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profits.
The average dividends to Policy Holders entitled to Pro The average dividents its for the past nine years, amount to 44½ per cept.

References of the first respectability, and any other its respectability and any other its respectability.

CITY OF GLASGOW LIFE ASSURANCE COMPANY OF GLASGOW. Ipropporated by Act of Parliament. Governoa de Right Honorable the Earl of Glasgow.
Subscribed tal £600,000
Accumulated b £800,000
Annual Revenue 103,000
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WALTER BUCHANAN, Of Shandon, Esq., M. P., Chairman.
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VARIOUS MODES OF ASSURING.
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The Premiums are equitably graduated. The Profits are distributed with a due regard to the claims of all classes of Policy-holders.

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The last declaration of Bonus was made 20th January, 1884, 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 yest until they have been five years in existence. Rates of Assurance and all other information may tence. Rates of Assurance and all other information mabe learned from the Agent, iuly 13.—wpv ly Custom House Building.

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Fund paid up and invested . . . £3,212,343 5s. 1d. stg. Premiums received in Fire Risks, 1864, £748,674 stg.
Losses paid in Fire Risks, 1864, 520,459
Premiums in Life Risks, in 1864, 285,248
Losses paid in Life Risks, in 1864, 143,197
In addition to the above large paid up capital, the Sharenoiders of the Company are personally responsible for all
colicies issued. EDWARD ALLISON,
Agent for New Baunswick,
feb. 1 (Commercial Bank Building.)

THE ROYAL INSURANCE COMPANY, 92 Lombard-street, London, and Royal Insurance build Ohairman 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 some of the existing and of many of the recently defun

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 889, the sum assured £387,752 68. 8d., and the premium £12,354 3s. 4d. These figures show a very repid 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 £2,77 4 7
1852 422 181,504 10 6 5,828 5 10
1854 408 161,348 13 4 4,694 16 0
1856 708 297,560 16 8 8,850 3 11

the premiums paid.

PERCY M. DOVE, Manager and Actuary.

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All descriptions of property taken at fair rates, and Fire losses paid promptly on reasonable proof of loss—without reference to the head Establishment.

JAMES J. KAYE, Agent for New Brunswick Princess-atreet, Opposite Judge Ritchie's Building.

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 o OAPITAL (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. 25 00 " " 25 00 50 00 " " 50 00 Extra prem. required for Special Risks.

Every person ought to be Insured!—None are free from limbitity to Accident!!

Over one bundred Claims for Compensation had been already paid by this Company to 1st April last, and over ten thousand Policies issued. No Medical Examination required.

No Medical Examination required.

The best and most respectable references given. Alliasses of persons are Insured in this Company. Policies saued for any sum from \$500 to \$10,000, and Claims settles.

n New Brunswick currency, and every information JAMES ROBERTSON, General Insurance Broker, 102 Prince Wm. Street, Agent for New Brunswick. St. John, Sept. 14th, 1865.—v6m

THE PHŒNIX FIRE OFFICE, LONDON.

Insurances effected at the lowest rates. C. W. WELDON,
Agent for New Brunswick.
St. John, March 8, 1866.

INEN DUSTERS AND ALPACA COATS.—Just re ceived at the Woollen Hall, 31 King Street.
july 19. JAMES McNICHOL & SON.

that can be done to stay the desolation that is, saistmore than you imagine, threatening to ovewhelm your loved ones. Know always where your children are, in what company, and under what influence. Better an early grave, bitter as are the tears shed over it, than a life and death such as they may be sowing the seeds of in hours spent at a rum shop. I have one darling boy; I would rather now, much as I love him, wrap him in the winding sheet and lay him in the ailent grave.

is haped, will be given to all who may favor the institution with their patronage.

W. J. H. GGINS,

Wolfville, July, 19.

Business Manager. LORILLARD INSURANCE COMPANY,

Capital \$1,000,000 all paid up and invested
Surplus in hand, 1st Aug., 1865, \$312,194.

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profits, and every information afforded on application to
W. J. STARR, Agent, Princess St.,
Oct 12—77

Opposite Commercial Bank.

Christian Disitor.

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

New Series, Vol. IV., No. 41. Whole No. 197.

Is some one singing in the street?

Or am I dreaming ! for I hear

A choir of voices mildly sweet

It rises; now it falls again:

do not wander; think not so;

Float softly to my dying ear.

