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CITY OF GLASGOW LIFE ASSURANCE COMPANY OF GLASGOW.

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Government The Right Honorable the Earl of Glasgow.
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In addition to the above large paid up capital, the Share-olders of the Company arguerangually reasonable for all ders of the Company are personally responsible for licies issued. EDWARD ALLISON, AGENT FOR NEW BRUNSWICK, (Commercial Bank Building.

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The most gratifying proof of the expansion of the bust-

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The amount of new Life Premiums received this year is by far the largest received in any similar period since the commencement of the business, and must far exceed the average of amount received by the most successful offices in the kingdom. The number of policies issued in the year was 832, the sum assured £387,752 6s. 8d., and the premium £12,354 3s. 4d. These figures show a very rapid extension of business during the last ten years. Thus:

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98

£48,764 17 0

£1,380 9 1 Sums Assured. New Pren £48,764 17 0 £1,380 £1,380 9 2,627 4

181,504 10 6 The remarkable increase in the business of the last lour years, is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent, per annum on the sums assured and averaged 80 per cent, upon

annum on the sums assured and a reason the premiums paid.

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

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THE SUBSTANCE OF A DISCOURSE

SELIVERED AT THE MESTING OF THE ASSOCIATION IN NEW-CASTLE, MIRAMICHI.

BY REV. C. SPURDEN. D. D. "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints."—JUDE i. 3.

(Continued.)

5. The last reason that I shall assign for contending earnestly for the faith is, that it tends to the union of christians.

The union of his followers was the subject of the Saviour's prayer to the Father. All his true disciples earnestly desire it. Every section of the christian church applauds it. If then an earnest maintenance of the faith tends to promote it, no stronger reason can be assigned for obeying the exhortation of Jude.

Before entering upon the discussion of this part of the subject I would remark, that union must be distinguished from uniformity. There may be uniformity or an outward appearance of unity-a oneness of form-where there is no union, no coherence of part-no inward essential oneness. The thoughtful reader, on surveying the several religious communities, may perceive illustrations of this assertion; so that I need not enter into invidious details and comparisons,

On the other hand there may be diversity, and variety of form to an almost unlimited degree and yet there may exist essential unity.

A tree will afford an illustration of this. The root, the stem, the branches, the leaves, are as diversified as it is possible to conceive, and vet they together form one beautiful whole, nor can one part be dispensed with, for each is essential to the symmetry and existence of the tree. Survey a forest of ever greens, and trees of deciduous leaf, when the tints of autumn have tinged their foliage with every variety of hue from dark red, through russet brown and golden vellow, to green of different shades. What endless diversity of colour! What various forms! What differences, yet what agreement! What unity!

The apostle Paul illustrates the same idea by pointing to the different members of the human body, the foot, the hand, the eye and so forth, all oined in harmony to form one body : all essential to the completeness of the whole, and yet each diverse in form, in function and in design.

The proposition I undertake to maintain is. that contending for the faith has a tendency to promote not the dull uniformity, which, like the expanse of a sandy desert, wearies every sense; but the diversified union, which, like a wide-spread landscape, refreshes the eye of the beholder.

It will be admitted, that a union in spiritual matters of spiritual persons which is not based pon truth is a hollow union.

Falsehood, known and acknowledged as such, does not furnish a bond of sufficient strength to keep men united. When men join in union to maintain and propagate error, as we believe to be the case with regard to Roman Catholics and Socinians, it must be borne in mind that they do not admit their views to be erroneous; they unite on principles which they believe to be sound and true; they propound doctrines, which, according to their convictions, is the truth.

