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£1,380 9 1 £48,764 17 0 2,627 4 7 5,848 5 10 95,650 9 11 181,504 10 6 . . . 1852 1854 422 161,848 13 4 4,694 16 0 297,560 16 8 387,752 6 8 12,854 8 4 The remarkable increase in the business of the last four years, is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent. per annum on the sums assured and averaged 80 per cent. upon

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THE above Institution will be re-opened on the 1st of
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Delays incident to a change of management of the institution prevent us from giving, at present, full particulars; but an arrangement will be made whereby sactisfaction, it is hoped, will be given to all who may favor the institution with their patronage.

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LORILLARD INSURANCE COMPANY. Capital \$1,000,000 -all paid up and invested Surplus in hand, 1st Aug., 1865, \$312,194, DOLICIES issued at the lowest rates, pay able in New Brunswick Currency, with an without participation in profits, and every information afforded on application to W. J. STARR, Agent, Princess St.,
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The average dividends to Policy Holders entitled to Pro-

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tes participate from the date o their issue, but the Bowhile heathen nations were unblest with ses do not vest until they have been five years in existing which shone from heaven? Nay, the be learned from the Agent, WILLIAM MACKAY, inly 13.—wpy Iv Conston House Building.

GEORGE THOMAS, Commission Merchant and Ship Broker,
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al Fire Insurance Company Agent at St. John.
GEORGE THOMAS.

"Hold fast the form of

New Series, Vol. IV., No. 47. Whole No. 203.

For the Christian Visitor. A LEAF FROM MEMORY.

Brightly the suppears dance on the crystal waters; softly floats the feathery cloud through the ethereal blue; sweetly sings the robin from his perch in the giant willow, as one of Christ's chosen ministers sits near the open casement, his expressive countenance glowing with pleasure as ne turns from the delightful prospect to give cordial greeting to the many friends who are assembling to enjoy the conversation, and say "good-bye" to one who so refreshed their spirits yesterday with priceless treasures from the casket of truth. Now he glances at his watch, proposing 'a word of prayer before we part;" and his great soul is evidently stirred within him as he approaches the mercy seat with words which seein heaven-winged, impressing the listener with the solemnities of living, and the realities of eternity. Earnestly commending each one to the mercy of covenant-keeping Jehoxah, he rises from prayer the steamer is coming and we clasp hands in a hasty farewell to the Rev. Samuel Robinson, for

the last time on earth! * * * How startling is the knell that tells us He has gone! That earnest voice, Filling the temple-arch so gloriously With themes of import to the undying soul, Enforced by power of fervid eloquence-Is it for ever mute? That mind so rich With varied learning and with Bible lore; That feeling heart, instinct with sympathy For the world's family of grief and pain-Say, are their treasures lost? He heedeth not Praise from our mortal lips. The monuments Of bronze or marble, what are they to him Who hath a firm abode above the stars? Still may his people mourn; may freshly keep The transcript of his life; may praise their God For what he was and is, nor wrongly ask, When shall we look upon his like again?"

THE SUBSTANCE OF A DISCOURSE

ELIVERED AT THE MEETING 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.

> Part 3. (Continued

Having defined the faith delivered once for all to the saints, I propose to consider-II. Why it is the Christian's duty to contend for this faith.