It sinks into the distance. Hark!

So sweet and clear I scarcely mark

The golden doors were left ajar,

The shining of the evening star.

You must not think of me as dead

Nor lost, but merely gone before, Borne by the grace of him who bled,

Before you to the voiceless shore.

For what is death when faith is strong?

And light to those who gladly wake.

Now kiss me, sweet! Nay, closer come;

Of waves which murmur lapsing past.

I hear the ripple weird and dread;

Is slowly darkening round my bed.

At threshold of the heavenly gate

Who seems to leave me desolate.

One moment only. Lo! I see
His hand rolls back these mists of fear;

panse, and vainly grope for Him

They wait in lustrous white for me,

To waft me up the azure clear.

See! see! a myriad rays and lights

Are flashing up the mighty dome;

Stretch out their arms to bear me home.

In wide and glistening flakes it falls;

While angels from the starry heights

There all the glory grandly meets,

It gleams upon the jasper walls.

A thousand faces glistening sheen:

The river's glancing waves it stems

With shining tracts of red and green.

Far up the height where angel throngs

Sing to the Lamb their endless songs.

And wake. "Where is thy sting. O doubt "

AN ADDRESS ON TEMPERANCE.

A Lady Templar of Parish Glen Lodge, and published by

The subject of Temperance is one that has

engaged the minds of men for many years; they

have spoken of intemperance and its evils, have

devised ways and means to check the fearful

flood, but, like the terrible avalanche, it rushes on and on, overleaping every barrier and crushing

everything that may oppose. As David long, long ago, said in the 94th Psalm, "They slay the

widow and the stranger, and murder the father-

the irresistible outgushing of a soul in which the

sense of wrongs and injuries and cruelties inflicted

have become insupportable; the outraged in-stincts of justice are aroused in their strength; the sympathy with the suffering, the sorrowing,

the slain, is intense and absorbing; the deep

feeling that there is a holy God and avenger has

taken full possession of the soul, and with the

scenes of wrong, and violence, and blood, full be-

fore him, the inspired Psalmist thus pours out his

heart: "O, Lord God, to whom vengeance be-

longeth; O, God, to whom vengeance belongeth, shew thyself. Lift up thyself thou judge of the

earth : render a reward to the proud." These

words come home to our hearts when we hear of

the terrible work of the rum king. Thought and

feeling find expression in these words-"They

slay the widow and the stranger, and murder the fatherless." Oh! it is so. Here, almost under

our eyes-here, where our ears can almost hear

the grouns, where our blood is frozen by the sight of horror—here, by our hearth-stones, it is so. And may God help each of us to-day to echo the

voice of blood that cries from the ground to Him

and to us; it is uttering in our ears from day to day the truth to which we have too coldly assented, urging upon us by its awful potency the fact we have too feebly felt—that there are these

slayers of widows, these murderers of the father-

less among us. When we read of fearful scenes

passing glance into a home whose light has been forever put out in tears and blood, where the wife

sits weeping, the husband slain; or the mother in wild agony clings to the body of a murdered son, we would see the need of working with more

We cannot undo the past. They have slain the widow—her's is henceforth a living death; they have murdered the fatherless—none can call

him back to life and hope. But we can do some-thing for the future. We are not compelled to

sit with our hands folded and see this terrifying

work go on, as for these months and years past

it has been advancing. May the scenes around

arouse us to guard ourselves and our children

by the love you bear your children; by your responsibility to God, to whomeyou must account

for them, I pray you to rouse to the doing of all that can be done to stay the desolation that is,

from these destroyers of body and soul. Parents.

less," This Psalm is terrible in its utterances-

he special request of the Lodge in the Christian Visitor.

They becken each with golden palm:

L seem to draw a purer breath;

see the broad light grow and grow

It flashes on the golden streets,

It flashes on a thousand gems,

In shining cohorts, row on row,

clasp the everlasting Arm,

They come! they come! more near, more near,

More light! more light! my eyes grow dim

But rest to those who suffer long,

I feel my strength is ebbing fast,

And in my ears a distant hum

The shadow of a nameless fear

Or what is night when morning break?

The pauses in the wondrous strain,

And that wild music wandered through

AT THE LAST.

SAINT JOHN, N. B., THURSDAY, OCTOBER 11, 1866.