A sincere Roman Catholic as much thinks a

Description of all religious bodies is founded on conviction of truth. If men surrender their own judgment in spiritual things to their spiritual guides, and believe that to be the truth. and the whole truth which their instructors affirm to be such, they will appear to be a compact united body; but their union will last only as long as they can be convinced that their guides have the true faith and are leading them in the right way. Such a union is always in peril, and is in peril in exact proportion to the amount of error that the system embraces on the one hand, and the spirit of free enquiry that is evoked on the other. There may be an apparent union based upon error which is maintained by quelling free enquiry and quenching the spirit of investi-

But in a community in which enquiry is allowed, and free discussion is courted; in which each one is exhorted " to prove all things and hold fast that which is true;" while union will still be based. not on absolute truth, but on conviction of truth in each individual mind, with which convictions there may yet mingle somewhat of error, the ultruth, absolute truth, and the only hope of arriving at such union is for each to set forth the truth as he has attained to it, to contend earnestly for the faith as he has been taught in the school of Christ; to follow out the correct principle that each one is accountable for his faith to God, and to God alone, and that it is the duty of each one to use all the means which lie within his reach in order to arrive at the truth, and having found what he believes to be truth, to propound it to

gation into the truth of doctrines and practices.

We conclude, therefore, that to contend earn estly for the faith is the surest way to lead ulti mately to the union of all believers.

There is a principle of union which meets with many advocates in the present day; it is that of agreeing to differ; in this union nothing is to be said on either side about disputed points. Each party in this compact is to leave in abeyance the points in which they mutually differ, and speak out upon those topics only upon which they are agreed. Union may for a time be preserved by this means, but occasions must neces-sarily arise in which allegiance to truth and fide-lity to conscience will rebuke such allence, and urge a man to speak out his opinion on some dis-

If he yields obedience to his convictions duty, he is charged with a violation of the agreement on which union was formed, and if a breach does not at once occur, a repetition of such free-dom of utterance would inevitably lead to dis-union. If he does not yield obedience to his convictions of duty, how can he escape the charge of sacrificing truth ? and is this a secure basis on

which union can permanently rest ?

No truth in morals is more sure than the axiom that duties can never clash. If any course of conduct appears to be obliga-If any course of conduct appears to be obligatory, but is found to be incompatible with the performance of a plain duty, the obligation to that course of conduct is only apparent, not real. Now it is nothing more than a truism to affirm that a man is bound to utter and not to conceal his convictions of truth when fidelity to the truth demands it of him; a union which hinders him from doing so, and which is dissolved with embittered feeling immediately he ventures to speak his mind, cannot be the kind of union among his dissiples for which the Savingr prayed. The his mind, cannot be the kind of union among his term, it is true, is capable of such an application, disciples for which the Saviour prayed. The but it is rarely, if ever, given to it by New Testored attempts at union, made of late years, furtament writers. That it is so applied, even in those who believe upon him; but their act of be-Wolfville, July, 19.

Business Manager.

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

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SAINT JOHN, N. B., THURSDAY, DECEMBER 13, 1866.

I allude to what are called Union churcheswhich are composed of Baptists and Pedobaptists: these are numbered among Baptist churches at present, and they will be so numbered as long as the pastor is a member of that denomina tion; but as they are all, except John Bunyan's church at Bedford, new interests, no one can tell what changes may occur when a new pastor has to be chosen. I know of one such church, the leading deacon of which being an Independent, was deterred from agitating for an Independent, tation. that is a Congregational, minister, by the fact that the trust deed required the minister to be a Baptist. I do not know at what period John Bunyan's church at Bedford, which in his time was a Baptist church, ceased any longer to be so, and became numbered among the Independents; but know that for many years its pastor has been

longing to that body, and must, therefore, have so eported itself. This kind of union appears to me altogether one-sided, and based upon the false principle of hiding the truth. A perfectly catholic unionone that shall embrace all, while it requires no sacrifice of truth or conviction on the part of any-can only result from the full and fearless, yet loving and modest, utterance of individual convictions; that is, from obedience to the in-

an Independent minister, and that in a Parlia-

mentary return which came into my hands before

left England, four and twenty years ago, it was

classed with the churches of Independents, as be-

faith." It is not for a moment to be supposed that any one person, or any one denomination, embodies in its creed every truth; embraces all doctrines, in all their relations, with absolute completeness: quarters infallibility on its escutcheon, and chalenges every other section of the Church to convict it of error in the least particular, or teach it any truth more fully or more clearly. Each grand division of the Lord's host is a witness for some truth which the others are in danger of overlooking; nay, even the smaller divisions may also be witnesses for some truth which is in danger of being forgotten or trodden under foot; a subordinate truth, perhaps, yet precious because it is han thousands of gold and silver.

