Fifty Copies to one Address,.....\$1 50 Advertisements inserted at the usual rates.

THE CHRISTIAN VISITOR

affords an excellent medium for advertising.

One Copy, for one year,.....\$2 00

annum on the sums sent 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, Princess-street,
Opposite Judge Ritchie's Building.

Insurance against Accidents, OF EVERT 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 " " " 25 00 " " 25 00 " " 50 00 " " 50 00 Extra prem. required for Special Risks.

Every person ought to be Insured !- None are fre 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.

THE PHENIX FIRE OFFICE, LONDON. ESTABLISHED IN 1782. Insurances effected at the lowest rates. C. W. WELDON, Agent for New Brunswic

LINEN DUSTERS AND ALPACA COATS.—Just received at the Woollen Hall, 31 King Street.
july 19. JAMES MCNICHOL & SON.

GRAND PRE SEMINARY,

Wolfville, N. S.

THE above Institution will be re-opened on the 1st of
August. Principal—M ss Olivia J. Emerson; Assistant, —; Teacher of Music, Prof. Saffery; Drawing, —;
French, A. J. Hill, Esq., A. B.; Matron, Mrs. Tibert; Committee of Management—Rev. T. A. Higgins, Dr. Crawley,
Revs. S. W. DeBlois, D. Trueman, S. B. Kempton.

TERMS—\$30 per quarter for Board and Tuition; Music,
with use of Piano, \$9. Extra charges for Drawing and
French. Pupils furnish their own Bedding, Towels, and
Light.

Delays incident to a change of management of the institution prevent us from giving, at present, full particulars;

beings incident to a change of management of the institution prevent us from giving, at present, full particulars;
but an arrangement will be made whereby sactisfaction, it
is hoped, will be given to all who may favor the institution
with their patronage.

W. J. HIGGINS,
Wolfville, July, 19.

Business Manager. LORILLARD INSURANCE COMPANY.

Surplus in hand, 1st Aug., 1865, \$312,194.

DOLICIES issued at the lowest rates, pay acie in New Brunswick Currency, with an without participation in profits, and every information afforded on application to W. J. STARR, Agent, Princess St.,

Oct 12—vy Opposite Commercial Bank.

A LEERTINE OIL .-- The Albertine Oil Company have reduced the price of their burning Oil to Fifty-five Cents by the barrel. Apply to the ALBERTINE OIL COMPANY,

CONTINENTAL FIRE INSURANCE COMP'Y. Capital \$500,000-all paid up and invested. Surplus in hand, 1st July, 1865, £250,000.

New Baunswick 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 44½ per cent.

References of the first respectability, and any other information given by

W. J. STARR,

Oct 12, 1865—v

Agent.

CITY OF GLASGOW LIFE ASSURANCE COMPANY OF GLASGOW. Incorporated by Act of Parliament. g—The Right Honorable the Earl of Gla

iberality of its dealings. iums are equitably graduated. The Profits ar with a due regard to the claims of all classes o

ELIVERPOOL AND LONDON AND GLOBE FIRE AND LIFE INSURANCE COMPANY!

Fund paid up and invested . . . £3,212,343 5s. 1d. stg.

Premiums received in Fire Risks, 1864, £743,674 stg.

Losses paid in Fire Risks, 1864, 520,459

Premiums in Life Risks, in 1864, 235,248 a above large paid up capital, the Share upany are personally responsible for all EDWARD ALLISON.

Agert For New Happyrine.

(Compared Brees.

Christian Disilor.

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

SAINT JOHN, N. B., THURSDAY, SEPTEMBER 6, 1866.

BEREVAEMENT.

New Series, () Whole No. 192.

A mound in the grave-yard, A short parrow bed. No grass is springing on it, And no marble at its head;

Ye may go and weep beside it, Ye may kneel and kiss the sod, But ye'll find no balm for sorrow In the cold and silent clod. There is anguish in the household,

It is desolate and lone, For a fondly cherished nurseling From the parents' nest has flown. A little form is missing, A heart has ceased to beat; And the chain of love lies shattered At the desolator's feet.

Remove the empty cradle, Her clothing put away, And all her little play things, With your choicest treasures lay: Strive not to check the tear-drops That fall like summer rain, For the sun of hope shines through them,

Ye shall see her face again. Oh, think where rests your darling, Not in her cradle bed, Not in the distant grave-yard, With the still and mouldering dead,

But in a heavenly mansion, Upon the Saviour's breast, With his loving arms around her, She takes her sainted rest.

