The Christian Visitor.

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

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THE CHRISTIAN VISITOR,
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BARNES & Co.,
AT THEIR OFFICE,
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SAINT JOHN, N. B.
TERMS:—Cash in Advance.
One Copy, for one year,.....$2 00
Fifty Copies to one Address,.....$1 50
Advertisements inserted at the usual rates.

THE CHRISTIAN VISITOR,
affords an excellent medium for advertising.

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Charlotte Stre et, 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 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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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 annum.
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Extra Branches, Drawing, Painting, and Music, usual prices.
Payment, in all cases, in advance. Dec. 4.

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4th Term in 1865, commences 9th Oct.
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Mr. J. E. HOPPER, A. M., Classical and Mathematical Tutor;
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Terms, payable quarterly in advance, including every expense of board, bedding, washing, fuel and tuition, except French—Under 10 years of age.....$128 a year.
Between 10 and 14,..... 132 "
Above 14 years of age..... 136 "
French, $2 each Term.
Young Ladies are instructed in the Principal's department. Tuition fee, $4 a Term. Fuel 50 cents a Term for three terms. French extra. Further particulars furnished on application. C. SPURDEN,
Fredericton, Oct. 7th, 1865. Principal.

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.
Office—70½ Prince William Street.
St. John, N. B., 12th Feb., 1863.—wvi

GEORGE THOMAS,
Commission Merchant and Ship Broker,
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Dec. 4. GEORGE THOMAS.

Insurance against Accidents,
OF EVERY DESCRIPTION, IS MADE BY THE
TRAVELLERS' INSURANCE COMPANY,
Of Hartford, Conn.
(The Pioneer and only reliable Company of the kind on this side of the Atlantic.)
CAPITAL (paid up and securely invested),....$500,000.
THE full amount Insured may be secured in case of Fatal Accident, or a weekly compensation for any accident resulting in disability, by payment of annual ordinary Premiums as follows:—

$500	at Death, or	$3 00 ₱ week,	for	$3 00 ₱ annum.	
1,000	" "	5 00 "	"	5 00	"
1,500	" "	7 50 "	"	7 50	"
2,000	" "	10 00 "	"	10 00	"
5,000	" "	25 00 "	"	25 00	"
10,000	" "	50 00 "	"	50 00	"

Extra prem. required for Special Risks.
Every person ought to be Insured!—None are free from liability to Accident!!
Over one hundred Claims for Compensation had been already paid by this Company to 1st April last, and over ten thousand Policies issued.
No Medical Examination required.
The best and most respectable references given. All classes of persons are Insured in this Company. Policies issued for any sum from $500 to $10,000, and Claims settled in New Brunswick currency, and every information afforded by JAMES ROBERTSON,
General Insurance Broker,
102 Prince Wm. Street,
Agent for New Brunswick.
St. John, Sept. 14th, 1865.—v6m

CONTINENTAL FIRE INSURANCE COMPY.,
Capital $500,000—all paid up and invested.
Surplus in hand, 1st July, 1865, £250,000.
NEW BRUNSWICK AGENCY—7 Princess Street, opposite Commercial Bank, St. John.
POLICIES issued at the lowest rates, payable in New Brunswick Currency, with and without participation in profits.
The average dividends to Policy Holders entitled to Profits for the past nine years, amount to 44¾ per cent.
References of the first respectability, and any other information given by W. J. STARR,
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THE ROYAL INSURANCE COMPANY, 92 Lombard-street, London, 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 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
Showing an actual increase of..... 66,088
or upwards of 50 per cent. in three years.
The recent returns of duty made by Government for this latter year (1858) again show the "Royal" as more than maintaining the ratio of its increase as stated in former years. Only one among the London insurance offices exhibits an advance to the extent of one-half the increase of the Company, while all the others respectively fall far short of the moiety of its advance.
LIFE DEPARTMENT.
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 882, the sum assured £387,752 6s. 8d., 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.
1848 ..	98	£48,764 17 0	£1,380 9 1
1850 ..	190	95,650 9 11	2,627 4 7
1852 ..	422	181,504 10 6	5,828 5 10
1854 ..	408	161,848 13 4	4,694 16 0
1856 ..	703	297,560 16 8	8,850 3 11
1858 ..	882	387,752 6 8	12,354 8 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 42 per cent. per annum on the sums assured, and averaged 80 per cent. upon the premiums paid.
PERCY M. DOVE, Manager and Actuary.
JOHN M. JOHNSTON, Secretary to the London Board.
All descriptions of property taken at fair rates, and Fire losses paid promptly on reasonable proof of loss—without reference to the head Establishment.
JAMES J. KAYE, Agent for New Brunswick
Princess-street,
Feb. 16 opposite Judge Ritchie's Building.

