THE CHRISTIAN VISITOR. Published every THURSDAY, by BAFNES & Co.,

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

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Above 14 years of age....... 132

French, \$2 each Term.

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Insurance against Accidents, OF EVERY DESCRIPTION, IS MADE BY THE TRAVELLERS' INSURANCE COMPANY,

Of Hartford, Conn. (The Pioneer and only reliable Company of the kind on

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\$500 at Death, or \$3 00 \$ week, for \$3 00 \$ annum. " 500 " " 500 750 " " 750 " " 25 00 " 50 00 Extra prem. required for Special Risks.

Every person ought to be Insured !- None are free from liability to Accident!! Over one hundred Claims for Compensation had been already paid by this Company to 1st April last, and over ten and Policies issued.

No Medical Examination required.

The best and most respeciable 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 RUBERTSON. General Insurance Broker, 102 Prince Wm. Street,

Agent for New Brunswick. LORILLARD INSURANCE COMPANY,

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

DOLICIES issued at the lowest rates, payable 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. CONTINENTAL FIRE INSURANCE COMPY.

Capital \$500,000 - all paid up and invested. Surplus in hand, 1st July, 1865, £250,000. New Brunswick Agency—7 Princess Street, opposite Com-mercial Bank, St. John.

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pronts.

The average dividends to Policy Holders entitled to Pro-The average dividends to Poncy notices of the past nine years, amount to 44% per cent. References of the first respectability, and any other i W. J. STARR,

Oct 12, 1865-v THE ROYAL INSURANCE COMPANY, 92

At the Annual Meeting held in August 1859, the following

The most gratifying proof of the expansion of the buses is exhibited in the one following fact—that the increase alone of the last hree years exceeds the entire business of sme of the existing and of many of the recently defunction in the existing and of many of the recently defunction in the Premiums for the year 1855 being£180,060 While the Premiums for the year 15-8 are 196,148

The recent returns of duty mede by Government for this latter year (1858) again show the "Royal" as more than maintairing the ratio of its increase as stated in former years.) Only one among the London insurance offices exhibits an advance to the extent of one-half the increase of the Company, while all the others respectively fall far short of the moiety of its advance.

LIFE DEPARTMENT. the amount of new Life Premums received this year is

business during the last ten years. Thus 181,504 10 6 161 848 18 4 4,394 16 8,850 8

IAMES J. KAYE, Agent for New Brunswick

CITY OF GLASGOW LIFE ASSURANCE COMPANY OF GLASGOW

close of the Company's financial year he rate of one and a half per cent. on the ncies participate from the date q their issue, but the Bo-nusce do not vest until they have been five years in exis-sence. Rates of Assurance and all other information may be learned from the Agent, july 13.—wpv ly

CEORCE

Outstown House Building.

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at Fire Insurance Company Agent at St. John.
GEORGE THOMAS.

Christian Distort

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

SAINT JOHN, N. B., THURSDAY, FEBRUARY 1, 1866.

New Series, Vol. IV., No. 5. Whole No. 161,

THE TOIL AND THE REST.

The weary day is tarrying; Oh! when will it pass away? The head is sick, and the heart is faint; Oh! why do the hours delay?

The long, long day is passing away, Tho' the hours are sad and low; But at length appears the blessed night, Bringing rest to all below:

Bringing rest to the weary heart, And rest to the harass'd brain-A truce to the warfare of life, That eternal joy may reign.

The Christian's life is a weary strife. And often his heart would yield, But there's One to stand at his right hand, His wavering faith to shield.

He feels, though his heart may fail, His Saviour's will is best: And at length the life and the struggle are o'er, The soldier of Christ may rest!

The grave is dark and unknown-The blessed spirit is fled; The body lies cold in death's icy hold, A sight of gloom and dread.

But when the Lord of glory To the earth shall descend again, With all his saints and angels, A bright and wondrous train-

Then weary days and dreary nights, And death, and sorrow, and pain, Will have passed away in the glorious day, That opens the Saviour's reign.

MICMAC MISSION.