She has on robes of glory, For the little robes ye wrought, And fingers golden harp-strings, For toys her brothers bought; Oh weep-but with rejoicing, A harp-gem have ye given, And behold its glorious setting, In the diadem of Heaven.

> SPURGEON'S SERMON. GOD'S WITNESSES.

-Mrs. Judson.

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen." Isaxan xliii, 10. (Concluded.) II. Time flies, and therefore I must take you

to the second point, which is to give some sug-GESTIONS AS TO THE MODE OF WITNESSING. Let me say, as a first suggestion, that you must say, you will suffer if you do not. Some Christians think they will sneak comfortably

into heaven without bearing witness for Christ. I fear they will be mistaken; but this I know, that every Christian who does not come out boldly and distinctly for his Master, will lose all choice enjoyments. He may have enough religion to make him wretched, but he shall have none of the joy and peace, the exhibaration and delight, which a greater boldness and faithfulness would have given him. The bravest Christians are the happiest Christians. Those who serve God must have the most of enjoyment: and those Nicodemites who come to Christ by night, generally find it night. Christian, do not shun witness-bearing for Christ. After the disgraceful defeat of the Romans at the battle of Allia, Rome was sacked, and it seemed as if at any moment the Gauls might take the capital. Among the garrison was a young man of the Fabian family, and on a certain day the anniversary of a sacrifice returned, when his family had always offered sacrifice upon the Quirinal Hill. This hill was in the possession of the Gauls; but when the morning dawned, the young man took the sacred ntensils of his god, went down from the caritol, passed through the Gallic sentries, through the main body, up the hill, offered sacrifice, and came back unharmed. It was always told as a wonder among Roman legends. I think this just what the Christian should do when there is something to be done for Christ: though he be a a solitary man in the midst of a thousand opponents, let him at the precise moment when duty calls, fearless of all danger, go straight to the

or Christ. In the next place, every witness is required to speak the truth, the whole truth, and nothing but the truth. Christian, as a witness for God, do this. Speak the truth, but let your life be true as well as your words. Live so that you need not be afraid to have the shutters taken down, that men may look right through your actions. You are not true if you have any sinister motive, or anything to conceal. Speak in your life the truth, and let it be the whole truth, too. Tell out for God all the truth as it is in Jesus, and let your life proclaim the whole teaching of truth.-Let it be nothing but the truth. I am afraid many Christians tell a great deal which is not true Christians tell a great deal which is not true: their life is contrary to their words; and though they speak truth with their lips, they speak false-hoods with their hands. Suppose, for instance, I draw a miserable face and say, "God's people are a blessed people," nobody believes me, because my face tells falsehood, while my mouth utters a truth; and if I say, "Yes, religion has a sanctifying influence upon its professors and possessors," and put my hand in my neighbour's pocket in any sort of way, who will believe my testimony? I may have spoken the truth, but I am also speaking something that is not the truth, and I am thus rendering my witness of very

appointed spot, do his duty, and remember that consequences belong to God, and not to us. I

pray God that after this style we may witness

When a witness is before the Court, his direct evidence is always the best. If a man can only say, "I heard somebody say," the Judge will frequently stop him, and say, "We do not want hearsay evidence; what did you see?" Many professing Christians only give witness of what they have read in books; they have no vital, experimental acquaintance with the things of God. Now remember, dear friends, that second-hand Christianity is one of the worst things in the world. We do not like to see it in the church of England, we do not believe that spon-sorial salvation, in which one man promises for another that he shall keep all God's holy com-mandments, to be anything better than a lying pretence. The same is true of any form of religion which you may happen to have, which

glory; ay, that every thought, and word, and deed, shall be such witnessing as you shall wish to have borne in the day when the great Judge shall call you to account.