The following poem describes the transition of a soul from its present to its eternal home. We find it in the Round Table. It possesses real merit. the fearful extent to which intemperance and its kindred vices are prevailing. It is seizing its victims from your ranks; if not just here, they are falling around; and you can, you must, as those who have more at stake than any others, band yourselves together in a determined effort to drive intemperance and its horrid crew of associate vices, from our land, from our Province. Get all you possibly can to join this solemn league, and then you will have an accumulated influence, a power to restrain, upon the few who seem gone beyond hope—a power and an infinence that may even to them result in good. In this matter be firm, be thorough, be wise. Cut off the opportunities, take away the means, destroy the power of the tempters. You may know, and you can break up, haunts where evils of which we see the dreadful end are fostered; places where those congregate who "atter and speak hard things, workers of iniquity, who boast one strong, straightforward impulse. He touches speak hard things, workers of iniquity, who boast themselves, who break in pieces the people, and afflict our heritage, who say the Lord shall not see, neither shall the Lord of Jacob regard it." who tempt on and on in every evil way the young and the unwary. Oh! if you could hear the stricken mother or heart-broken wife in wild agony speak of those dens, it seems to me you would count no labour too arduous, no sacrifice too great to break up such as " lie in wait for the stranger and the fatherless," for all who can be tempted and destroyed. You have heard of the rum shop; you have them around you; you know their influence. There the hours of the Sabbath God gave to man have been desecratedthose precious hours have been used and are being used to cut the last restraints of religion,

morality, responsibility.
Would you wish the influences that centre there around your children ! Do you wish such rocks upon which your precious hopes may be wrecked.

I ask you, British Templars, -I ask every man to do their best to put down drinking practices; to do away the License system. New in this time of political turmoil, send men to represent you who love the cause of temperance, and wil do what they can to put a stop to rum-selling. Do what you can, do all you can; and, in the name of my sex, pledge woman's infinence to put down this tremendous evil. If there is one man here a moderate drinker, as he thinks himself, in the name of righteousness, for the sake of the young, for the sake of the community, for his own soul's sake, by the memory of many a mur-dered son and husband, by the agony and despair of the widowed mother, I adjure him to go home and shiver his bottles to pieces, and drink no

(From the Christian Times.)

PHILOSOPHY OF PULPIT ELOQUENCE. By Rev. J. M. Gregory, LL. D. ted at length the leading points made in his first

MINISTERS' INSTITUTE LECTURES.

lecture, and said :-I propose to-day to proceed to the discussion of the other side of Elecution-that is, Elecution as a science of impression, or the conditions of speech as it relates to the hearer. These conditions are largely under the control of the speak-

er. As this is the only thing that is peculiar in my view, I shall attempt to fortify the position We have no power to take an idea and drop it into the minds of our hearers. Thoughts are not things, to be taken from our heads and put into some other man's head. All that the orator can do is to make symbols of his thoughts. He

can symbolize them to the hearer by signs. words, gestures, marks, representing what is in his mind. The speaker has done his part when he has done this.

Now, the hearing mind has something to do.

A man only gets a thought by thinking it. Thought is simply suggested by these symbols. This is too obvious to need further demonstration. Yet this view is fundamental. If it is true, it is an important truth. Half the work to be done must be done by the hearing mind. It must rethink the thought.

Now the whole philosophy of speech on this side of the subject, may be embraced in one for-

mula, viz., that the art, of the orator consists in economizing the attention of the hearer. The power of attention is a limited quantity. It may be economically used, or it may be wasted. When any one mind, you cannot speak effectively to theme. that mind any longer.

Though this power of attention cannot be absolutely increased by the speaker, yet he may secure a partial increase of it, by calling into exer-cise a certain reserve force which lies in every mind, and which never comes into action except under some powerful stimulation of the orator art, or of the subject. The same may be said of the power of emotion, and I might add, of physical power also—the power to sustain the drain made upon the physical system by the action of

at a distance, when through the cold medium of the mind.

