christian character. How touching the gracious promise of our Saviour to those who shall confess him before men, and how terrible his denunciations to those who deny him! O, brethren, let us not call down such denunciations as these upon our heads, but let us be brave soldiers in our Master's service. Let us never be ashamed of him who for our sake bore the agony of Gethsemane's garden, and the inconceivable suffering of the cross! A prominent cause of unavailable membership

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is: Haste in the admission of members. As it is a very great step on the part of an individual to connect himself with the church, so it is a very serious matter on the part of the church to receive an accession of members. A step of such grave importance ought not to be taken thoughtlessly or hastily, but with the utmost caution and delibration. This caution is peculiarly appropriate in time of special religious interest, when the feel ings of a community are aroused, and when many may mistake temporary excitement for genuine conversion. Double caution should be observed, if possible, in receiving those who are too young to understand the obligations which they assume. No desire for members, no wish to secure those who may unite elsewhere, no anxiety for immediate and showy results, should lead to a deviation from the course of strictest prudence. In cases at all doubtful, it is better to wait, to wait, if need be, for weeks or even for months, for in this case it is better that a dozen suitable persons be delayed for a while, than that one unsuisable person be admitted. A Baptist church is less likely to receive unconverted members than any other, but from the indecent haste occasionally manifested, one might almost suppose that we believed in the doctrine of baptismal regeneration. It ought always to be borne in mind that the strength of a church does not depend upon its numbers or its wealth, but upon its purity and its spirituality. Better the favor of God than the applause of

Another cause of the evil under notice is: No glect of the means of Christian culture. Regeneration is only the beginning of a new life; and from the moment this life is commenced in the soul, we are to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." In order to this growth in grace, the proper means must be employed, and among these means are such as these, - the ordinances of the church, the hearing and reading of the Word, the exercises of the prayer meeting, the conference meeting and the Sunday school, the regular observance of secret prayer, and the daily acknowledgment of God at the family altar. Each and all of these means must be employed, not occasionally and intermittently, but regularly and systematically. if we would look for the best and highest results, The working church is the growing church, and we ought to settle it in our hearts that God blesses Christian labor and the Christian laborer, while he sends leanness of soul upon those who are idle. When Nehemiah and his little band rebuilt the walls of Jerusalem, amidst the sneers and jeers of their enemies, they succeeded in their efforts because "the people had a mind to work," and because "every man built over against his own

Neglect of wholesome discipline frequently leads to the difficulty in question. By wholsome discipline is to be understood not so much that discipline which uses the knife of the surgeon to amputate and remove, though such excision may be necessary and salutary at times, as that discipline which exercises a constant watchcare over all and endeavors to restore the erring before they have wandered so far as to be beyond redemption. The prompt and efficient exercise of such discipline would save many a one to the church and to usefulness who would otherwise be lost to both. In every case all possible efforts to reclaim and reform should be made, but after every attempt has failed, then the action of the church as directed in Matthew xviii: 15-17. should be prompt and decided. The cause of Christ chould be dearer than uny other const deration.

Another fruitful source of unavailable membership is: Negligence in case of removal. A brother removes from the vicinity of one church to another without transferring his church relationship, and in too many cases he fails to transfer his standing as a Christian. Sometimes it happens that after a member has received a letter from one church to another, he fails to give it in, and thus remains in a sort of intermediate state; the church that he has left no longer exercises its watch-care over him, while that to which he has removed cannot yet regard him as under its authority. In such a position he is exposed to peculiar temptations, and the result is often most disastrous. Now all this is wrong. Every Christian should identify himself with the people of God wherever he is, and whenever this can be best effected by a change of relationship, such a change should be made without hesitation. Christian influence is too precious to be thrown aside lightly. Brethren, may God grant to make us all avail able in his service through the riches of his grace in Christ Jesus, our Lord.

CONVERSATION AT HOME. Among the influences which shape the young

people of a family, a most important place must be given to the tone of conversation that prevails in their home. Cecil says-"The opinious, the spirit, the conversation, the manners of the parents, influence the child. If he is a fantastic man, if ne is a genealogist, knows nothing but | Let us think of the light that is in us, and forget who married such a one, and so on, his children ourselves. It is one of the chief temptations of will usually catch those tastes. If he is a literary man, his very girls will talk learnedly. If he is a griping, hard, miserly man, such will be his children." The coloring of his conversation permeates their minds like an atmosphere. If they hear nothing from father and mother, or talked of betwixt them, but the affairs of this life, how can they fail to become more or less materialists, and ready to believe this present world the all in- of duty, keep our lights visible and clear. parame of all associations

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

REV. I. E. BILL.