Every witness must expect to be cross-examined. "He that is first in his own cause," says Solomon, "seemeth just; but his neighbour cometh and searcheth him." You know how a counsel takes a man and turns him inside out, and though he was one color before, he is another directly afterwards. Now you, as God's witnesses, will be cross-examined. Watch, therefore, carefully watch. Temptation will be put in your way; the devil will cross-examine you. You say that you love of God. You said you trusted in your heavenly Father; Providence will cross-examine you. A trial will dash upon you. How now? Can you trust Him? You said, religion was a joyous thing; a crushing misfortune will befall you. How now? Can you rejoice when the fig-tree does not blossom, and the flocks are cut off, and the cattle are dead ! Can you now rejoice in God as aforetime! By this species of examination true men will be made manifest, but the deceivers will be detected. What cross-examinations had the martyrs to go through! What fiery questions had they to answer! What cutting cross-examinations were the sword, the must perish, but that if ye seek he will be found know how faithfully they witnessed, still standing and his shall be the glory. Amen. fast to the truth even to the end. What a noble sight is Martin Luther when under trial! His friends said to him " Luther, you will never think of going to Worms, will you? Why, the Cardinal will burn you as they did John Huss." "Ah," said he, "but if they were to make a fire so big By Maud Jeanne Franc, author of "Marian." that it would reach from Wurtemberg to Worms, and should flame up to heaven, in the Lord's name I would go through it to declare the truth of God before the Council. I would enter between the jaws of Behemoth; I would break his teeth, and would confess Jesus Christ." Thus Luther was proved to be a true man of God, and his witness for God moved the world in his own time, and is moving it now. May we all be able to stand the test of such cross-examinations.

III. Did you observe in the text, dear friends, that THERE IS ANOTHER WITNESS BESIDE YOU.

"Ye are my witnesses, and my servant whom I took all precautions that neither light nor noise have chosen." Who is that? Why the Messiah, should disturb the fitful slumber. the Lord Jesus Christ. If you want an exposition witness—you must witness if you be a Christian, of who this servant is, turn to the Philippians scarcely possible to tell, for the face was almost You may try to shirk it if you will, but you must and read these words: "Who took upon himself concealed among the pillows which were purness of men, and being found in fashion as a man, he became obedient unto death, even the death of the cross." Witnesses for God are not solitary. When they seem alone, there is one with them every convenience—softly carpeted and draped whom Nebuchadnezzar saw in the fiery furnace with the three holy children: "The fourth is like white, and almost all draped around it now, to unto the Son of God." "Fear not," Christ may provoke the slumber that it had been found so unto the Son of God." "Fear not," Christ may well say to all his faithful witnesses, "I am with you, the faithful and true witness."

Let us remark, concerning Christ's life, that he witnessed the truth, the whole truth, and nothing but the truth. If you want to have a witness to every attribute of God, only read the four Evangelists, and there you have it.-Beloved, would you see God's truth! Observe how Jesus Christ, in all his actions, with a sacred simplicity, with a transparent sincerity, writes his heart out in his every act. Here you have no sophistry, no jesuitical reservation; he lives out in his life his own heart and the heart of God. What testimony you have to God's holiness in the life of Christ. In him was no sin, "The Prince of this world cometh and hath nothing in me." Read that divine book, "The Life of Christ," through, and through, and through; you shall find nothing to be put at the end by way of addenda, much less any thing by way of errata. It is all there, and there is nothing there but

what ought to be.

What witness-bearing, too, there is in the life of Christ to divine justice. See him sweating great drops of blood, mark his face marred with a multitude of sorrows, see his brow crowned with thorns, decked with ruby drops of his own blood, read in his hands and in his feet the terrible writing of divine vengeance, look into his side and see there the sacred mystery of God's hatred for sin, a hatred so deep that he spared not his own Son, but delivered him up because of sin! Never could there be a clearer witness

than the bleeding Jesus, of God's hatred of sin.

Above all, read Christ's witness to God's love. he loved us, and sent his Son to be the propitiation for our sins." In every action of the life of Jesus, from the time when he lay in Bethlehem's manger to the moment when a cloud received preached his first sermon, and he closed his carthly account by blessing his people. His paths dropped fatness. No imagination can picture love more deep and pure than that which is reflected in the life of Jesus Christ.

I cannot, however, detain you this morning, to

show that the entire circumference of divine excellence is contained in the life of Christ, that every pearl of deity is in the crown which we call Jesus; that he containeth in himself a full declaration of all that the Father is, so that his words are true-" He that hath seen me hath seen the Father."