To the Editor of the Christian Visitor DEAR SIR-It may be remembered by some of your readers that at the last annual meeting of the Micmac Missionary Society, held in January last year, it was agreed that the Missionary, Rev. Mr. Rand, should furnish the Committee a Quar-

terly Report, to be published in the newspapers, if the Committee saw fit. We have carried out this arrangement up to this date, and herewith [beg to forward the Fourth Quarterly Report, which was on Monday last read at a meeting of the Committee, and adopted. It speaks for itself. I remain, dear sir, yours truly,

JAMES FARQUHAR, Secretary.

FOURTH QUARTERLY REPORT OF THE MICMAC MIS SION, FOR THE YEAR ENDING DEC. 31st, 1865. 1. Missionary Labor.

This has been continued as usual. Indians have been visited at Hantsport, Cornwallis, Mount Uniacke, Londonderry, Amherst; and Shediac. and St. John, N. B. My reception has been uniformly kind, and without an exception, good attention has been given to the Word of God. My aim has been to explain the way of salvation, and to direct them to the Lamb of God, who taketh away the sins of the world. White friends have occasionally accompanied me on these visits. Invariably the solemn attention witnessed has surprised, impressed, and pleased them. They have owned that, had they been unacquainted with the facts of the case, they could never have imagined these people to be other than Protestants, and devont Christians. For the sake of brevity, I will omit details, except in two cases. In one place in New Brunswick, I visited, within a radius of seven or eight miles, four small encampments, and some of them twice. The chief resided there, and I called on him twice. I have known him for years. He treated me very courteously, and at our last interview asked me to tell him more particularly what my object is in going round among the Indians. I told him. I said am a minister of the Gospel. My sole business, as such, is to read and expound the Word of God. both publicly and privately, both among the white people and among the Indians; to teach the way of salvation, and to urge people to love and serve our Lord and Saviour Jesus Christ. told him further, that since I could speak Micmac, and read the Scriptures in their language, that I took special delight in going round among them, to read, and sing, and pray, and talk with them of their soul's salvation. He enquired how the Indians around in that place received me. I hesitated for a moment whether I ought to tell him, as it might possibly be the means of bringing some of them into trouble. But after a little reflection and silent prayer, I resolved to conceal nothing. They receive me kindly, said I, as they now do everywhere in Nova Scotia; they nsten attentively, and in the me to repeat my visits. "Well," he answered, "that is just what I was going to say to you. But you don't come often enough, nor early enough in the day. We have been looking for you ever since your last visit, when you promised to come again, and now it is so near night, and you are in such a hurry, that we have not time to ask you half the questions we wish to ask, nor to learn half the things we wish to learn. We want you to come in the morning, and stay with us all day." Such, in substance, was the statement of this worthy chief. Surely no one can reasonably blame me for wishing to continue steadfast, unmoveable, always abounding in the work of the Lord, while even such evidence is afforded that our labors are not

in vain in the Lord. The second incident has reference to the Mali seets, near St. John. They speak a dialect differing materially from Micmac, and usually live in houses or small huts. I can speak but a few words and sentences in their tongue; but we have published a tract in it, which I can read, as also many of themselves; I can also sing psalms and hymns in Maliseet, and as most of them speak Micmae and Euglish tolerably well, we get on sometimes very bravely together. One evening I had entered a hut as the sun was setting, had received a cordial welcome, had sung in

had spoken of Christ and his readiness to save and now, said I, if you have no objections, I wish to kneel down in your hut and pray. "Certainly," said the man, "certainly," and he and I bowed down together, though his wife, the only other person present, did not kneel, and I prayed. Thank you, thank you," said he, as we arose-"that's good, that's very nice. It isn't often we gets the like o' that here. It's cuss and swear and get drunk—that's what we usually gets." The

and hope. 2. Pecuniary Support.

less than one thousand and sixty-five dollars and eighty-one cents. Thirty seven dollars twentyformer allowance of two hundred pounds, with forty pounds for travelling expenses, has been received, and seventy-five dollars nine and a half the previous week, to be expended in charity-to against the time to come; and having followed this plan, I have been enabled to devote not only but more than double that sum, and have been righteousness, even of His only. prospered in proportion. By far the largest amount received during any period of three months, was received during the quarter just closed—the amount for the quarter being three hundred and eighty-six dollars thirty-three and a half cents. And the most of it came in since the 26th October. That day must ever be a memorable one to me. In order to encourage my christian brethren in the ministry and out of it, to pray more, and to believe more firmly, and to wait on the Lord for temporal blessings as well as for spiritual-always remembering to put the spiritual far in advance of the temporal-I will relate the events of that day.