I said y with agony reach us; could we catch but one dim, portant true I said yesterday what I believe to be an important truth—that we speak not with artificial anguage alone, but the whole man speaks. The will speaks. The body speaks. Mind addresser mind. Sensibility addresses sensibility, and feel ing addresses feeling. The cultured mind might be addressed at once by addressing the intellect.
The feelings of such a man may be reached through the intellect. But the uncultivated mind must be addressed through the emotions and feelings. A man that is a great thinker may sit down and think until his heart burns within him. But who ever heard of the uncultivated mind

those whose brothers' blood is crying to God from the ground, ask yourselves, each one "What can I do?" You know which he calls into action the powers of the hear-care that the emotions aroused were as pleasant ers. I have attempted to make it also action the powers of the hearas possible. But if the argument is clear and conclusive, then I need not care much provided I do not arouse prejudice.

If a man is prejudiced against nie, there is so much loss of the power of attention. As a general rule, it is always better for us to excite in our audience pleasant emotions.

Now what are the methods by which we may secure the greatest amount of attention? I do not know by what law of nature it is, but I do know that continuous action not only exhausts the power of action, but stupefies the whole man, and puts him to sleep. It is said that the protracted use of the human muscles is sustained from the fact that all the fibers do not work at once. One his theme first upon this side and then upon that. He pushes his thought a little way here, and then a little there.

Now, what, in the ordinary way, do we expect the hearer to do, in attending to and re thinking our thoughts? We ask them to follow us in a way that we did not and could not have gained these thoughts ourselves. A man sits down and writes out a sermon. It has been studied with great care for a week, and now presents a straightforward argument, which is repeated to the audience in a single hour's time; and we expect the hearer to follow in a way that we did not go.

All the helps, and bints, and rests, and fresh starts that aided the writer are lacking, save as the speaker can supply them. We are making a heavier draught upon the attention of our hearers than they can endure. What is the remedy for this? It is simply variety. I never found it possible to carry a common audience in a long argument without making a digression. I must tell them a story, or let the voice help me. A motion of the hand may help me. It is one of the duties of the orator to help his audience to hear him. If my hearers get asleep, I would not say the fault was all theirs. More than half of the fault is in the preacher. I wish my pastor to holp me hear. We sit down by the babies and "hum" them to sleep, and if we sleep in church under similar hum-drum sounds, would you call it a " sin?" The preacher, instead of helping me to hear, has done all he could to put me to

You may ask, "What do you want a minister to do?" I answer, I want him to change the tone of his voice. I want him sometimes to make a gesture. He may tell a story, even if a story is not required, for illustration. I can by its aid minutes more, and man, he may, by such means, keep my attention fresh for 30 or 40 minutes, even if, through weariness of body and mind, I am unable to give it freely. Some sermons are terribly long at fifteen minutes, others are very short at two hours.

one to a brother minister, " that "ca you speak you always get the attention of your audience. Can you tell me the secret?" " "I do not know," was the reply, "unless it is because I pay attention to my own thoughts." Some men get their thoughts by heart, and repeat them, in speaking, without any attention or interest. They fail of course to gain any attention from their hearers. The thought must live in the mind if we would bring it forth with a fresh and live power in it.

Now I have reached just the point to answer the question put to me How can a speaker overcome that depressing effect of his position so that his delivery may be natural ?"

The answer is easy. Be so intensely absorbed in the thought that it lifts you above the power of your andience. If it would not be amiss might relate a little of my own experience. The lecturer here stated that he came from a law office into the ministry.

Soon after I began to preach, I was suddenly called upon at a country meeting to preach a sermon. I felt that the first look of my audience would cause my thoughts to go helter skelter. The appointment was made. I trembled at the result. But finally, this thought came into my mind: We preach the glorious gospel of the grace of God! The theme, as it presented itself to me, was so transcendent in its glowing im-portance, that I lost sight of self and surrounding circumstances, and saw only Jesus Christ and sinners saved by grace. I could have preached it there had been ten thousand people present What we want is, less of self-consciousness, and you have exhausted the power of attention of more of fresh, life, absorbing interest in our

Energy in a speaker will increase the power of attention to the hearen. As I said to a group of young men the other day, your audience will forgive you anything else sooner than duliness. They will forgive you bad grammar. They will forgive even lack of original thought, if you are not dull. They may dislike your teachings, but they will listen for all that, because they will home. nor earnestness. The speaker is like a water wheel; if he turns very slow, his audience will turn very slow. Mentally, they move as he moves. Why, brethren, I believe if it is in youif you have the physical energy to succeed as public speakers, you will succeed if you have but little else ! At least, you will succeed in gaining

Question—" Would you advise a mere show o energy -an energy that did not come from the

Answer-Yes, and No. I would not be hypo critical in the matter; but for my audience sake, as also for my argument's sake, I would rouse myself, and speak with enough energy to command attention. If the heart does not prompt it, let the conscience and the judgment doing this? Such minds think only through their emotions.