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
Annual Revenue.....	103,000
Existing Assurances.....	2,700,000

WALTER BUCHANAN, of Shandon, Esq., M. P., Chairman.
W. F. BIRKMYRE, Esq., Manager and Actuary.
VARIOUS MODES OF ASSURING.
Half Premium System, without debt or interest.
Endowment Assurances.
Partnership Assurances.
Short Term Assurances.
THE "City of Glasgow Life Assurance Company" was established in 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 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, 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 of 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 15.—wpr 1y Custom House Building.

From the British Messenger.

LONDON.

MURDER—IS IT EPIDEMIC?

There have been "wholesale murders" perpetrated in London. A gambler and his debauchee killed his three children with poison—after he had placed them in bed, with looks and words of kindness, giving to each (all unsuspicious) the fatal draught. He then rushes to Ramsgate, and there he shoots down his wife and daughter. The second case is that of a wife and a mother, of the working-class—by the deadly razor she destroys her three children. Between these two cases we see only one feature of resemblance, viz., that several victims in each instance perished. There is no reason to believe that the mother killed her children because she had heard of the murders committed by Southey. Neither in the one case nor the other do we find strong drink and intemperate habits the cause. And yet when we hear, as we often do, that one murder suggests another, and when the assertion is made that murder is "epidemic," we find on close examination that the statement is incorrect, and that the *causa causarum*, the pregnant source of the frightful murders which now prevail, is to be found in

STRONG DRINK.

As to the drinking habits of the people, there is not much street drunkenness visible in London. But the liquor-traffic flourishes in the most crowded districts; and the weekly waste of wages by working-men, and even by skilled artizans, is immense. The beer-shops and public-houses in the most poverty-stricken and degraded parts of the metropolis, where misery and want abound—Bethnal Green, Whitechapel, Lambeth, Whitecross Street, portions of Westminster, Somerstown—are as numerous as they are flourishing. Drink incites to all that is evil. Thefts and burglaries are planned in many of the low public-houses; thither the plunder is brought, and there it is speedily wasted. The home-tie is, alas! fearfully broken up by drink—both parents, or a father, drunken, and the children in squalid misery, starving and in rags, because wages and earnings have gone in the debauch, which begins on Saturday night, and is followed up, if any money remains, by fresh drinking on Monday—an idle day with a large class—whose evening orgies consume the last shilling of the previous week's earnings.

IMPROVEMENT AND HOPE.

Working-men's Clubs have been established in several districts, and have proved a powerful means of creating self-respect and mutual good feeling among the members, and at the same time supplying cheap and wholesome refreshments for the body, apart from the public-house and its evil association and influences. Besides this are week evening classes for instruction in various useful branches, of which many whose education was defective have availed themselves. While in these clubs there is a public room, there is generally one apartment where silence is maintained, in order that reading, writing, and study may be uninterrupted. In some there are Bible-classes held.

Post-office Savings-banks also are promoting thrifty and temperate habits among an ever-increasing class in and around the metropolis. The tendency of this facile means of safe investment, and of easy transfer or withdrawment, is undoubtedly towards habits of self-denial and forethought.