Under ordinary circumstances, I must have

been anxious and troubled. I had no money, no

salary, almost no food for a large family, and winter, with all its peculiar wants was at hand. Besides all this, I was in debt. When I struck a balance with the society on the old plan last year, my salary was three hundred dollars in arrears, and I needed all that money to meet demands against me. It seemed a strange way to get out of debt, to forgive all one's debtors. But have been endeavoring, with encouraging success, so I read, as applicable to myself under the circumstances, the sweet petition taught me in my infancy, and repeated ever since, but never half there is a Catholic population, Irish, Scotch, and believed or understood. I had determined to look | French, of nearly 150,000. to my Father in Heaven for the means of paying my honest debts, as well as for the support of my fazily, and to ensure his blessing I meant to do church, The Baptist, Presbyterian, and Methoevery thing he required of me, to please Him in dist churches especially, are rapidly extending all things. By his grace, I determined that no and increasing in the number of ministers, in bills for 1865 should be sent in at the year's end, and that as many as possible of the former ones should be paid. But on the day mentioned - in three to six or eight weeks, while there are October 26th-with all our other wants, there very many that scarcely ever enter the house of were debts to be paid. No one was pushing us, God. but the honor of God was concerned, and our own credit, and the people we owed ought to have their money. So I entered into my closet, and shut the door, and prayed to my Father who is in secret, and my Father who seeth in secret has, according to his promise, rewarded me openly. For several hours he seemed to hold me at a distance, but, as in the beautiful example held up for our imitation of the Syro-Phenecian woman. was enabled to struggle on and get nearer and nearer to his blessed feet. Then came triumph, he language of my heart could be best expressed in Psalm ciii., "Bless the Lord, O my soul, and all that is within me bless his holy name!" I ful frame of mind. My plans for the future all instructing them, and beseeching them to be reopened out distinctly before me while on my conciled to God; holding prayer-meetings, formknees. Then came deliverance. The mail that day brought me a letter containing twelve dollars, greatly needed that very day, and mailed to me he day before, while I was fasting and praying. In three days after that, I had received money enough for all the pressing necessities of the family, and since that memorable day, without the lightest trouble or anxiety on my part, without mortal, and without having asked even for a public collection, I have received-nearly all in money-no less than four hundred and three do lars and eighty-seven cents. I have not been able to pay all old bills, and meet daily wants. But the amount of debt has been greatly reduced, and all fear for the future has been removed. Thanks friends who have been prompted to aid us.

conragement to myself, kindness to the Indians, and love to the precious Redeemer. Suffice it to say that the hand of God has been strikingly manifest in many of the contributions received throughout, and particularly during the last quar-ter. I cannot withhold the following letter, received from a poor orphan girl, a school-teacher n New Brunswick, enclosing as a "birthday offering," a piece of gold, value \$2.50 : " Dev. Sir. when two weeks ago the enclosed piece of gold was handed me, I was immediately impressed with a desire to send it to you for your mission. I will add no more, except 'The Lord is my Shepherd; I shall not want.' Such a contribu-tion and letter require no comment. In ways as unlooked for, have five cent pieces, five dollar pieces, five pound pieces, with sums of intermediate value, been received, and the gold and silver lawful when it is inspired by the love of Christ, when the money is consecrated to Him, and used for his glory and the best interests of man. Surely, under such circumstances, it is neither " filthy lucre nor the mammon of unrighteous-

Another friend writes: "I am much pleased ved from under my stewardship, making, with

is seen : and I am sometimes amazed at it myself. have every confidence in your work of faith, and But there is in my soul a deep-seated feeling that would say persevere. I fully believe that the I am called to the work in which I am engaged, prayer of faith is answered by the Almighty. and incidents like the above wring tears from Pray, brother Rand, for my dear wife, who is yet, my eyes, bring me to my knees, and send me I fear, without Christ. My heart would rejoice on in my work refreshed and strengthened, with in her conversion. I long for it. Yours, &c., A such bodies with this understanding. It is a part loins fresh-girded to the conflict, and full of joy SINCERE FRIEND."