If I were to make a classification of thinkers, I do not know that I could do better than to classify them thus: Men who think through their insensibilities; men who think through their intellect; and men who think through the will or prejudices; or, emotional thinkers, pure thinkers and prejudiced thinkers. These three classes of hearers you will always find in your andienof hearers you will always find in your audien- give it time. Hold the truth in your mind till it ces. But the greater part think through their feelings. The speaker then, should seek to arouse, in some form, the emotions; and when aroused, improve his opportunity and "strike when I did not feel that it was in my heart to while the iron is hot."

Men do not, in an ordinary state of mind, take in great heights of thought. A man, in order to in great things must be aroused, and under the lifelessly through the motions of preaching a

Old Series, Vol. XIX., No. 41.

ers. I have attempted to make it clear that the action, energy, emphasis, call into action the rethis attention, and carry it forward to the end.

THE LATE MANUEL MATAMOROS.

On the 31st of July Manuel Matamoros gently ell asleep in Jesus at the early age of thirty-three. His long and painful imprisonment of three years undermined his constitution, and caused him much subsequent suffering. He spent last winter at Pau, but on the 3d of May he returned to Lausanne, where, for about twelve months previous to his visit to Pau, he had been pursuing theological studies, and been exercising a sort of surveillance over several young Spaniards, who had been brought there to receive such instruction as might fit them for evangelistic labours in their own country. For about a month after his return he was able to meet his young friends regularly at their bi-weekly prayer meetings. After that his health began rapidly to decline. On the 11th of July the doctors expressed their opinion that he might be cut off in a few days. During this period of increasing weakness, Matamoros had many sad moments as he thought of the work to which he had hoped to devote many years; but he was at length enabled to accept the Divine will. On the day of his death his young fellowcountrymen came and sang one of his favorite hymns. He was just able to say to them, "Keep very close to the Lord,-very close,-very close. May God bless you much-much!" After this, he fell into a gentle slumber. A storm was raging in the district, and when, at half-past two, all signs of life had disappeared from the frail body, a terrible peal of thunder seemed to zhose who were in the chamber of death to proclaim the departure of the soul from earth to heaven.

It may be interesting and encouraging to our readers if we add to these few details respecting the death of this distinguished and much suffer ing servant of God, a short account of the progress of the Gospel in Spain during the last few years. M. Matamoras was converted to Christ in 1857 at Gibraltar. He returned to Spain in 1858 or 1859, and at once began to speak to his friends about Christ. Fortunately, he had contrived to carry with him a considerable number of Bibles. Testaments and tracts, and by a judicious distribution of these, as well as by his conversations, he was enabled to reach many souls. His efforts were speedily blessed, and he soon found himself to aid him in his efforts to spread the knowledge of Christ. Everything had to be done very quietly and prudently; nevertheless, the number of converts soon amounted to eighty. As the law did not allow of more than twenty persons meeting in one place, it became necessary to diwide into sections and the meet-work resided to the town where the week, conspicuous commencement it extended to other places. Great caution was everywhere required. At length an imprudent proceeding on the part of Matamoros led to his imprisonment at Barcelona. Shortly after several of his friends experienced the same fate. During the three years of persecution, the meetings for edification contiqued, though all effort at extension was necessarily stopped. No sooner, however, were the prison-doors opened than the work began again n earnest. In the autumn of last year a centleman who visited the town where this work began had the names of 300 persons given him as beonging to the congregation in that place alone, ind the number has considerably increased since then. Indeed, it is thought that if religious liberty were granted, 3,000 or 4,000 persons would at once join the movement. The meetings are conducted by ten evangelists—young men of zeal and piety, who devote all their leisure time to the work. They are under the direction of a committee, the members of which are known only by name to these evangelists. When the latter discover in the meetings persons particularly attentive, they urge them to unite themselves with the Evangelical Church, If assent is given, their names are taken down and presented to the committee, who decide if their names shall be added

to the roll. It being found impossible to introduce religious books and Bibles into Spain, it was determined to print the word of God and several tracts in the country. The work was undertaken by one of these devoted converts. He had only a wooden machine, and a very small quantity of type, and had to work in a deep cellar. The man's health soon suffered, and he began to spit blood. His friends begged him to discontinue, and to leave his dark workshop. "Not," said he, "until I can carry out with me a complete copy of the New l'estament." He kept his word, and now 3,000 copies have been printed, besides 6,000 tracts. Great care is taken in the distribution of these precious books, that they may be put only into the hands of persons likely to read them.