Brethren and sisters, you are to be witnesses for Christ, and Christ is to be a witness for you. services. He witnesses under all circumstances; scribes and Pharisees cannot shut his mouth; that fox, Herod, cannot frighten or alarm him; even before Pilate he witnesses a good confession. He witnesses so clearly and distinctly that there is no mistaking him. The common people heard him gladly, for this among other reasons, that no dark, unintelligible jargon concealed his

truth, or else by flatly contradicting, as we have with a coal from off the divine altar; let them said before, in their lives what they have professed. Do not let it be so. As a witness for long sow thy seed, and in the evening withhole God, be careful that every action tells for his not thy hand." Watch not the clouds; consulnot the wind; in season and out of season still witness for the Lord, the Saviour, and if it shall ever come to pass that for Christ's sake and the gospel you shall have to be like Napthali, a peo ple that hazarded their lives unto the death in the high places of the field, then blush not, burejoice in the honour thus conferred upon you that you are counted worthy to suffer loss for Christ's sake, for now your sufferings shall be : pulpit to you, your losses and persecutions shall make you a platform, from which the more vigo rously and with greater power you shall proclaim your witness for Christ Jesus. Gird up your joins. my brethren, and go out from this assembly, say love God; he will set carnal joys before you, and ing, "Am I God's witness? Then, Lord, open see whether you cannot be decoyed from your my lips that I may speak with decision and power, and give me grace that my witness-bearing shall be such that I shall not be ashamed when the reporting angel shall read the whole of it before assembled worlds." The Holy Ghost is wanted for this; may he dwell in you and make your bodies his temple, and so make each of n to witness for Christ.

Remember, this sermon has nothing to do with many of you. You cannot witness for Christ for you do not know him. You cannot wit

you who are out of Christ, let my witness to you this morning be this, that except ye seek him ye spear, the prison, the banishment, and yet you of you. May the Lord give you to find him now

"VERMONT VALE;"

OR, HOME PICTURES IN AUSTRALIA.

"Peace—through the blood of the cross."

"Just as I am, and waiting not,
To vid my soul of one dark blot,
To thee, whose blood can cleanse each spot;
O, Lamb of God, I come."

Darkened windows and shrouding curtains softened the rays of the sun that fell from the eastern sky, and would have penetrated the chamber but for them, and broken the slumber of the sufferer within. Rest and sleep were too precious to be lightly broken; there was balm in both, and the tender care of loving friends

If, indeed, all slumber it was, and that was osely drawn round, as closely as practicable. the broken limbs permitting no other position than a prostrate one upon the back. The room was well furnished and replete with

with curtains. The hangings of the bed were difficult to win,

Beside the invalid there was but one other oc cupant of the room; a little figure in a morning wrapper, with light, flowing ringlets, all pushed back from a fair, clear brow, and cheek without its bloom-pale with anxiety, fatigue, and griefcrouched behind the curtain sat Katie, jealously watching her prostrate brother through a loophole she had purposely left, watching every breath, every movement, however slight, with an aching, beating heart, and tears that came no further than her sweet blue eyes, but pained her

Have you, gentle reader, ever sat thus beside the sick, watching, fearfully watching for the last breath to be drawn? If you have, you will be able to sympathise with our poor little Katie, as she cronched, yea, literally cronched beside her dying brother. Dying! Yes—she knew now he was; she knew again the leaden hue, the dark circles round mouth and eyes-that strange indescribable expression she had but so lately witnessed in the dying baby. It was here, too—she read it on her brother's face, though they did say they thought him better.

Oh! was he dying ! Dying without hope! Was his intemperance indeed going to place him in a drunkard's grave? And was there no hope beyond for him? She had not ventured, had not dared to ask; but she heard, nevertheless, that no response had passed his lips to any question put to him of a serious kind. The minister of W—— had been with him, talking and praying; his mother had unceasingly tried to win him to Christ, to extract his feelings from him, but Herein is love, not that we loved God, but that vainly, for whenever they tried to direct him to Jesus, he constantly replied-

"Where is Katic ! Tell her I want her."