1. Because eternal life is connected with the belief of the truth. The grand design of the apostle John in writing his Gospel, was to produce in his readers belief in the Messiahship of Jesus. Many and various were the proofs, that Jesus gave to his disciples, in the days of his flesh, that he was the anointed Saviour, who had been foretold by the holy prophets-so numerous, indeed, that a record of them could not be made; but John wrote a sufficient number, that those who read may believe that Jesus is the Christ. the Son of God; and that believing they might have eternal life through his name. The same may be said of the other Gospels. If, therefore, those to whom the public proclamation of the truth is committed, fail to set forth the great object of faith, as revealed in Scripture, but preach another Gospel, at variance with the truth of Christ, how shall the people recognize Christ as a Saviour? and how shall they believe in him of whom they have not heard? If the obscuring of the truth is allowed to go on until the object of faith can no longer be discerned, the spiritual and eternal life of the hearers is imperilled. The danger is still more imminent when the truth is assailed for the purpose of overthrowing it altogether. It is therefore the imperative duty of those who are the spiritual guides and teachers of the people, to contend for the faith; to set it forth without any ambiguity; clearly and fully to point men to Christ, that they may believe and be saved. Such was the practice of the apostle Paul, who declares: "We preach not ourselves, but Christ Jesus the Lord;" and such has been the practice of every faithful minister of Christin every age.

2. This faith has a practical tendency. Faith is not only compatible with efforts to promote the glory of God, but actually produces them. Works of faith go hand in hand with labours of love. It might be thought that the doctrines of grace, which from first to last ascribe the glory of man's salvation to the mercy of God freely shown to us in Christ, would paralyze exertion; that the doctrines which exalt the work of the Spirit in the conversion of the sinner, would tend to relax the efforts of those who acknowledge themselves to be but instruments of the divine goodness; that the doctrines which ascribe sovereignty to the Holy Spirit, whose thoughts and ways, though neither arbitrary nor capricious, are yet as high above our thoughts and ways as the heavens are higher than the earth, would cause the saints, under an humbling sense of weakness and noth-ingness, to shrink back from meddling with so high an enterprise, instead of standing boldly forward and leading the van of the Lord's host in attacks upon the strongholds of Satan. We are content to let the question be decided on this issue. If, as the foes of the doctrines of grace affirm, sleep under a sweet consciousness of its own form a part of the faith for which Jude exhorts | ever. us to contend: for nothing can exceed the active zeal which animated the early Christians. If, on the contrary, these views have not this deleterious effect, but are eminently practical in their tendency, then we not only claim for them an identity with the faith delivered to the saints, but we urge it as a strong reason why that faith should be still maintained and propagated. An appeal to facts upon a large scale will help us in the solution of this question. It will not be denied that the Short-Term Assurances.

THE "City of Glasgow Life Assurance Company" was the stabilistic in 1838, by special Act of Parliament. It has now been conducted with much success for 25 years, which is attributable not only to the perfect security which it affords for the dee fulfilment of every contract, but likewise to the Company's extensive and influential connexions and to the liberality of its dealings.

The Promiums are equitably graduated. The Profits are distributed with a due regard to the claims of all classes of Policy-holders. members of the denomination to which we have cohey-holders.
The last declaration of Bonus was made 20th January, 864, 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 fullure be ascertained and allocated quinquennially. Policies participate from the date of their issue, but the Bonus participate from the date of their issue, but the Bonus participate from the date of their issue, but the Bonus participate from the date of their issue, but the Bonus participate from the date of their issue, but the Bonus participate from the date of their issue, but the Bonus participate from the date of their issue, but the Bonus participate from the date of their issue, but the Bonus participate from the date of their issue, but the Bonus participate from the date of the Bonus participate from the date of the Bonus participate from the Bon

SAINT JOHN, N. B., THUR

made them indifferent alike to the opposition of pared, as well as afore ordained, to glory-a enemies, the laughter of withings and the faint- also put in possession of the means necessary e of the men of that day, could we cherish any of the Word of God. other spirit than that which ascribes even the originating idea, the persistent effort, the heroic self-sacrifice, the ultimate success, to any other source than the grace of God, who is wonderful in council, and excellent in working, " who works in his people to will and to do of his good plea- divine of the sixteenth century, is, in his "Theol sure." But we refer to them as an incontestible great Institutes," propounded and defended with ple become imbued with these truths, and the the word election, which, as he conceives, as Church itself acts under their influences, then found in the Bible. The third of these, is the will enterprises of large hearted benevolence be election of individuals to be the children of Go undertaken for the glory of God. Is it not there- and the heirs of eternal life. Mr. W., in the fore our imperative duty to contend carnestly treatment of his subject, does not always strict for the faith which is prolific of such noble adhere to his own definition of the term. Election deeds.?