Thus the work goes on. In many surrounding towns, and villages, and farmhouses the truth is spreading. As might be expected, the evangelists are very deficient in thorough Scriptural instruction, but efforts are being made to send some of thein, or, at least, well disposed young men, to Lansanne to receive such instruction as may qualify them for the work of evangelists. A school was established in Pan some time back for Spanish girls, and now one is about to be opened in the same place for boys. Matamoros was the chief agent in this department. There is every reason to think that, greatly as he will be missed his death will not interfere with the progress of the Gospel in Spain. On the contrary, it is possible that his noble example and happy end may serve as a stimulus to his friends to labour with increasing earnestness. God grant that this great grief may soon be followed by a great joy—the proclamation of religious liberty in Spain! Events are tending in that direction.

PREACH CHRIST CRUCIFIED .- Our readers wil enjoy the following extract from the opening set mon before the Congregational Union of England and Wales, delivered in the Weighhouse Chapel, London, May 8, by the Chairman elect, the Rev. Newman Hall, the esteemed author of "Come to

at a run stop. I have one darling by; I would rather now, much as I love him, wrap him in the winding sheet and lay him in the silent grave, than see him in after years tamper with the intoxicaling bowl.

And now, young men, I turn to you, and I ask you—you with whom is the power—you, upon whom, more than all others, rests the responsibility—shall those who "slay the widow and the stranger, and who murder the fatherless," still ply this work of death? Seriously, expressly, as the super state of the understanding, and speak with energy and earnestness, or shall in great heights of thought. A man, in order to list of the last to dear years tamper with the interest of mind, take in great heights of thought. A man, in order to list of the last to dear years tamper with the motions of preaching a preciate, the gospel alone, in its simplicity, ever influence of aroused feeling. The child that plays "getting mad," often deal more sucy. When you have bought one fine thing you must buy ten more that your appropriate the first desire than to satisfy all that feeling. The earnest speaker will become, if he is not criticisples, controversy, machinery; it is not satisfy all that feeling. The earnest speaker will become, if he is not criticisples, controversy, machinery; it is not satisfy all that feeling. The earnest speaker will become, if he is not criticisples, controversy, machinery; it is not would perpetuate our fame or reputation, we must do things worth writing, or write things worth writing or write things worth writing, or write things worth writing or write things worth writing or write things worth reading.

The time will sot person to fill up an hour, go duty and to

It furnishes its readers with the latest intelligence,
RELIGIOUS AND SECULAR. or all of these will be vain unless we preach

Christ crucified. If the truth concerning the atoning sacrifice, not as a mere dogma, but as a fundamental law is embraced in this formula, vital power; not as a mere adjunct of christianity, " Economize the attention of the hearer." By but as its very core and essence. If this be absent or obscured, Ichabod will be written on all served power of the attention, and then, by vari- our walls, and ruin lay waste our palaces. To ety, in thought, style, tone and action, sustain | neglect this is to neglect our chief means of success, to wage war weaponless, to build without foundation, and with mortar that will not bind. A christianity from which the expiatory sacrifice is eliminated would be only the elaborate casket without the invaluable gem; the complicated mechanism without its mainspring; the sculptured marble fountain without the living water; the banquet-table, splendid with costly plate, but lacking the food which alone can satisfy the hunger of the soul; the lighthouse on the rock, but with the lamp extinguished which should guide the storm-tossed sailor; the planets without the sun that preserves them in their orbits and makes them shine; the palace without the prince; the throne without him that sitteth on the throne, and the Lamb who liveth forever and ever."

THE OFFICE OF THE

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REV. I. E. BILL.