How, then, is the church eventually to become mited upon the basis of truth, which is the only solid basis of union, except by each one maintain ing the truth, and not only those truths which it holds in harmony with the great body of the faithful, but also that particular truth for which it is a witness, and which, but for its witness, would be banished from the earth? The former it will rejoice to do in company with beloved brethren of other sects; the latter it will feel compelled not to leave undone in the interest of truth, for this it regards as a special mission to which it is called. Thus, and thus only, as I believe, will the truth of God ultimately prevail among men, and a lasting union be formed, with the whole truth for its foundation.

(To be Continued.)

HORÆ SOLITARIÆ.-No. 3.

For God so loved the world."-John iii. 16. nere is an obvious connection perwise a as recorded in the third chapter of John's gospel. Nicodemus is first told of the Spirit's work in, then of the Son's work for him, and both as the appointment of the Father-originating in his ove. That link in the golden chain of redemption, is put into the Rabbi's hand with which he was more immediately concerned, and his mind is directed-from link to link-to the first and great thus given to understand that salvation is of Jehovah—the work of the Trinity; and very pro- to be transacted - Jehovah glorified - and his peobably, at the same time, he was brought, by the grace of God, to experience that this " blessing " -the blessing of a free, full, and everlasting sal-

vation—is upon his people.

The term "God," when it occurs without any reference to any particular person of the Trinity, refers to the Godhead generally. Thus, when it is said, "God so loved the world," a triune Jehovah is intended, each person being equally concerned in this love. In the covenant of redemption, however, the Father represents the Trinity, and, as such, enters into covenant with the Son, the representative of his people, concerning their salvation. In the arrangements of this covenant, there is a unity of purpose and of work-all is fixed and sure; -nothing overdone by any of the three sacred persons—or left undone; -no unnatural failure, uncertainty, nor undue extension of the plans of the triune Jehovah. It is in this point of view that the term God, in the text, is

applied to the Father.

The love alluded to, in the text, is sovereign. It is "set" upon its object; nothing in, or done by, that object, can in any way be the cause of it. Its origin and cause is in the bosom of God him self. This love of God, then, from the very nature of it, must be, as the Scriptures speak of it, eternal, unchangeable, free, inseparable, and in conceivable. If nothing in, or done by, its object. was the cause of it, so nothing in, or done by, him can affect it. This love is said to consist in Jehovah's delight in himself, and also his delight in, and desire to promote the happiness of his people. If such be the case, we are, at once, let into the secret which is the cause of all Jehovah does in, and for, them-his own glory-and that this might be fully developed, the redemption of his people. His work is honourable and glorious. In it his character is fully exhibited, and his perfectious are fully illustrated.

The object of this love is said to be "the world," a term, the precise meaning of which, in this text, is disputed by contending parties. Some extend its meaning to every human being, and others confine it to the elect. Now, both of these nterpretations are far from being satisfactory Each savours too much of the peculiarities of party, torturing the language of the text to square it with a favourite dogma. With respect to the first of these interpretations, it may be observed

in the context necessarily demands it. In the passage before us, nothing of that kind occurs. On the contrary, the salvation mentioned as the effect of divine love, is restricted to a particular part of mankind, viz., believers. Besides, such an interpretation of the passage involves difficulties, in a theological point of view, not very reconcilable with our ideas of God-his being, and perfections; but on this part of the subject we decline to enter, as it belongs more to the province of theology, than of criticism and interpre-The other application of the word, injudicious-