feeling, and consecration to the service of the sult of election. It is not election itself. It Lord. This was strikingly the case in the sixteenth century, which witnessed a marvolous spiritual awakening in almost every country in Europe. Prior to that event, the nations were not in the grossest vice. Indulgences to commit sin to "the commencement of the religious system of were openly and shamelessly sold. A tariff of the Jews;" and that bishop Barrington should crimes was prepared by those who should be render it " before the foundation of the Jewis holy to the Lord, and ensamples of purity to the state." In this way is the Pauline idea of election people. The shepherds were not only themselves debauched, but led astray the flocks which were entrusted to their care. No wonder, therefore, that the degeneracy of morals was fearful and wide spread. Then arose Luther in Germany-Calvin in Switzerland-Knox in Scotland, and because from eternity we could not be sanctified others too numerous to me tion. These divinely and what is understood by eternal election, a instructed men, from the pulpit and through the used by us, is only an eternal purpose to elect press, reiterated the grand doctrines of the Gos- In reply, we say that this eternal purpose is the pel, especially the doctrine of a falling or stand-election itself; and, to effect his object, Mr. W ng Church; that men are justified before God through faith in Christ, and not by the deeds of sanctification - the cause with the effect - which the law. The result of this resurrection of the to say the least of it, is not very philosophical truth was a general reformation of morals, proving To carry his point, he ought to have shown that

true faith and holiness of life. century, vital religion was at a low pub, and cor he, in the very nature of things, must have de ruption of morals was sadly prevalent, both signed to do so in eternity—which is, in more among the clergy and the laity. The Lord then election. That God does what he purposes, and raised up Whitfield and Wesley. Philip Henry that God purposes what he does, we take to be and Matthew Henry, Doddridge and Simeon, Berridge and Rowland Hill, Scott and Newton, the Haldanes in Scotland, Christmas Evans in Wales, and a mighty host of faithful witnesses for the it is the result of a purpose to sanctify. The truth, who all, according to the light that was in ground of election, as Mr. W. teaches, is faith them, and as they had been taught in the school and not merely the good pleasure of God. All of Christ, contended earnestly for the faith. One according to him, who are elected to eternal glory, marked effect that attended their labours, was a were chosen, not as men merely, but as believing raising of the standard of morality, both in pub- men. This doctrine is in direct opposition to the lic and private life; thus affording another proof words of the text. The election maintained by that increased holiness results from the spread of Paul, is an election to faith and holiness. Faith the faith once delivered to the saints. For this is a fruit of election, not the root of it. Besides. reason, therefore, let us earnestly contend for it. the faith on which he grounds election is not ac-

(To be Continued.)

HORÆ SOLITARIÆ.-No. 2. BY J. I. DUNLOP.

of According as he hath chosen us in him before the foun-dation of the world, that we should be hely and without blame before him in love."—EPR. i. 4.

The elector here is God. The elected are all who are blessed with every blessing of the Spirit. Had not God chosen us before, we would not have chosen him in time. Election is an important doctrine. It is, as it were, the key stone in the plan of redemption—the pivot on which turns that stupendons scheme. Set it aside, as the manner of some is, or even modify it, as do others, and the whole matter is made to rest on another and very different foundation. The salvation of a sinner then turns on a something in himself, and not, as the Bible has it, on the grace of God. A doctrine, as election, that is the antipodes of every thing that is natural in fallen humanity, could not, in the nature of things, fail to excite enmity and opposition. This is what may be expected. Election, as taught in this text, was held n its leading element by the ancient Church, by Clemens Romanus, Ignatius, Hermas, Justin Martyr, and Ireneus, before Augustine, bishop of Hippo, in Africa, worked it into a system, and Jerome, a learned monk of Palestine, armed himself in its behalf, and continued to be so-less or more-ever since. Assaults made against it, in freshing influences, when the hearts of the childthey have a soporific charge, lulling the soul to every age, have been numerous and diversified- ren of God were subdued in a grateful tenderfrom the time of Pelagius, its great enew, in the safety, so that not even a dream of the duty of fifth century, until now : still it remains. Truth toiling for the salvation of others disturbs its prot is immutable and eternal. It can never be de found repose—then we admit that they cannot stroyed. The word of the Lord endureth for fort of her old age, he promised to be all a wi-