Besides this stimulus to sober and self-denying habits, there are the Penny Banks and Clothing Clubs in poor districts, in connection with the Ragged School Union movement. The school-agent of the Ragged School Union in the north and east of London states that there is scarcely a school under his supervision that has not a Penny Bank or a Clothing Club. In direct connection with schools are 42 banks and 37 clothing clubs. One bank in the north of London has between 600 and 700 depositors. It had £247 in hand at the close of last year. The money is taken every Saturday evening; one week's notice is required for the withdrawal of deposits—"some guarantee against improvident spending." A bank to receive sums as low as one farthing has been started this year—the money received twice a day—a quarter-of-an hour before school time in the morning, and so in the afternoon. The following particulars are very interesting:—the bank opened for 28 weeks; depositors, 95; amount deposited, £14 12s. 7½d.; greatest amount on any given day by one boy, 6d., earned by taking notice-boards about on Saturday; greatest amount by one depositor, 10s. 3½d., principally earned by taking home work for laundress. The boy bought with it a pair of boots and a jacket for Christmas. Further, in this bank £8 0s. 6½d. was deposited entirely in half-pence and farthings, the rest in pence. One boy made 117 deposits—his amount was 3s. 0½d. Another boy made application for withdrawal three weeks before the time—"reason for so doing, to lead mother to pay for cab, as she was going into hospital to undergo an operation." Seven boys purchased new boots. A boy, whose amount was 5s. 10d., lent it to his sister to help her to provide clothes for service.

The above and many more details were collected by the master of one ragged school. Well may the school-agent say:—"Such disinterestedness is delightful to meet with."

THE NATIONAL TEMPERANCE SOCIETY.

This organization exercises a wide influence in London. Ever and anon it reveals its strength by a public demonstration. In Exeter Hall its anniversary is one of the most animated and largely-attended of the "May Meetings," and in the early autumn its members and friends muster in force at the Crystal Palace, Sydenham. A recent autumn festival has been held, where, favoured more than other preceding gatherings—such as the "Foresters"—with regard to weather, a long day was spent right pleasantly, without the use of intoxicating drinks. On this occasion Mr. George Cruickshanks, who for a number of years threw himself heartily into the movement, presided at an open-air meeting held in the palace grounds. There was also exhibited his celebrated and most graphic picture—"The Worship of Bacchus, or the Drinking Customs of Society"—showing how universally intoxicating liquors are used, upon every occasion in life, from the cradle to the grave. As a work of art and genius, alike rich in humour and pathos, and singularly comprehensive and full in its revelations of things as they are—this picture it its engraved form is worthy of world-wide diffusion. It is entirely free from coarseness and caricature. It is the fruit of immense labour, and of a hallowed and patriotic enthusiasm.

Besides the public appearances of the supporters of the National Temperance Lecgue, those of the metropolitan Bands of Hope—mainly connected with Sunday-schools—are alike impressive and cheering. Sacred song is cultivated, and the singing of the children, as they stand up in multitudinous array in the vast orchestra beneath the organ in the Crystal Palace, moves many an auditor to tears—shed not in sadness, but in joy and yearning tenderness, awakened by such a spectacle, and by such "Hosanna" songs in honour of Him who loved the little ones when He was here below, and who on his throne above loves them still.

FLOWER-SHOWS.

These summer exhibitions are on the increase in London. One this year was at Fitzroy Market, Lord Shaftesbury gave away the prizes won by poor people for the best plants and flowers—all cultivated "under difficulties" amid London smoke, and in low courts, alleys, and back-streets. The first flower-show was held some years ago in the gardens of Russell Square, when Lord Shaftesbury gave away the rewards won by successful exhibitors. The Bible-women in their respective districts encourage the poor people whom they visit to cultivate flowers and plants. The Lamb and Flag Ragged School repeated its show this year—it had two exhibitions in one summer. There was marked progress as compared with the past. "Two years ago," says the report, "there was a flower brought in a hat and another in a bucket; on this occasion the inquisitive would look in vain for such crudities. Hand in hand with the love of plants has grown the love of comeliness—the flower-pots are clean, and mother earth well pleased." The Robert Street Ragged School, New Cut, held a flower-show this year at the back of the Bethlehem Hospital. The geraniums, marigolds, musks, chrysanthemums, stocks, and other flowering plants, had all been grown in the courts, alleys, and poorest streets of New Cut. Donations of cut flowers were sent by the Archbishop of Canterbury, together with various vegetables, to be sold for the benefit of the school. Mr. Broome, the Temple gardener, and the matron of the Blind School, sent precious presents. It is almost certain that within a few years, nearly every Ragged School in London will have its annual flower-show.