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Che Christian Bisitor

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Buying a ticket for Heaven. Henry Ward Beecher abounds in quaint home-

thrusts to the conscience. Here is one of his barbed thrusts at hollow-hearted professors:-Many men seem to think that religion consists of

buying a ticket at the ticket-office of conversion. They conclude that they will make the voyage to heaven. They understand that men must be convicted and converted, and join the church; and when they have done that, they think they have a ticket which, under ordinary circumstances, will carry them through. Their salvation is not altogether sure. A man may be cast away upon a voyage. But still they say, "I have got my ticket, and if no accident occur, it will carry me to my destination safely; and all I have to do is to have patience and faith." And they are like a man that is riding in the cars, who, every time the conductor comes around, shows his ticket. They say, "I was awakened, I saw that I was a sinner, and trusted my soul in the hands of Christ." Yes, you have trusted it there, and there you have left it ever since you thought you were converted. Are there not hundreds and thousands who are living just in the same way? Instead of feeling that conversion is the introduction of a man into a state of apprenticeship and journey-work on the temple of the soul, and he is to build on right foundations, and carry up its completion with its various apartments-instead of feeling that they have entered upon a work which will task their perseverance and patience—they say, "I have a hope"—as a sleepy surrounded by several persons, who at once began traveller, when the conductor comes along, and wakes him and says, "What are you doing here?" repli "I have a ticket, sir." And when sermons are preached to them that should excite in them alarm as to their cwn condition, they say, "That was a good sermon, but I have a hope;" as much as to say, "Sermons do not apply to me, for I have a through ticket."

ance, and is responsible for every parcel that is put into its charge, and is bound to deliver that parcel where it is directed? Hundreds and thousands of men seem to have such an idea.

THE EMPTY CRADLE .- Many a mother's heart will respond to this sketch from Miss Barber's

We met John on the stairs. He was carrying an old cradle to be stowed away among what he termed "plunder" in the lumber-room. One rocker was gone, and the wicker work of the sides broken; it was an old willowy affair; but we could not refrain from easting a sad look into its empty depths.

"Gone," we said dreamily, "all gone - what golden heads were once pillowed here-heads or which the curls grew moist in slumber, and the cheeks and lips flushed to the hue of rose leaves. When sleep broke, the silken fringed lids opened heavily from the slumbrous eyes; smiles flitted like sunbeams over the face; the white fist was thrust into the mouth, and when mamma lifted the muslin and peeped in to see if baby was awake, what cooing and crowing was heard! The little feet began to kick out of pure delight, and kicked on until both of the tiny red shoes were landed at the foot of the cradle. Where are those heads now? Some that were embrowned by vigorous manhood are sleeping on the battlefields; some are bleached with time and cares; and the feet have grown sore and weary on the rough paths of life.

Perhaps some little one once tenderly rocked here is sleeping in the coffin. Over it grow heart's ease, and the vigorous box, and white candy-tuft, and starry jessamine. The blue-bird flutters its bright wings through the willow boughs, and the cool summer wind whispers to the green leaves and grass-blades on the grave. What of? Perhaps of its immortality. Sleep on, little dream-less one! "Of such is the kingdom of heaven."

Position of the Liquor Dealer. - What a position you occupy! It is antagonistic to every be-nevolent enterprise. Some are laboring to promote industrial habits ! your business is at war with thrift. Philanthropic persons inspired with a love of good order, and the peace of society, are laboring to inculcate the principles of morality and respect for law : your business, so far as it goes, tramples all their work into the dust; it breeds crime as directly as corruption breeds the pestilence. Schools and colleges and all the educational appliances, attest the interest that is felt in the cultivation of the human intellect. Your business destroys mind, it mocks at literary attainments, it drags down its victims from the highest seats of learning, and transforms them into brutes. To cultivate the spiritual in man, to impress upon it the image of the heavenly, and fit for the skies, good men and women are toiling their lives away. Your business is hostile to all these efforts; it destroys God's image, cultivates the basest elements of human nature, and blots out every hallowed aspiration of the soul. You are warring against humanity. You are tearing down all that the good and virtuous are building up. You are un-doing the work of patriots and philanthropists— while others are laboring to sink it back again. There is nothing on which is based the anticipation of human progress, but that your business is calculated to overturn; not a hope that springs in the human breast but that it threatens to destroy.

Go now and continue your trafic if you will, let the stream of death flow on, but remember that the record of your doings shall haunt you at the last, and be spread out before you when the judgment is set and the books are opened.—Buffulo Advocate.