advanced by many, otherwise sound in the faith, in their zeal for the doctrine of particular redemption and election, is also inadmissible, and not free from grave objection. For instance, suppose it does mean, as they confidently affirm it must, the elect world, the text would then read, God so loved the elect world, that he gave his only begotten Son, that whosoever of the elect world believeth in him might not perish, but have everlasting life." This version of our text would teach us what our Lord never intended, viz., that some of the elect might not believe, and, in consequence of their unbelief, perish everlastingly. The words world in the verse, and elect world, as used by some of our Calvinistic brethren, are not convertible terms. The one cannot be substituted for the other; and, of course, to explain the former by the latter, cannot be correct. There is something very suspicious about the meaning atjunction of Jude, "contend earnestly for the fail to suggest that meaning to an intelligent tached to a word, when the mention of it would mind, unless some qualifying adjunct were appended to it. Who would ever use such a phrase as the elect world, were it not to serve a particular purpose? Not one. Men are afraid to commend the truth of God, in the words which the Holy Ghost teacheth, without their own party shibboleth, lest it would lead others into error. Such a course is not judicious-not safe. It cannot, it never will, promote the cause of truth. Had our Lord here referred to the elect world, and only to them, as such, he would, no doubt, have used the expression, or else one tantamount to it. But this is not the case. May we not safely infer, then, that the term world, in the text, does not truth—for all truth is precious, more valuable refer to the elect, as elect, though they, and they only, of all the human family, are the objects of

God's sovereign love, It will be found, generally speaking, that the most obvious meaning of a term or passage, is the most correct one. It is so in the text under consideration. The word world here refers, as it often does in the Scriptures, to this earth on which we live, so called, on account of the beauty, order, and arrangements of its parts, and their adaptation to the great end for which they were designed. Hence, by a very common figure of speech, it comes to denote mankind in generalmaskind, as such. The word here is singularly appropriate. And the object of this most blessed nent is—not so much sufficiency, or efficiency of the atonement, as the announcement of the fact itself, and the discovery it is calculated to make of the divine characterthe goodness and love of God. We are, in no way, inclined to qualify or explain away the term world, as here employed. We, on the contrary, rejoice in this and similar announcements of the divine purpose, as asserting that the Gospel has a gracious aspect to the world at large at he salvind. of those who believe, is represented as the index

and measure of God's love to the world at large. or mankind, as such; and it is so, through the manifestation which the cross gives to all alike, and indiscriminately of what is in the mind and heart of God to do for sinners.

God loved the world, which forms but a small part of the universe which he has created, and over which he exercises absolute controul. This link of all—the love of God. Nicodemus was earth on which we live, was destined to be the place on which the redemption of a lost race was ple saved. "The angels who kept not their first estate, but left their own habitation." he took not hold of. The mind and heart of God was " set" upon the world, and his Son, on his appointment to his office, rejoiced "in the habitable part of his earth," and his " delights were with the sons of men." Nicodemus, too, whose views of God's love were confined to his own countrymen, needed to be further informed. Christ told him that God loved the world-not the Jews only, but also the Gentiles. His salvation was to extend to the ends of the earth, and to be marked by no boundary but the globe itself. God loved the world-the world at large-mankind, as such-mankind, as sinners—the gift of his Son is announced to them in that character. The atonement is not more suitable to the elect, than to others; for it was not their being elect, but their being sinners, "children of wrath, even as others," that rendered such a sacrifice necessary ;-and it is not their being elect, which they cannot know prior to their believing-but their being men and sinners, that warrants them to claim the benefits of his death. What encouragement! Christ came into the world to save sinners. I am a sinner. He saves such sinners as I am. He saves me. Bless the Lord, O my soul!