In connection with this movement, and in close alliance with it, is the experiment of offering prizes for clean and tidy rooms. The idea originated with Mr. Smithies, editor of the *British Workman*. The Rev. E. Bayley, rector of St. George's, Bloomsbury, made the first experiment. Four classes, living in as many districts, furnished the competitors. The prizes were from £2 to 10s. The competition was so close that twenty-eight additional prizes were given away.

"It is desirable," says the Ragged School agent in his notice of exhibitions got up by several schools, "that flower shows become general. The love of a simple flower may be a point of contact, in those otherwise the most degraded, to which the pure-minded man and woman may attach themselves, in order to rescue the victims of vice and crime from a career of inevitable destruction. Let the love of flowers and their cultivation become general, the taste for grace and beauty will be so developed that blind alleys, filthy rooms, slatternly persons, and unwashed bodies, will be unendurable. That this improvement is a natural sequence, is shown by the offer of prizes, both at Bloomsbury and the Lamb and Flag, for clean and tidy rooms."

"Flower-shows have a religious significance, for the cultivation of flowers may lead to the comprehension of that great sermon, by the Great Teacher, 'Consider the lilies of the field.'"

SANITARY REFORM.

London is a cleaner and purer city than at any former period of its history, and the possibility of a visit from that dread scourge, the cholera, quickens and stimulates sanitary reform more and more. A Ladies' Sanitary Association has been formed, and under its auspices a course of lectures is being delivered on sanitary topics, in the east of London. At the instance of this society, several ragged schools continue to visit the parks twice a week during the summer months. At some ragged schools the boys have the advantage of baths; others have lavatories; while on easy terms the lads have admission to neighboring swimming baths. Then, we are not to forget that swimming, warm, and cold baths, have gradually increased in London, with "wash-houses" attached, to which poor women bring clothes, and whence they can, at a very small cost, and in a short time, take them home beautifully clean.

At Golden Lane, where, under the auspices of the late Prince Consort, schools to accommodate a multitude of children were opened, some six or seven years ago, there are now supplied, in extensive baths, of different classes, as well as in reading rooms, means of extended cleanliness. A Swiss gentleman, a London merchant, has laid out about £40,000 on the work of sanitary development and moral and religious improvement in this locality. This man is a lover of Christ; he puts Christ first, and all over the buildings are to be seen printed texts so plain and distinct that even aged eyes can read of sin and its wages, and of "the gift of God, which is eternal life through Jesus Christ our Lord."

It is beginning to be felt that the religious and sanitary movements ought more and more to be identified, and that young people should be taught and trained up first of all in the knowledge which alone can sanctify and save; and next, in acquaintance with what the late Lord Ashburton called "common things," including some preparation of girls for service, and also generally in regard to matters sanitary, bearing on ventilation of rooms, domestic cleanliness, and means of preserving health. An experienced and Christian labourer in London writes emphatically thus: "I should like to see the introduction of sanitary mottoes in our schools. They should be printed as large as possible." To this I venture to add that the tracts published by the Messrs. Jarrold, of Paternoster Row and of Norwich, would be found by the friends of working people admirably adapted for circulation. They are written with singular plainness, and are published under truly Christian auspices. If these were circulated along with the "Stirling" and other religious tracts, they would under the divine blessing effect much good. The Messrs. Jarrold were the first publishers of tracts specially bearing on sanitary reform in connection with the dwellings of the poor. By household impurities, over-crowding, and other influences most demoralizing, family life, both in and out of London, is fearfully contaminated, and barriers almost insurmountable to the triumphs of religion are presented at the very threshold.

RAGGED-SCHOOL CHILDREN'S HOLIDAY.

"The prospect of a day's recreation in the country to ragged-school children is far more effective in the way of discipline than a large amount of punishment. Every one in the least acquainted with this class admits not only the happiness conferred by it on the children, but the aid thus given to the labor and success of the teacher. These words of Lord Shaftesbury have been uttered in connection with annual appeals made by him for funds to send as many children as possible for a long summer day into the country. From 1500 to 3000 children have been in former years thus made happy. This year the number has been about 2000. The plans are so admirably laid that vast numbers are safely conveyed by railway to different suburban scenes. A printed ticket of the school address is furnished to every child, which is sewn on to the outer garment before leaving in the morning, and by which every child is at once identified; and, in the event of the child being lost for a time, insures its recovery. In some cases these children are required to be at the school-room a little after six in the morning, to have all in readiness and at the station to start by the train between eight and nine o'clock. The children provide something for early consumption, but at three o'clock a substantial tea is given them. What great fatigue is endured by zealous teachers, and what noble loving sacrifices are made for the happiness of the young people, are only known to Him who will one day reward the devoted labourers openly.