Election, as an eminent divine would have it. is, not the choice on the part of God of individuals to holiness, as the text before us teaches, but of communities to privileges. To send the Gospel to Ephesus, and afford its citizens the means of grace, is, in the estimation of this writer, all that is intended in this passage by predestination and election. Bishop Tomime -for it is to his "Elements of Theology" that we refer—is a fair type of the modern Pelagian school. His of religion, a sweet gravity on his handsome Lordship proceeds further to deny that an infalli- face, exhibiting no feeling, but a calm indifference. ble certainty of eternal happiness, in consequence of a divine decree, is attributed to a single house was visited by many who, interested in his Christian, in all the New Testament. It is true, behalf, could not pass him without words of communities have been chosen to external privi- warning, he grew irritable, often answering back leges. Ephesus itself is an instance of this kind of election. This city enjoyed what other cities in Asia Minor wanted. But it was not because in the place of prayer, the name of Edgar L the Ephesians worshipped the great goddess Dia-na, and "the image that fell from Jupiter," that Jehovab, in his good pleasure, placed his name

Was carried to the throne of grace with a tender, pleading earnestness that could not bear denial.

One morning, in a season of deep solemnity, among them; nor was it on account that this idolatrous people were more disposed than their neighbours to improve their privileges, that the gracious boon was conferred mon them. No, "he replied with emphasis. "The bother of raises to show the state of r which shone from heaven! Nay, though they were the smallest of the tribes of spiritual Israel, though the feeblest and least wealthy section of the Lord's host, they stood forward in the fore-front of modern missions. The advocates of district of modern missions are modern missions. The advocates of district of modern missions are marked to biess them with every blessing of the Spirit, according as he had chosen them in Christ before the foundation of the world, that they should be holy. It is surely a narrow and super-to-pain to church every day! I don't believe in the much people in that city, and the time had arrived to biess them with every blessing of the Spirit, according as he had chosen them in Christ believe in the much people in that city, and the time had arrived to biess them with every blessing of the Spirit, according as he had chosen them in Christ believe in the much people in that city, and the time had arrived to biess them with every blessing of the Spirit, according as he had chosen them in Christ believe in the much people in that city, and the time had arrived to biess them with every blessing of the Spirit, according as he had chosen them in Christ believe in the much people in that city, and the time had arrived to biess them with every blessing of the Spirit are much people in that city, and the time had arrived to biess them with every blessing of the Spirit are much people in that city, and the time had arrived to biess them with every blessing of the said arrived to biess them with every blessing of the said arrived to biess them with every blessing of the said arrived to biess

of a trumpet, the slumbering church to deeds of ficial view of this passage, to suppose it to refe missionary zeal. Some of them even placed them- only to the enjoyment of external privileges, selves at the head of the forlorn hope, that went to imagine that it merely describes the choice orth amid the pity of philosophers, and the Gentiles to religious advantages, in opposition aughing pleasantries of wits, to storm the citadel the exclusive ideas of the Jews. The election of Satan in his own domain. And this they did, taught in the text is to holiness; the chosen ar not by a happy inconsistency, oblivious, for the not communities, as such, but individuals—bot time, of their principles, and of the consequences Jews and Gentiles—whom God had predestinate which we are told inevitably flow from them; unto the adoption of children. The inferio but avowing those principles, glorying in them - election of the Pelagian is included in the high ea, affirming that the dectrines of grace impelled and nobler one for which we contend. The chose them, sustained them, encouraged them, and of God-the vessels of mercy that are afore pr hearted coldness of professed friends. We refer the end. We conclude, then, that the election to these facts, not in any spirit of boasting self | maintained by this learned prelate falls far sho gratulation; most unworthy successors should we of that taught by Pau!, in this important portion