There are other considerations that serve to show the peculiar force and beauty of the expression. The people who are saved, are not only men, and sinners, but they belong to every fami-mily, country, and nation, throughout the whole world—persons of every rank and condition of life. Redemption is universal, as to place, rank, and condition; but particular as to the individuals who are actually saved. Christ gave himself, and was given by the Father, as a ransom for all, viz. sinners of every grade, family, rank, and condition, who were given to him. These, and these alone, were redeemed by him, when he had finished the work that his Father gave him to do To this may be added that the people who are redeemed, are a countless multitude, who, no doubt, form the greater part f mankind. In this, as in all other things, Christ must have the pre-eminence. On this part of the subject, we forbear, at present, to enlarge. We only allude to it here as a reason why our Lord used the term world, in the text, as the object of the love

that the term world in the Bible is of very varied application. In one small verse (John i. 10) it occurs three times, and each time has a distinct meaning. Its real force in a passage can only be ascertained by attending to the context, and the usus loquendi of the sacred writers. The assumption is perfectly gratuitous, on the part of Arminians, that world here is put for every human being is an object of sovereign love—or that the Son was equally given for every human being—to place them all alike in a salvable condition, and leave their being saved or not to the performance of certain conditions;—thus making the whole of redemption to turn upon the creature himself, and subjecting the purpose of God respecting it to the fickleness of the human will. Such a theory has no foundation in the passage, though endeavours have been made to accommother.

The love of God is the source and origin of the whole scheme-the work of Christ the effect, no the cause of the love of God. The work o Christ does not cause God to love sinners; bu because God loves sinners, he gave his only begotten Son to die for them, that he might save them to himself, in consistency with his own character and perfections. How contrary is such a view to the false idea that has gone abroad, that the kindness and love of God is, as it were, purchased, and reluctantly extorted, by the interposition of one more favourable and friendly than himself to our guilty and perishing race.

Old Series, Vol. XIX., No. 50.

MOUNT HOLYOKE, MASS.

A sketch of this far-famed Institution was recently given in the Visitor. The same writer, in the Missing Link, furnishes a second sketch which explains more fully the aims which actuated its original founder, and the remarkable success which crowned her efforts. The writer says: "The power of christian benevolence, illustra-

ted in the life and labours of Mary Lyon," is a rich study of character. For all engaged in the work of education it is a book inset with gems of suggestive thought. Why cannot her practical plans for the formation and training of unselfish and useful women be carried out here also?

Mary Lyon herself esteemed nothing as drudgery which the exigencies of God's work required and let the embarrassments of her family government be what they might, she never was known to worry. It is said that she had the tact of a Queen Elizabeth in discovering what everybody was good for, and the skill of a Napoleon in find ing her leaders and putting them in their proper places. The adjustment of the literary and domestic departments of her college at first cost her much thought and care, and she adjusted the domestic part first. It would have been no small thing for a matron, even with well-trained and ready servants, to put and keep everything in order in so large a house; but it was a harder task to lead eighty scholarly girls to do it.

She first determined that everything should have a place, and that place she knew. She sometimes playfully said that her head seemed full of bread-pans, tin-dippers and clothes-pins; but she saw 'Holiness to the Lord' inscribed on the building and every thing appertaining to it. Hence her minute care that no utensil should be ill-used, no material wasted; she took the lead herself in all she wanted done, and did so for days and weeks, till perfection was attained. All that was necessary to the health and comfort of her numerous family was, in her view, as vitally connected with the cause of Christ as direct labours for the salvation of souls. Let bread-making for the establishment suffice as an example of all

know that the first batches proved sour, or heavy or too much baked, or too little. Miss Lyon looked the difficulty in the face : " We have the best of flour," she said : " we can have good bread, and we must have it." Selecting some of her most reliable purils, she took the lead herself in the business, until the supply of sweet, light bread was regular. She carried her portable writing-desk to the baking room : and there, at at the same time her extensive correspon and watched the baking processes. This she did for days and weeks, until she had learned herself and taught her "baking circle" all the mysteries of the operation. On those winter mornings, while it was yet dark and cold, she rose from her couch to watch the rising of the bread, with an eye as single to the glory of God as though she had risen to pray; and that baking-100m was consecrated by many a prayer offered before