3. Concluding Reflections.

Thus has closed what has been in some respects Since January 1st, 1865, up to the present one of the most eventful years of the Mission. time (Jan. 5th, 1866), I have received in aid no The plan of "trusting in the Lord" for support-" Muller's plan," as it is called, but which in reality dates much further back-found at first one and a half cents have reached me since the but little favor in the eyes of our friends. It present year commenced, though most of it was might do, they said, for England, but not for mailed some time before. During the year, my Nova Scotia; as though the Lord were not the same everywhere! It was looked upon as an experiment, and one that would probably fail. But a plan upon which scores of ministers and misevery Lord's day one-tenth of all receipts during my own faith but that of many others has been somewhat strengthened already. My desire to be daid up in heaven, at a hundred-fold interest, continue in the same course has been increased. The Lord can and will give us more grace, and we will go forward in his strength-giving to the former allowance of forty dollars to charity, Him all the glory, and making mention of His

COLPORTAGE IN NOVA SCOTIA.

Rev. Alex. M'Bean, superintendent of colportage in the British Provinces, furnishes a very interesting account of that field, now successfully cultivated by colporteurs in connection with the New England Branch of the American Tract

No effort has been made by any other body than the American Tract Society to reach the destitute masses of the population of this province. A considerable part of the population along the shores is composed mainly of fishermen and seamen with their families; also along the mountain ridges in the central part of the province, and on the shores of the Bay of Fundy, who are very destitute of a religious literature, and but poorly supplied with the public means of grace, and are consequently living in great carelessness and ignorance. In the eastern part of the province is a population of nearly 30,000 Scotch Catholics, who are accessible to our work, and whom we to reach with the truth and the personal efforts of the colporteur. In all the lower provinces

We have a laborious and faithful ministry in connection with the different branches of the building churches, etc. But in those places have named, preaching is only occasional, once

There is a fearful state of coldness and deadness and want of personal Christian activity among the laymen of the church. There has never been here, as in the United States, a general and precious outpouring of the Holy Spirit. Active personal effort by laymen of the church, in any form, except to a limited extent in Sabbath schools, is

very rare. Tract Society colportage is just what is needed. in co opeation with the ordained ministry, to meet these wants. Christian men, filled with the spirit peace, thanksgiving and joy. All the evening of the Master, from single love to souls seeking out the spiritually destitute, the ignorant, and the careless, distributing the books and tracts of the Society, so full of the precious soul-saving truths woke next morning in the same tranquil, thank- of the gospel, reading and praying with them, ing and encouraging Sabbath schools, enlisting the efforts of christians, stimulating and encouraging them by example and exhortation and by the distribution of those publications so well adapted to this end, to labor for the salvation of souls and the advancement of Christ's kingdom; thus to prepare the way of the Lord, and by God's blessing to be an instrument in bringing in a harvest having given even a hint of my necessities to any of souls, when the Spirit shall be poured out from on high, in fulfilment of his promises.

This is the work we are endeavoring to do in this field. The past season has been one of prosperity. A large proportion of the time of the colporteurs has been spent among the destitute. Their success in making sales has been very encouraging, the result for the first six months being to God, who beareth prayer, and thanks to the Thearly equal to the whole of last year's work. Our colporteurs have given very general satisfac-With great reluctance I refrain at present from tion. The churches too are, to some extent, takpublishing extracts from many of the letters ing hold and contributing to the support of the which I have received during the year, containing work, and the circulation of the periodicals is incontributions to the mission, and breathing en- creasing. A good foundation has been laid, and good progress made.

(From "Zion's Advocate.")