Zealous ladies and gentlemen send their money, and others open their beautiful parks and grounds. A lady writing to the editor of the *Ragged School Magazine* says, "Having greatly enjoyed a vist to the country myself, I feel desirous to give the same kind of treat, in a small way, to some of the poor dear children of London, who scarcely know what it is to ramble through the fields, and could scarcely distinguish between a buttercup and an orchis. . . . Will you kindly select for me a ragged-school which is not likely to have many friends in this matter, and employ the inclosed £5 in hiring vans, or paying for train-tickets, and getting refreshments, that so the children may have a happy day at Hampstead, Bushey, or some other place." She asked also for the name of the school, the day, the place, the number of children, "that I may send for each of them some little book or card, to serve as a remembrance from "A Lover of God's Wild Flowers." This lady is one of those friends of the poor who anticipate annual appeals for help to ragged-school country holidays.

"For scenes like this, so fair and bright,
Shall cheer their toilsome way;
And memory dwell in deep delight
On this our happy day.

"Though hard and rough may be their lot,
For many a coming year,
Oh, ne'er through life shall be forgot
The festive gatherings there."

H. E. Durney, Esq., a member of the Society of Friends, gave a recent treat in his beautiful park, at Nutfield, near to Redhill, in Surrey, to 323 teachers of East London Ragged Schools. The weather was serene and sunny, and the enjoyment of the teachers, as witnessed by the writer, was beyond expression intense. The kindness and hospitality shown by the host need not be enlarged on. It is *Christianity in action* which was here revealed; and the kindly influence of such hospitality tells powerfully for good—refreshing, cheering, and stimulating the teachers in their arduous toils. For a series of years Mr. Gurney has thus received ragged-school teachers. In the hall of his beautiful mansion is seen a testimonial presented to him, in 1863, by the Committee of the Ragged School Union, and signed by Lord Shaftesbury, the president, in commemoration of the kindness shown by Mr. Gurney, in having annually welcomed and entertained not less than 2263 ragged-school teachers. Since then about 600 more teachers have received kindred attentions. It was most interesting to find that the whole of Mr. Gurney's household, including the invalid wife and mother constantly confined to her couch, the children, and the servants, anticipate with joy the visit of the teachers annually, and, when they come, furnish an entertainment, and show them delicate and generous attentions, such as could alone be suggested by love to Christ, compassion for the perishing "pariah" children of London, and deepest respect for those who win them to Christ.

RAGGED-CHURCH PREACHING.

Mr. Hytche, the zealous and devoted minister and evangelist of the "ragged" and wretched, has furnished me with important facts, with regard to the progress of the gospel among the outcast men and women who come from the Field Lane Night Refuges to his Lord's-day morning service. Besides these "waifs and wanderers"—many of whom had seen prosperous days, exchanged for want and degradation, chiefly through drunkenness and vicious indulgence—there comes to the Ragged-school Church a larger number of the "very poor" of the neighbourhood than ever before. On the last Sabbath of August this motley congregation numbered 300. There have been more hopeful conversions during the last twelve months than ever before.

I may here, in connection with ragged-school work generally, repeat the statement made to me by Mr. Hytche, that it is an ascertained fact, that not less than thirty-two, who as young men were volunteer teachers in London, are now ministers of Christ; and 172 formerly ragged-school boys are now teachers in the schools where they were rescued from ignorance and misery. About one-half of these are evangelical clergymen of the Established church, the others preside over Nonconformist churches. Most assuredly, their labours among the degraded ones of London will prove to have been one of the best preparations for wise, patient and loving toil in their present spheres.

HOME FOR AGED CHRISTIANS.