She used often to say she could not only pray when on her knees. Yes no one was ever mere careful to secure set seasons for devotion. In the very construction of the house as great care was taken to seenre facilities for private devotion as for sleeping, and Miss Lyon took as much pains to provide seasons for secret prayer as for unbro-

Before breakfast, at the ringing of a bell every pupil, except the few who were busied in the domestic hall, was expected to be alone, either in her room or in the large lighted closet with which each room was furnished, and to remain there until a second bell gave notice that the half-hour was ended. A similar arrangement was made for the evening. " Christ," she would say, "has given us the command " Enter into thy closet," etc. We have seen to your having the opportunity to obey it, but we cannot make you pray, if we would. If you count it a privilege to spread out your wants before God, you have the time; if you misuse it, you alone must answer for it." She often gave directions for spending the time profitably; but our space, alas warns us not to select further on this head. None but those who have known it from experience can estimate the brain-work required in adjusting a time-table to meet the studies, the recitations and the housework of a family and school conducted on the principle of the Mount Holyoke Seminary. Miss Lyon's resources of patience proved inexhaustible; when, for the twentieth time, the literary and domestic departments interfered with each other, she set herself, for the twentieth time, to re-adjust her time-table as cheerfully as she had constructed it at first, and her plans work to this day.

Her labours were by no means limited to do mestic or financial concerns; though never could financier more carefully manage and economize resources. She meant that missionary self-denial and economy should be exercised by all who had anything to do with the school. And she set the example berself. Meanwhile she matured s course of study which occupied at least three years: it coincides very nearly with that pursued in the best colleges, and her pupils were arranged according to their attainments, in their classes, as junior, middle and senior. The requisites for admission to the junior class amounting to a good common school education.

As a general rule, Miss Lyon did not permit any scholar to pursue more than three new studies at the same time. The standard of recitation, held before the pupil from the first, was unfailing accuracy; and a large majority attained it. No

prizes were ever offered, nor inducements held out, to the merely gifted and ambitious.

The great motive presented to the scholars was, and is, their accountability to God for the right use of minutes and hours. As a general rule, they are so anxious to advance in knowledge that they need much oftener the exhortation to "let their moderation be known," than to " re-

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Che Christian Bisitar

Is emphatically a Newspaper for the Family.

It furnishes its readers with the latest intelligence,

RELIGIOUS AND SECULAR.

Again, by strong appeals, she would in her own irresistible manner, unseal the fountains of emotion, and kindle in their hearts the high purpose of consecrating themselves to the interests of the Redeemer's kingdom.

A noble band, as has been already implied. was that which gathered in those halls that first year; young maidens of lofty aims, energetic impulses, and capable of steady devotion to Christ and His cause. The Lord magnified his handmaid in their sight, and helped them to see, with her eyes, the importance of her plans, and to enter into the work with a zeal scarcely second to her own How did they delight to rally round such a leader! Imbibing her spirit, their ambition was not so much to learn the greatest possible amount from their books, as to vie with one another in the noble strife of self-denying labours and sacrifices for the good of the institution.

In every strait some could always be found ready and glad to put their shoulders to the wheel. As Paul was not less an apostle when stitching a tent, than when writing the Epistle to the Romans; so they, instructed by their heaven-taught guide, felt themselves no less the children of a heavenly King when employed at their domestic work, than when worshipping in His courts. The love of Christ constrained them as much in one case as in the other.

Scattered through America and other lands, they have, almost without exception of name, or time, or place, been working women, serving their day and generation, asking neither thanks nor praise, seeking the blessed consciousness of entering into the work and sufferings of their Divine Master. Some have already reached the goal, and received their crown. Others are still waiting, serving or enduring. But, whether walking the golden streets, or speeding along on the race-ground below, they are sisters, all living in an atmosphere of love and purity, bound to one another, to their sainted friend, and to their common Lord, by ties as indissoluble, though as invisible as that which binds satellites to suns, and planets to the great centre.