And Katie came at last. But why did he want her? And what would him out of their sight, it is all love. Elias brings she do? There was one thing, and that in her fire from heaven to destroy, Christ sends it on Pentecost to bless. He opens his mouth at the she could and did do! She prayed, agonized in fire from heaven to destroy, Christ sends it on the Pentecost to bless. He opens his mouth at the first with—"Blessed, blessed, blessed;" for so he first with—"Blessed, blessed, blessed;" for so he seemed to her she could take no denial. Her seemed to her she could take no denial. Her preached his first sermon, and he closed his brother must be saved. "Thou hast promised. Lord," she cried, "that all shall be granted to those that believe; I believe that thou canst save my brother; not his life—no; if it is thy will take that—but spare, oh, spare his soul—show that he is thine—that thou hast bought him with a price! Hear, Lord, for thine own honour,

> And the perspiration stood out upon her forehead in great drops, and her hands clenched to-gether till the nails were almost embedded in the soft flesh, so great was the agony and anguish of the politioner, so deep the trial of her faith. And yet there was no sound went up in that silent chamber.

THE OFFICE OF THE

CHRISTIAN VISITOR,

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

REV. I. E. BILL.

Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. B.

The Christian Visitor

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

rare and occasional exceptions. The good work began with the ministry. Lynam Beecher's wellknown "Six Sermons against Intemperance" were the rousing trumpet-call that awoke a nation fast sinking into the thraldom of strong drink. These sermons, called forth by two sad cases in the parish of Litchfield, were followed by the earnest appeals and arguments of Justin Edwards, Dr. Hewitt, Bishop McIlwaine, Payson, and Albert Barnes. The Methodist ministry were almost unanimous in the bold protest against the social glass. That glorious onset of the pulpit against the dram-drinking and dram-selling revolutionized the land! Why should not a similar uprising of God's ministers against the stupendous curse of strong drink be followed at this time by a like result? The pulpit can arouse the nation? Will it do so? Let it not be objected that the "temperance

cause is in unworthy hands." If so, then all the more needed that ministers and good men should take it into their own hands. But the temperance cause is not in unworthy hands. The new " National Society" is controlled by men who are eminent and honoured in all the American churches. The Sons of Temperance are also largely composed of Christian men; nor do we know of any irreligious or infidel element in the temperance movement. Such men as Wm. E. Dodge, Bishop Janes, Geo. H. Stuart, Governor Buckingham, and Dr. Tyng, have a right to claim the fullest confidence and co-operation of the whole Church community. We would not insult the "ambassadors of

Christ" by telling them that their popularity would be advanced by their advocacy of total abstinence; for this is an unworthy motive, indeed, on which to build a course of action. As no clergyman lost ground, in popular esteem, by standing up boldly for Union and emancipation. so none has lost ground by taking up arms against drunkenness and dram-selling. A fearless preach. er against popular sins commands, in the long run, the popular ear and the popular heart. Let the career of a Beecher in Brooklyn, a Tyng in New York, a Barnes in Philadelphia, a Kirk in Boston, and a Hatfield in Chicago, testify to this fact. The leading part that Lafayette Avenue Church, Brooklyn, has lately taken in the temperance reform, has made its congregations more thronged and its spiritual life more vigorous than ever. The minister who brings God's word to beam against the great sins of the time, must be heard and will be felt. He may repel a few trimmers and timeservers; he may awaken some bad passions in the self-indulgent and the lovers of their lusts; but he attracts to him the warm-hearted, the philanthropic, the spiritually minded. Drunkards' wives will persuade their husbands to come and hear him. Mothers will rejoice to place their sons under his ministry. The benevolent will co-operate with such an earnest advocate of Christian reform. The masses love and honor a bold defender of the right. It is not the man who drifts with the current of evil, but he who, like the sure-anchored rock, stems the current, that is sure to arrest the popular attention and command the popular heart. To-day God calls his ministry to lift up their

voices loud and clear against the stupendous curse and woe of the drinker's cup. The church is catching the leprosy of the drinking customs. The rising generation is fast swimming toward the vortex of sensual appetite. Drunkenness waxes huge, hideous, horrible! It is high time for God's people to be aroused. LET THE PULPIT SPEAK.-National Temperance Advocate.

THE SIMPLE BREAKFAST.

We drew our little boat up on a beautiful little island in the lake, where we proposed to take our breakfast. It was early in the morning, but my Indian guide had my breakfast ready in a time less than I had supposed possible.