Nearly four years ago, Mr. J. Wardlaw Scott opened a house in Bethnal Green, for the reception of six aged christians, and in the following May two other houses were opened to accommodate fifteen more. Others were afterwards received. But this benevolent movement is now about to be at once concentrated and extended. Instead of separate dwellings being used, a large house in Hackney, known as the Mansion House, formerly occupied as the Elizabeth Fry Refuge, has been purchased. The house is large and airy and in a most healthy locality. There are thirty inmates, and others will be received as vacancies occur. They are supplied with coals, gas, and a little money, as the need may be. There is family worship morning and evening, besides a meeting on the Lord's-day, and on each Wednesday, to which other Christians besides those in the house are invited. The house is open for the admission of Christians of all denominations. It is required that the applicants shall be—as far as man can judge—true believers, that they are above sixty years of age, and that they are in really destitute circumstances, and cannot be properly supported by their friends. Such an institution as this is worthy of succour. It is an opprobrium to the professing church that any aged saint should be indebted to the dole of workhouse charity for support, or that some of them be left to die in the Union, and so be consigned to a pauper's grave.

THE SPITALFIELDS GOSPEL MISSION.

Mr. W. J. Lewis, a working man, has for upwards of two years been labouring with large blessing in Spitalfields, and so wide is the field, and so great have been the encouragements, that he he now devotes all his time to evangelistic efforts. His audiences chiefly consist of "the lowest and roughest in Spitalfields." The following is from Mr. Lewis' "Diary:"

Many labourers preaching in the lodging-houses, and blessings attending. Strange assemblies are seen in some of these threepenny lodging-houses—beggars, street-sellers, the halt and maimed, the thief just commencing his dishonest career, the thief hardened in crime, the ticket-of-leave man, the fallen girl, the tramp, costermongers, street-patterers, match-sellers, dock-labourers, market-jobbers, worn-out sailors, victims of strong drink innumerable, in dirt, rags, and squalor, men, women and children, countenances bloated, countenances disfigured, curses, oaths, drunken mirth, tobacco smoke, &c., present a picture not to be sketched on paper. The depths of degradation are appalling.

THE MAGIC BOOK.

When you see a man with his coat off, his shirt-sleeves turned up, and hard at work in his garden, you may be sure he is not a lazy man; and if you also see a couple of bee-hives against his cottage wall, you may be sure he is a careful as well as an industrious man; and if you should see a clean little girl come to the door to tell him that his dinner is ready, you may well suppose that his wife is a clean and industrious woman; and further, if you should see a nice clean little pussy-cat come to the door along with that clean little girl, you will not be far wrong in judging that his is a comfortable home.

It was John Sturdy whom I saw thus in his garden, planting some young fruit-trees. The cottage was his, the bee-hives were his, the clean little girl was his, and the pussy-cat—that was little Annie's pet, and so it was called hers.

If you were to call, and step into his cottage in the middle of the day, you would see Mrs. Sturdy with the dinner laid ready for her husband on a clean deal table, plates and dishes, knives and forks, all as clean as they possibly can be. He is but a poor man, and cannot afford a table-cloth, except for Sundays and holidays; but that is not of much account, because everything in the house is clean and neat. Mrs. Sturdy is a good wife to him, and he is kind to her, so they live very happily together. I do not say that they have no troubles. Of course they must have troubles, and very heavy ones, too, as every poor man has; especially when winter comes, and coals, and meat and bread are dear, and work is hard to get. What I mean is, that they are happy in themselves. There is a magic something which they are possessed of which makes them happy, even in the hardest of times. What can it be?

Perhaps you have heard of a four-leaved shamrock, which the poor people in Ireland believe to have such a magic power, that he who finds one can do whatever he pleases; or the Eastern tale of Aladdin's wonderful lamp, which, if he only rubbed it, would raise one of the Genii, who was bound to bring to him anything he required. But it is not true that either the four-leaved shamrock or the wonderful lamp can give power or riches to their owner; and if it were, there might still be one thing wanting—that is, happiness.

John Sturdy is neither rich nor mighty; but he is, as I said before, happy, and that because he is possessed of a magic something, which, if a man be either rich or poor, and only uses it rightly, is sure to make him happy. It is the Bible.