We now turn to another opponent, not less di tingnished as a writer and a theologian. The Rev. R. Watson is a fair type of what has recent been termed evangelical Arminianism. This m diffication of the system of Arminius, a Dute proof, that when the spiritual teachers of the peo- great ability. Mr. W. fixes upon three senses -properly so called - is the act of choosing, o 3. Another reason to induce us to contend for the part of God. It does not mean, as he some the faith, presents itself in the sanctifying effect times has it, the blessings to the enjoyment which it produces That this is one distinguishing which the elect were chosen. By thus giving the characteristic of divine truth, is plain from our name to the effect, that, strictly speaking, belong Lord's prayer, "Sanctify them through thy truth: only to the cause, confusion is thrown upon the thy word is trnth." The faithful preaching of whole subject, and the discussion of it involve the doctrines of the Gospel has preceded every in perplexity. The term election is applied b extensive revival of religion in the Church; and him not only to the act of choosing, but also t no revival is worthy of the name which does not | the sauctification of the chosen. This is puttin manifest itself in holiness of life, spirituality of the effect for the cause. Sanctification is the 10 the accomplishment of God's purpose in time while the act of election took place in eternity God hath chosen us in Christ before the found tion of the world. It is strange that in thi only wrapped in the thickest ignorance, but sunk phrase Dr. Adam Clarke should find an allusio

evaded.

By this ambiguity in the use of the term elec tion, its date is eliminated from this system, it opposition to the plain dictate of the text. Actua election, we are assured, could not be eternal here confounds election, properly so called, with the intimate connection subsisting between the there is not an eternal purpose to sanctify those who are sanctified in time, which he does not at Again, in our own mother-land, during the last | tempt. For, if God does sanctify in time, there moral axiom—the corollary from which is, the doctrine of a personal and an eternal election Either God does not sanctify man -or, if he does counted for. Is it of man, or of God? His theory of common grace, which we may review at another time, removes not the difficulty. He is forced to one of two alternatives : either the salvation of a sinner turns on a something of himself, or it is of God; if the former, it is not of grace, as the Bible has it-and if, the latter, the admission contains all that we contend for Mr. W. shifts his position. He tells us that the election taught in this passage is not personal, but of believers, as a body, into the church of God. This view is also untenable. The subject is not without its difficulties. This we freely admit. Men who imagine they have explained away a difficulty by denying one phase of the doctrine. have, in reality, only shifted that difficulty into another position. Dr. Whately, the late Archbishop of Dablin, candidly admits that the diffi culty that relates to the character and moral government of God, presses as hard on the Arminian as it does on us; and Sir James Mackintosh, with his characteristic ability, has shown how dangerous it is to reason as to the moral consequences which the opponents of this, and similar doctrines,

may impute to them. (From the American Messenger.)

HOW LONG WILL IT DO TO RISK IT." In one of our churches, not long since, when the outpouring of the Spirit was felt in its reness, and sinners were flocking to the cross, a pious mother was weeping in humility over the indifference of an only son. The staff and comdowed mother could desire. Still he was careless and indifferent to his soul's interest; going to church because others did; hearing, but never moved; kneeling in prayer, but never praying for himself; resting in calm security, and saying, "There is time enough yet; when I am older I expect to become a Christian, but not now." Up to this time Edgar L-had been mild and patient, always listening with respectful at-

tention to all that was said to him on the subject But as the work deepened, and his mother's

ing to church every day! I don't believe in