"I hope you feel hungry," said he, " for our

breakfast is very simple. We had a large lake trout, caught within half

an hour, coffee, crackers, butter, salt and pepper, and this he called very simple! The remark set me to thinking "Sabattis, how old do you suppose our trout

that we are eating is?" " I cannot tell; but I notice that all the trout of last year weigh about a pound, and those that I call two years old, about two pounds, this fel-

low, then, who weighs at least five or six pounds, must be five years old." "Very well. Now what enemies beset this

trout during the five years ?" " During the first year the older trout hunt

and eat them always as surely as they can find them, so that they must go into shallow water to get rid of them. There the king-fisher stands ready to eat them, at all hours of the day. Next the wild ducks, as they lead out their young and feed them. Then the loon, which I believe would cat a peck of fish a day, if he could get them. hunts them without mercy. If he escapes all these, there is the fisherman with his trolling rod. or his line at the buoy, or his spear and torchlight, as the fish lie on their spawning-beds in the Fall. Among all these, I often wonder how a trout ever lives to grow as large as the one we are now eating."

Yes, and how many fish must have been created for his food, during all these years, and all this growth. How much do you suppose he eats daily ?"

"There's no saying. I have often caught them when they had at least half a pound of undigested fish in their stomachs, and then again, without anything. They seem to eat enormously when they can get enough, and to go without when they

"Well, it seems to me, from your account of the matter, we are to have a very costly breakfast, and I marvel at that Providence that has gone before us to get it ready for us." " How costly, sir f"

"Why, there are five years of watch and care to rear our fish down in the bottom of that lake. defend him from being eaten up an hundred times, help him away from the fisherman's hook,—and then, at the very time we needed him, to have him snap at our hook and be taken. Then we needed salt, and there it is, made in the West Indies, and brought by a hundred hands to this place. There, too, is the pepper, raised on the island of Ccylon, and brought here for seasoning. There is our butter, made from the grass on the brook wherein you may see every stone at the you horrow from your mother, or take from your father, or gather from good books. True religion is more than we can teach or learn; it is some witness for God is not worth the words in which you atter it, unless it comes from your testimony of the temperance of its truth.

A witness must take tars not to dayange his own never for fear cf feeble man to restrain your witness. Never put the finger of shame after this damage that you have the finger of shame after this public dinners. Those figs have been understant your witness. Never put the finger of shame after this damage that you have the first truth of the first truth of the pale bottom—not as the muddy creek, of which you call and true religion so that your heart's love to God and man may be distinctly visible to all. You need not say, "I am true." Be true. Boast not of integrity, but be upright. So shall your testimony be such that you love them. You need not say, "I am true." Be true. Boast not of integrity, but be upright. So shall your testimony be such that you love them. They was enough? They was enough? I was not the case in the best days of the pale bottom—not as the muddy creek, of which you she may be under the bottom—not as the muddy creek, of which you call and the provided in th

LET THE PULPIT SPEAK.

The pulpit did its duty manfully—gloriously— for the Union. It fought treason and oppression without flinching. Will it do battle as faithfully for Christ, and Christ is to be a witness for you.

If you want to know how to discharge your duty look at him. He is always witnessing. By the well of Samaria, and the Temple of Icrusalem; the by the Lake of Gennesaret, or on the mountain's brow. He is witnessing night and day; his mighty prayers are as vocal to God as his daily mighty prayers are as vocal to God as his daily his children, still comforts and strengthens them has been discharge your duty look at him. He is always witnessing. By the floating melodiously to her memory. It was as in that not only destroys men's bodies, but "has power to cast both body and soul into hell." The American ministry, as a class, are in favour of temperance. A large majority of them are outspoken against the drinking usages of society. But do the great majority of them preach against the great majority of them preach against the society. against the drinking usages of society. But do the great majority of them preach against the thus—still thus reveals to them the love of his heart. Oh! Holy and Blessed Comforter, thou promised good! wouldst thou but more frequent—son! Do they pray for the slave of alcohol as iy dwell in our poor hearts how well with us would it be!

Well!—eh! and Katie felt that it was well with her too, and would be well with her dying in Southern "habitations of cruelty!" Do they mises for heard him gladly, for this among other reasons, noly compared that no dark, unintelligible jargon concealed his meaning.