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

all? "Bringing the eternal world into their view, planning and acting with that world before is," is the way to impress them with a sense of those realities which we desire should rule their

Now, I have heard a mother, who professed an

earnest desire that her daughters should give up the "pomps and vanities of this world," spend an hour together in talking before them of her own former gayetics; telling stories of her ballroom and theatrical experiences; entertaining them with anecdotes just calculated to inflame their young minds with an ardent desire to go and do likewise. They have grown up accordingly, decided worldlings, plunging eagerly into every amusement of the sort they could find; and the mother wonders and deplores. Likewise a father will let the whole tone of

his conversation be tinged with the prevailing vice of money-getting; he will make it evident that he considers wealth and position the most important matters; the calculating and covetous heart will peep through his words continually; and then he wonders to find his son growing up with a precocious selfishness, mercenary to the core, ready to sell his very life for gold! such anomalies we see very often; and the parent smarts in his old age under the faults which he indirectly trained and strengthened in his boy.

"Be particularly careful to set before your children the copies and patterns of the virtues which you teach; let them neither see nor hear ... anything from you which you would not desre to have copied by them. We ought to reverence and stand in awe of children, that nothing may be spoken or done in their sight that may taint their tender minds." So wrote John Wesley, himself a sample of one of the most carefullybrought-up families that ever filled an English

Again, a household where gossip is the staple entertainment, must furnish a set of weakling minds in its young people. How paltry, to have for one's keenest interest the clothes, servants, houses, families of one's neighbors, and all the great noble world of God lying outside to be talked about-His world of nature, of art, of science, of philanthropy, of history, of heavenly life! Very closely allied to gossip is evil speaking. The faults of our neighbors, their sins of omission and commission, come to be pieces of news, instead of rather occasions for regret. We soil our own minds in thinking of them; we get a bad familiarity with evil. Probably we will take the next step, and be among the "fools who make a mock at sin." O, shame upon human nature for its vile propensity to find cause for mirth in a brother's fall!—Christian World.

THE LIGHT AND ITS PLACE. " Neither do men light a candle and put it under a bushel,

but on a candlestick, and it giveth light unto all that are in Many persons act as if there were no aim or

duty beyond personal edification. Our text proves that God means quite otherwise. He lights you that you may shine. Try the experiment with your lighted candle. Put it beneath a tumbler, or other vessel, by way of protection, and to keep its advantages all to itself, and mark the result. It burns dimmer and dimmer, till it is entirely extinguished. To burn brightly, like the lighted candle, the soul must burn in the free air, where it can be of use. I have little faith in those bushel-Christians that care for no souls but their own. They do not shine for Christ; they do not speak for Christ; they do not give for Christ.

There are, indeed, not a few who profess Christianity, but who have no love for spiritual religion. and who regard its developments with ill-disguised dislike. We want no such burners. I would say to them, "On with the bushel; and the sooner the better, for the light that is in you is durkness." Such friends are the greatest injury to our cause. Instead of giving light to all that are in the house, they fill the house with darkness; for they cannot consume their own smoke. and the light of those who truly shine for Christ is obscured by the vapours of their insincere profession. The eye of the world is more apt to be arrested by the smoke than the flame. They are more quick to discern tokens of insincerity, than of earnestness and truth. Yet let true but timid disciples not be discouraged in their efforts by the consciousness that these have been mingled with imperfections. The fire of wood, when first kindled, is smoky and stifling; when it bas burnt for a while, it grows clear and glowing. There is less of noise and crackle, but more of light and heat. Keep near the fountain of all spiritual warmth, and this will be your experience. Let it not be said, as an excuse for not shining.

Christ is the Sun of Righteousness; He surely

does not need any light from me. No! then He

must have lighted you to put you under a bushel; but that He never does. Though the sun is the light of the world, the moon is a light too, and the stars are lights; and the lamp, and the candle, and the taper are all needful in their places. Christ does need thee to shine for Him, or He would not have lighted thee and not thee or thy candlestick. God not only lights the candle, but he places the candlestick. You are a man of toil, or a man of leisure; a man of business. or a man of letters; with ten talents, or with one talent. But where you are God placed you, and there you must shine. The glow-worm that lights her lamp among the grass is doing God's will as much as the star that hangs in the heavens. In a winter night the lighted candle is as necessary in the kitchen or the cellar, as in the hall or the saloon. The light of the Gospel is as much needed in the hovel as in the palace. There is good to be done in the sphere in which God has placed thee, though it should be the humblest. Be content to shine there. He whose consistent walk and holy conversation make him a light to his own family, to his fellow-workmen, to his fellow-servant, is doing a work which is for eternity, a work in which angels might be employed. But who am I, says one, that I should think to enlighten others-to shine for them? Who are you! true enough. It is not you, it is the light that shines. Do not confound the candlestick with the candle. If you are a servant of Christ, it was His Spirit that kindled your light. Do not depreciate His handiwork. A spark from heaven has reached your soul-a spark from the same fire which made the lamps burn so brightly of Enoch and Isaiah, of Peter and Paul. Tell me not that your candlestick is a poor one. Be it of brass or of carthenware, or be it of silver or of gold, it is the light that I am concerned with: the light is heaven's light, and you its keeper. Christians to think unduly of themselves. Our anxiety should be to make the sphere of our usefulness as large as the sphere of our influence. Be the house of our life-labours that of the humble domestic servant, the day laborer, the trades-man, or that of the gifted leader of public sentiment, let us seek to give light to all around us. May a sense of gratitude, combined with a sense

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