TO FRIEND JACOB, OF IOWA CITY. MESSRS. EDITORS-In your paper of last week

was a communication from one who subscribes

himself, "Your friend Jacob of Iowa City." In that communication, he asks my advice, or rather my opinion, in regard to one or two points of practical importance. He says he perceives that I am "expert in all matters pertaining to Christian Not knowing the best manner of doing so, I made duty," and makes this the reason of proposing to it a subject of prayer. Your own acquaintance with the willingness of the precious Redeemer to hear and answer prayer, will reveal to you my joy at hearing that you were actually in the place. know who this western friend is, but I have no "friend Jacob in Iowa city," that I can recall at present. But as he appears to be sincere in his desire for my opinion on a subject of personal interest, I have no objection to giving it. He makes a statement of a fact touching the action have seemed to sparkle with a celestial lustre, as of a certain church in regard to their pastor, and they have been dropped as if by angel fingers being one of a small minority, he says he felt it into my hands. Even the love of money may be to be his duty to acquiesce cheerfully in the decision of the majority, and to labor thenceforward to help the pastor, and not to hinder him. He then asks, "Did I do rightly in this ?" I reply, most certainly he did, if the facts in the case are fairly stated by him. I do not see how, as a Christian man, he could do otherwise. A church, as we understand that term, in its organization and with the stand you have taken. Since I saw you, I have had about eighteen hundred pounds remotary association, where all have equal rights and tary association, where all have equal rights and powers. In such associations, it is evident that gets the like o' that here. It's cuss and swear and get drunk—that's what we usually gets." The works of the poor fellow, and his earnest manner, I must say affected my heart. I could not but bless God that I am permitted by his grace to visit the Indian's lowly dwelling, to talk and sing and read of a Saviour's love, and pray, where so many go merely for pastime, to curse and swear and druk; but where few, alias, go to pray. People sometimes express astonishment that I can persevere and not get drunk—that's what we usually gets." The brother goes on to speak of his tranquility of mind in aubmitting to privation four dollars, evidently a thank-offering to the Lord.

I must say affected my heart. I could not but bless God that I am permitted by his grace to visit the Indian's lowly dwelling, to talk and sing and suffering, and sends the handsome sum of four dollars, evidently a thank-offering to the Lord.

I know not who the author of the following is: "Dear brother, I herewith enclose to you four dollars, to be appropriated either for your own the Michael of the majority must detern and four thousands of young men, and will ruin thousands of young men, and will ruin thousands of young men, and will ruin thousands more.

Peter's bitter weeping and deep mental anguish were caused by the denial of his Lord. Untold multitades of others have experiencing, a like result from a like cause.

Christians.

mine the question for the body. This is the great law of republicanism, and prevails in all voluntary associations. And the duty of a minority is to submit quietly, as "friend Jacob" did, to the decision thus legitimately made. We all unite with of the contract into which we enter in becoming members of them.

Old Series, Vol. XIX., No. 5.

Your friend then proposes another question, founded on continued opposition to a pastor after a majority have decided in his favor. The question is, what a pastor ought to do in such a case, whether to stand at his post, or yield to an unreasonable opposition and flee?" To a question of this kind, no answer can be given that will apply to all cases. The general rule is that a pastor should remain at his post until the providence of God makes it clearly his duty to leave. The pastoral relation is one of too much sacredness and importance, to be cissolved without an adecents over and above. Last spring, after listening to a charity sermon by Rev. D. Freeman, of Canning, Cornwallis, I determined to lay by in store duties as a pastor, without coming in conflict with the opinions and practices of some who will hate him for his fidelity. His rebukes, reproofs, and suggestions, however tenderly made, will be wrongly construed, and awaken opposition of feeling, even though it be concealed. In such cases, the very reason why a pastor should remain, may be the cause of underhanded measures to remove him.

> And then, in almost all churches there are some restless, uneasy spirits, that cannot be satisfied long with any kind of preaching or any one pastor. Gabriel himself would not please them during six months, and very likely they would get some prejudice against him during his first sermon. They have, unfortunately, by nature a restless disposition, and still more unfortunately, that disposition has been cultivated, strengthened by indulgence. They do not grow in grace, or feel comfortable, and not knowing that the fault s with themselves, they imagine it would be different if they had a different pastor, and so without any well defined reason, they desire a change, and take measures to procure it.

> Then there is in every church a variety of tastes and preferences on the part of those who truly love Zion and wish for her prosperity. They do not agree among themselves as to the kind of pastor that would be best for them. Some would have a preacher pre-eminent for his logic, others for his tenderness, others for his bluntness and severity, others for the gracefulness of his address, and so on. This, if not natural, is certainly very common, and has great antiquity. In one of the primitive churches, at least, it was so. Some were for Paul, some for Apollos, some for Cephas or Peter, all of whom were good men and good preachers. But the stern logic of Paul might not suit the admirer of Apollos, and the graceful utterance of Apollos might have but lit-tle attraction for him who admired the bold directness of Peter. So it is now. We find these different tastes in our churches, and no one man may have gifts which will satisfy all. Some must yield their preferences and seek the good of the whole, or there can be no permanency in the pastoral relation.