WHAT A TRUE GENTLEMAN IS.

A gentleman is not merely a person acquainted with certain forms and etiquettes of life, easy and self-possessed in society, able to speak and act and move in the world without awkwardness, and free from habits which are vulgar and in bad taste. A gentleman is something much beyond that; that which lies at the root of all his ease and refinement, and tact, and power of pleasing, is the same spirit which lies at the root of every Christian virtue. It is the thoughtful desire of doing in every instance to others as he would that others should do unto him. He is constantly thinking, not indeed how he may give pleasure to others for the mere sense of pleasing, but how he can show respect for others-how he may avoid hurting their feelings. When he is in society, he scrupulously ascertains the position and relation of every one with whom he is brought into contact, that he may give to each his due honer, his proper position. He studies how he may avoid touching in conversation upon any subject which may needlessly hurt their feelings-how he may abstain from any allusion which might call up a disagreeable or offensive association. A gentleman never alludes to never even appears conpersons in whose society he is placed. He never assumes any superiority to himself-never ridicules, never swears, never boasts, never makes a display of his own power, or rank, or advantages -such as is implied in ridicule, or sarcasm, or abuse—as he never indulges in habits, or tricks, or inclinations which may be offensive to others. He feels, as a mere member of society, that he has no right to trespass upon others, to wound or annoy them. And he feels, as a Christian, that they are his brothers—that, as his brothers, they are children, like himself, of God-members, like himself, of Christ-heirs, like himself, of the kingdom of God.

DISCOVERY OF A MASTODON.

The excavation of a peat bed in Cohoes, N. Y. for the foundation of a new mill, led to the discovery, a short time since, of the jaw-bone of a mastodon, thirty feet below the surface of the earth. Subsequently, as we learn from a writer in the New York Tribune, the remaining bones of the skeleton were exhumed:

Eighty-five feet below the earth's surface. and about fifty feet below the place of the original discovery, the workmen came upon the remaining bones, consisting as follows: Two tusks backbone, upper jaw and cranium, a number of ribs. the hip-bones, shoulder-blades, and the bones of the hind legs. The tusks were nearly six feet ong, and about nine inches in diameter! of them, upon exposure to the light, crumbled to pieces like clay, resembling that substance in appearance and texture. The ribs, of which there were fourteen found, are about four feet long. The upper jaw-bone is four feet nine inches long from the extremity of the mouth to the cranium, and across the forehead measures about three feet. So heavy is it that it was with difficulty four laborers could move the mass. The sockets in which were originally located the eyes of the monster. are almost large enough to admit the head of a man. The hip bone is five feet long, and weighs 100 pounds; the shoulder-blades measure two feet nine inches, and weigh about fifty pounds each. The bone of the leg at the knee-joint measures thirteen inches in diameter. The vertebræ of the back-bone are eight inches in diameter. The other fragments found are in harmonious propor-

tions to those already mentioned. Prof. Marsh, of Yale College, was present soon after the discovery was made and pronounced it the most remarkable scientific event of the age. The structure will now be united in its several parts by means of wire, and thus a very accurate idea can be formed of the size and weight of the monster to which it belonged. After a separation of countless ages, probably, the several parts will be

GENUINE ELOQUENCE.—There are no people in the world with whom eloquence is so universal as with the Irish. When Leigh Ritchie was travelling in Ireland, he passed a man who was a painful spectacle of pallor, squalor, and raggedness. His heart smote him, and he turned back, "If you are in want," said Ritchie, " why don't

you beg ?"
"Surely, it's beggin' I am, yer honor." "You did'nt say a word."

"Av coorse not, ver honor; but see how the skin is spakin' through the trowsers! and the bones cryin' out through me skin! Look at me sunken cheeks, an' the famine that's staring eyes! Man alive, isn't it beggin' I am wid a thousand tongues!"

Seest thou a man, who bears the name of Christ, loving the society and the friendship of the ungodly and the vile—there is as much hope for them as for him.