John is not a learned man, or as he would say, "I am no scholar." In fact, he has only just enough "learning" to enable him to use his magic book. I have sometimes seen the Bible kept carefully dusted, the gilt edges carefully kept from thumb-marks, carefully lying on a drawing-room table, and carefully kept from making any one in the house happy, because it was never used. Now, John Sturdy's Bible is a very plain one, with large print; the edges are not gilt, but thumbed; the binding is plain leather, and there are no great gold letters on the back, spelling the words—FAMILY BIBLE—and looking so bright as to make you think that the family never use it. In fact, John's Bible is a book that he uses every day of his life; and as the rubs on the lamp, in the story of Aladdin, are said to have brought good fortune, so each thumb-mark on John Sturdy's Bible is a mark of happiness in his household. Both he and his wife have the secret of the magic of it, and that all persons may be blest as John Sturdy is, I will tell them what it is. It is the lifting up of the heart to God with the prayer, "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

John Sturdy does this, so does his wife, and the consequence is, that happiness reigns in his little thatched cottage; even the pussy cat and the bees seeming to mew and to buzz the happier and the merrier through the influence of the magic of John's Bible.

TRUSTING.

A beloved friend lay dying, and as her breath grew fainter, and her eyes were closing, a trembling voice said to her, "You prefer, then, to go and be with Jesus?"

"Oh, yes," she replied, in a whisper, but with fervor, as she once more raised her eyes towards heaven; "I did not want to go at first, I felt that I could not leave my children motherless here; but my Saviour calls me, and so I know that it is best that I go."

After a tearful pause, again she was asked, "And are there any plans which you would suggest, any arrangements to make—for the time is short—before you leave us?"

Then came the triumph of faith, the answer of trust, not for that time only, not alone for those who then stood trembling before their lonely future, but one that will ever recur to them in all troubled days, and one which should be the reply to all doubt for every believer:

"Plans! O no. Jesus will attend to all. He has made all the arrangements. He has promised for me and for mine. And then, I'm going to him, and can speak of all things better there than here; but there's no need; he will see to it all. Having 'loved his own,' he will 'love them to the end.'"

After this she slowly repeated the words, *Live but a few minutes!* and then she smiled. How foolish did the sad, untrue thought seem to her whose soul was but just *entering* life. "You speak," she said, "as if I were going out into night, and away from my Saviour—as if I were to be gone so far off as not to hear his voice or know his will, when, instead, I am going right to him, 'to be forever with the Lord;'" then again, with once more brightening eyes, she added, "and I'm going *now*." This was the last word her mortal voice uttered, but it lingered in the house for long months afterwards; and still, whenever care and sorrow press above measure, comes the blessed "*now*" again to remind the fainting ones that there is still a heaven, and that *she is there*. But as dear as was that assurance of that "now," the answer of her tried faith before was dearer. "Plans? No! Jesus will attend to all. He has made all the arrangements."

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RELIGIOUS AND SECULAR.

Yes, "He has made all the arrangements," and for each one who now trusts him, or shall ever trust, it is true, equally and as sweetly as for her, that "Jesus will attend to all." He *knows* the needs of each child of his, he *loves* him enough to want him supplied with everything, and has the *power* to provide for him in *every* way. He sees all the unexpressed fears, the confessed anxieties and trials, and sympathizes with him in all.

Then be not "careful and troubled" about yourself or your loved ones; He who gave you the love will attend to the loved one when you have done all that the Saviour commissions you to do. And do not tremble at the thought of death, that "last of terrors," for "He has made all the arrangements." He knows "the hour," and has provided for it. He has selected your convoy—if indeed other arms than his own are ready to receive you—he knows your place of crossing, the manner of your reception into glory, the robe in which he will present you spotless before his Father's throne, the palm for your hand, and the harp and song with which you shall join in the heavenly music. And he has provided for what you shall become in the far-off ages of bliss, provided for the occupations and the growth of heaven, as well as for each scene of this earthly drama, so that no event or change, there or here, will come unexpected to him, or be out of harmony with his designs. So, are you troubled with any fears, trust to him, and rejoice evermore, knowing that "Jesus will attend to all," for "he has forever made all the arrangements."—*Exam.*

WHAT DO THE CHILDREN THINK OF US?