> Now a pastor, in every case where a minority are opposed to him, and express such opposition, should consider well the nature of that opposition and its probable motive. Is it something that is to be considered natural, if not reasonable? or s it founded on some fault or defect of his own? He should consider, also, who are the persons opposed to him. Are they among the more pious and consistent members of the church, or are they persons of inconsistent walk and questionable piety. We should consider, moreover, whether it would not be the worst thing that could happen to the church, independent of himself, to have such a faction of them carry their point, against the wish of an overwhelming maority. These and other similar questions a pastor should consider when he finds a faction opposed to him. It may be his duty to remain, even when his inclinations would lead him to flee. The church may receive an irreparable injury by his vielding to "unreasonable opposition." God may require him to fight the enemy just there, and save the church by standing at his post. When Governor Sprague undertook, at the commencement of the late war, to lead a regiment of troops to Washington, a messenger met him in Pennsylvania, and told him he had better not try to go through Maryland, as he might meet with opposition. His noble reply was, "We have come out to help to put down the rebellion, and we may as well fight it in Maryland as any where." So a minister goes forth to light against evil, and if he finds it in the church, he may as well face it there as anywhere else. This fleeing from one's post, because one or two uneasy ones are determined that he shall, may betray not only a want of moral courage, but of fidelity, and give Satan an advantage over which he would rejoice, and to which he has no right. My opinion, then, is this, that in all such cases, a pastor should consider carefully and prayerfully what is right, and what he ought to do. If it is his deliberate opinion that the interests of Christ's cause would be harmed, or would not be promoted by his leaving, then he should remain where he is, and do the best he can. Opposition is not pleasant, and a faction originating in a single man, as it generally does, may make the position of a pastor uncomfortable; but he may be just the man to meet that faction, and " fight it out on that line," and Providence may have placed him there for that very work. If he walks with God, meekly, hambly, God will make his duty plain.

BUNYAN.

WHY DON'T YOU LEARN A TRADE ?- This question was propounded in our hearing a few days since, to a young man who had been for some time unsuccessfully seeking employment as a clerk or salesman. Complaining of his ill-luck, one of his friends who knew he had a mechanical talent, but doubted whether he could make himself useful either as a clerk or salesman, put the interrogatory to him which we have placed as the caption of this article. The reply was that a trade was not so respectable as a mercantile occupation. Under this delusive idea, our stores are crowded with young men who have no capacity for business, and who, because of the fancied respectability of doing nothing, waste away their minority upon their salaries which cannot possibly liquidate their expenditures. Late, too late in life, they

SAINT JOHN, N. B. REV. I. B. BILL, odT

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

Che Christian Bisitar Is emphatically a Newspaper for the Family of It furnishes its readers with the latest intelligence. From Religious and Secular.

MISCELLANEOUS. THE ARMY REDUCED .- The volunteer force of

the army has already been reduced by the discussion charge from service of over 800,000 troops, and the work of reduction is going on. The national military force numbered 1,000,516 men May 1, 1865. The Secretary of War proposes to reduce the military establishment to a peace footing, comprehending 50,000 troops, organized so as to be enlarged to 82,000, if required. The war establishment timates are reduced from \$516,240,131 to \$53,000 814,461. During the war, more than two mile lions of men were enlisted, equipped, armed, fed, q and moved, often for thousands of pules, by other War Department. It furnished them with 22 -000,000 bushels of corn, 78,000,000 bushels of oats, 93,000 bushels of barley, 1,500,000 tons, of hay, 20,000 tons of straw, 550,000 cords of wood, and 1,600,000 tons of coal, besides rations and clothing in immense quantities.