Beloved, make your lives clear. Be you as the form of we, which brook wherein you may see every stone at the brook

are come. I am going to die this time, Katie, She held back her tears forcibly, and as for cibly steadied her voice as she answered-"Are you afraid to die, dear Stephen ?" A

Old Series, Vol. XIX., No. 36.

expression of deep agony passed over his face he waited a moment, and she softly repeated th "Dear Stephey, are you fearful of death ?" Death is fearful," he answered, " and what

vanish before his presence, like mist before the

"The opening heavens above me shine, With beams of sacred bliss —

"Katie!" The voice was weak and tremulou-

"Yes, at last; I wanted you; I am glad you

that called her; she gently put aside the curtain

that parted them, and kissed the pale brow, softly

"Dear Stephey-I am come!"

exclaiming-

While Jesus tells me He is mine, And whispers I am His."

have I to remove its sting?" "What all may have, Stephey. The blood o Jesus Christ which taketh away that which cause the sting. You know the sting of death is sin.'

"Yes, and I have been a great sinner; I have

sinned against light and knowledge."

"But not sinned beyond the mercy of Jesus You can't do that, Stephen, for his blood clean seth from all sin." "You used not to think so, Katie; you used

not to talk so. They all talk on and on about Christ to me, but I did not believe they could understand my case; I do not believe they have ever despised Christ like I have; despised his people, despised his word like I have. But you Katie, I used to think in these things you were something like myself; I used to think that you cared as little for religion as I did. That's why ! wanted you-I wanted to see how you would fee in trouble, for I knew you would be troubled for me; I wanted to ask you if you really believed there was any truth in these things that they tel me of-any truth in the Bible, any truth in an hereafter?" "Dear Stephey, it is all true! all true! I have

found that out myself!" Katie's eyes were streaming tears, but she kept her ground. "You believe?" "Yes, yes; I do, I do !"

"It is true, then, that is certain, if you believe;" and he sank back on his pillow, with a grown "Quite true, dear Stephey, quite true; but that is a cause for joy, not anguish. If Jesus has pardoned me, he will pardon you; I know he will! I too sinned against light and knowledge; I too

trampled on his precepts, and heeded not his

counsels; I too, till but lately put aside convic-

tions, put aside prayer, and went on in Diy own

"And now?" asked Stephen in low, husky tones, eagerly looking for an answer. "Now," said Katie. "now.

'I lay my sins on Jesus, The spotless Lamb of God.'

All of them, each of them; he is teaching me to bring them all to him, instead of trying to remove them myself; he is showing me how his precious blood can cleanse each spot without one of my poor efforts. Yes, dear Stephey, I am learning now to come with 'nothing in my hand' to Jesus. That's how he likes a sinner to come, and he is taking me to be his, and he will take you if you will but bring all to him." "I have nothing to bring," said Stephen, bit-

"Nothing but sin. Yes, dear Stephey, I know; but bring that, take your sin to him!" "My sin, Katie, that is the sting I fear in

death! Ah, Katie!" "Well, take it to him; the burden is too great for you, the sting is too sharp. Take it to him, he will bide it behind his back, and forgive and receive you forever. Will you not dear Ste-

"Will I not! eh! gladly will I, if I can," said Stephen, a ray of light stealing into his dark soul. "Yes, I have plenty of sin, I don't want thattake it Jesus !- take it and hide it with thy

precious blood!" He closed his eyes, and such a deadly hue stole over his face that, fearfully alarmed, Katie called aloud for help; there was plenty of help at hand; Stephen had only fainted, but for a few moments they thought him dying. A restorative revived him sufficiently to enable him to look

round for Katie; he motioned her to remain, and she sank down quietly in her old place, only looping back the curtain that he might see her, and holding his thin hand in hers, he pressed it once or twice, and looked upwards, but did not speak, but she saw that many times his lips were moving as though in prayer, and once he softly whispered-

"Thank you, Katie, I am glad that Jesus wil take my sin; I have nothing else to give him." She gently repeated, by way of answer-

"Nothing in my haed I bring, Simply to thy cross I cling; Naked come to thee for dress, Empty look to thee for grace. Black I to the fountain fly, Wash me, Saviour, or I die."

He smiled, and pressed her hand again, and fter that he sank into a quiet sleep. "The sting of death is sin, but thanks be to God who giveth us the victory !"

"He hath blotted out the handwriting of ordiances against us, nailing them to his cross!"

(Conclusion in our next.)