We are often surprised at the indifference with which people regard the opinions of children. For my part I value their opinions greatly, and always endeavored so to bear myself towards them, and in their presence, as to secure their respect, and if possible, their affection too. It is very easy to fret at a child, scold him, crowd him out of the way, compel him to yield his preferences and his rights, all because he is only a child. But is it just? Is it wise? The estimate that child forms of you to-day, he will be likely always to hold. It may be very false, and a very unjust estimate of your real feelings and character. But you made the impression on his mind by some needless, and probably thoughtless word, or act of severity or unkindness, and that impression he has never been able to efface or change.

One day, when I was a child, my mother had some ladies at tea with her. At my mother's direction I was carrying a pitcher of water through a door in which one of the ladies was sitting. She did not move out of the way as she should have done, and the load was really too heavy for me. In crowding past her I spilled some water on her silk dress. She started, and exclaimed pettishly, "You little imp, what did you do that for?" I was timid and sensitive; knew I was blamed, and was grieved by her severity. She was really a good woman, though not always a prudent one; and that expression sealed her fate in my estimation. I could never see her afterwards without distress, and cannot hear her name mentioned to this moment without pain.

Another lady present, who had never been a favorite with me, saw my grief, and pitied me. She made an excuse for me, carried the pitcher herself to the table, then took me in her lap, wiped the tears that had forced themselves into my eyes; told me not to mind it, that no harm was really done; and talked with me till my spirits quite revived. The act of kindness on her part invested her in my mind with the noblest attributes, which to me her memory still retains; though as I knew them afterwards, she was much less pleasing at first sight than the old lady who had offended me.

I know a good man, remarkably exact and particular in all matters of right and justice, who is so irritable and harsh to children, that they all regard him with dread, if not with detestation. He has grandchildren, too, and I doubt not loves them as well as grandfathers usually do. But so severe is he to them, that they cannot bear to be in his presence. How many men and women there are now grown to maturity, who think him a bad man, only because he impressed them unfavorably in their childhood, I cannot say.

A frail little girl had walked a long way for the sake of attending a Sunday afternoon meeting in a country school-house. She was much wearied when she reached the place, and took one of the few remaining seats, glad of an opportunity of resting, as well as of attending the service. Presently came in a bustling lady, stout and healthy, and said in quite a tone of authority, "Get up little girl, and let me have this seat; children must stand up and let the older folks sit down." The girl was obliged to stand through the meeting in a crowded room, and then repeat her long walk home, from the effects of which she was ill for a week after. But the unkind and inconsiderate remark and manners of the lady left a wound in her feelings, from which she never entirely recovered, especially as this lady was one of the most forward and active in religious matters in the neighborhood, and in keeping up these Sunday afternoon meetings. Very unlovely did the spirit of religion seem to this girl as she saw it reflected from this lady; nor could she, as she grew up to womanhood, enter the Sunday-school or the meeting where she bestowed her activities, without a feeling of repugnance towards all on which the shadow of her presence fell. Nor was this feeling wholly removed, when in after years, grown to womanhood, she was converted and united with a Christian church.

A father, kind and generous in his nature, but sometimes severe and rather exacting in his manner, one day, being vexed and troubled with cares, told his boy of fifteen to do something which he did not quite understand; probably it was not sufficiently explained by the father, and possibly not as attentively regarded by the son as it should have been. The father reproached the boy in severe language, and when he replied with some feeling, as not deserving the blame, his father struck him. He was not accustomed to such a course, and his son could no more understand the father's vexations which led him to what his better nature would have condemned, than the father could understand how by his hasty act he had outraged the boy's sense of right and justice both. It alienated them for life. The father was too proud in spirit to acknowledge the wrong, which he saw very soon he had done to his boy; while the son lost confidence in his father's government, and magnanimity. His respect diminished, and with that his affection grew cold. Like a beautiful vase, the affectionate harmony between parent and child was broken. And though it was mended by subsequent kindness, and the course of time, yet it was never again perfect; the marks of the fracture remained. On his dying bed, ten years after, the father recalled the incident, acknowledged his wrong, and asked the forgiveness of his son; and there the old love was recalled and resealed as by the hand of death.—*Mother's Journal.*