None of his Business .- Rev. J. P. Cook, now on a visit to this country from France, in a Sunday school address told an anecdote of a little boy who had been converted, whom his minister asked, Does not the devil tell you you are not a Christian?" "Yes, sometimes." "Well, what do you" say to him ?" " I tell him," replied the boy with something of Luther's spirit, " that whether Ev am a Christian or not, it is none of his business/od

THE NAVY DEPARTMENT. - At the commence ment of the year there were 530 vessels of all classes in commission in the navy, armed with 3,000 guns, and manned by 51,000 men. This number has been promptly reduced, so that maway there are 117 vessels in commission, with \$30. guns and 12,128 men. In four years the Navy Department added 208 steam vessels and 43,000 men to its rolls, besides purchasing 418 vessels, of which 313 were steamers. Of prizes, there were captured 1,151 vessels, 120 of which were steamers, 17 rams and gun-boats, and 355 were sunk or destroyed. The estimated value of those captured or sunk is over \$31,000, most of which was British property.

FIRING AT LONG RANCE. - During the war, the navy lost in all the great battles in which it was ngaged only 1,406 men in killed, and 1,638 ino wounded, out of its 75,000 sailors and marines.or So that it appears that the splendid victories of Farragaut, Porter, and other commanders were schieved with less loss of life than has been suffered in a single battle by a single division of troops. This is owing mainly to the enormous range of modern guns, so that the men were kept out of musket and rifle range, which are more destructive to human life than cannon.

MEDICAL CARE OF SOLDIERS.—It has been ascertained that the mortality in the army hospitals during the rebellion amounted to but nine per cent. of the admissions. The proportion in the English army, in the Crimean war, was fifty pers

Union of Societies.—The American Union Commission and the American Freedmen's Aid Commission have united in one organization, to be called the Freedmen's and Union Commission. Bishop Simpson is President of the united come

RAILROAD TRAVEL IN NEW YORK .- On the eleven street railroads in the city of New York tember 30, 1864, the enormous number of 60 ion 328,795 passengers, exceeding that of the previous ous year by nearly 20,000,000. The earnings of the roads for the same period were \$4,623,583, and the expenses \$2,821,625. For the purpose, of relieving the over-crowded streets, it is proposed to construct an underground railway from the Bowling Green to Central Park, with stations at intervals of half a mile, to carry about 50,000 passengers a day, to cost between eight and nine million dollars. Thirty trains could be despatched ed an hour, the trip occupying about twenty minutes, with stoppages, for the four miles and three-fifths. The London underground railroad, completed last year, is in such successful operaco tion, that it has led to the projection of 258 new lines, with an estimated capital of £70,000,000. and with a total length of 417 miles.

THE POOR IN NEW YORK -- With all the onterprise, wealth and splendour of New York, it is a startling fact that more than half its population live in tenant-houses and cellars, over fifteen thousand sand living underground. The number of families occupying these houses range from three to this ty, while some have fifty and even a hundred fare milies under one roof. There are 16.834 tenanted containing, 501,224 persons, of whom 15,224 live in cellars, The population of the city in 1860 was 814.374 The result of this crowding together of human beings cannot fail to be moral impurity and bodily disease. The mortality in these tenant-houses and cellars is excessive, and one-half of the child ren born do not see their fifth birthday. 'There' are 350 places of worship in the city, of which 273 are evangelical; so that the proportion of the population to each place of worship is 2,826, or 2,983 to each evangelical church. There are 620 mission-stations. Although nearly half the popto alation of the city is Roman Catholic, to which church the great majority of the inmates of tenant-houses belong, there are only 31 churches of that faith in the city.

Rev. Dr. Pusey recently said, in regard to Long don, "There are places in London, as I have myself seen, where for generation after generation the name of Christ has never reached, and their inhabitants had much better have been born in Calcutta than in London, because the charity which sends forth Christian missionaries would the rather reach them."

A CENTRE OF GREAT INFLUENCE.-Rev. Mr.

Spurgeon, one of the celebrities of London, is in defatigable in his labors as a minister. The his chapel, a congregation of 5,000 can be comfortable bly seated, and frequently 6,500 are present. The Sunday schools attached to his "Tabernade to number 900 scholars. There is also a largely att tended adult class for men, and a ladies Bibles class of about 700. When he first opened his Pastor's College it had but one pupil; now it has 91. The expenses of the college amount to \$25,000 annually, collected by private subscriptions. He has sent 47 ministers to different parts of the United Kingdom, who have all succeeded in collecting congregations. The Tabernacle has many branch institutions in London, where his preschers lecture and instruct; the working expentivelye of these are paid by his congregation