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(Dies iræ, Dies illa, etc.)

LIFE DEPARTMENT.

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The remarkable ncrease in the business of the last fouryears 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 surplus being annually divided, the profits will in fu-ture be ascertained and allocated quinquennially. Po-

licies participate from the date o their issue, but the Bonuses do not vest until they have been five years in exis-

be learned from the Agent, WILLIAM MACKAY, Custom House Building. Rates of Assurance and all other information may

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Extra prem. required for Special Risks.

Every person ought to be Insured !- None are free

from limbility to Accident!!

Agent for New Brunswick.

St. John, Sept. 14th, 1865. — 6m

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

Oct 12, 1865—v

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nary Premiums as follows :-

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GOVERNOR—The Right Honorable the Earl of Glasgow What account shall I then render? Whom invoke as my defender, Subscribed Capital £600,000
Accumulated Fund £80,000 When the just no claim can tender? Annual Kevenue..... WALTER BUCHANAN, of Shandon, Esq., M. P., Chairman.
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VARIOUS MODES OF ASSURING.

King of awful glory! ever Of free grace the Sovereign Giver; Fount of goodness! me deliver.

Think, good Lord-let it appease Thee-That Thy woe was to release me; Let not then, perdition seize me.

HYMN ON THE DAY OF JUDGMENT.

The hymn of which we give a translation below

is the best known, the most admired, and the

most grand of all mediæval hymns. It was com-

posed, as is believed, by Thomas of Celano, an

Italian monk, who flourished in the thirteenth

century. It has been said that every word of the

hymn is a peal of thunder. The subject is the

most awful with which language can deal. The

metre, which is entirely peculiar, and which has

been exactly imitated in the translation, is re-

markably well suited to the grandeur of the

thought. It has been often translated into the

of the subject, as well as the unequalled reputa-

tion of the hymn itself, are sufficient reasons why

(Dies irce, Dies illu, etc.)

Day of anger! sinners dooming,

Seer and Sibyl see at looming!

As the Judge is seen descending,

And the doom of all is pending.

Shaking Hades by its thunder,

See creation rising, trembling,

Sifting all the great throne under.

Death, his horror not dissembling.

Lo! He bringeth forth, unsealing,

Sentence, whence is no appealing.

Darkest secrets shall be cited-

Nothing shall go unrequited.

And before the Judge assembling.

That dread book of doom, revealing

On His great white throne alighted,

Heaven and earth to dust consuming,

Hearts and rocks will then be rending,

Peals the trumpet, voiced with wonder,

Wayworn, weary, Thou hast sought me, By Thy cross salvation brought me; Why in vain shouldst Thou have bought me?

Judge, all just in retribution ! Ere that day of prosecution, Grant Thy gift of absolution.

Wails my soul, in sorrow bleeding; Shame confessing, pity needing: Spare me, spare me, guilty pleading

Thou who Mary hast forgiven, And the dying thief hast shriven, Hope to me hast also given.

Tears and cries can save me never-Grace alone can me deliver. From the fire that burneth ever.

With Thy sheep, Great Shepherd, fold me, Though I with the goats had sold me: Safe on Thy right hand uphold me. When the doom'd depart, descending Into burnings never ending. Call me with Thy saints ascending.

Hear me! contrite, lowly lying: From the dust my heart is crying; Save, O save my soul undying.

Woful day! when thunder-shaken, From the dust the dead shall waken. And behold the Judge descending ; Save us then from wrath unending!

Then to us let rest in heaven, Mercy-loving Lord, be given.

LIGHT. NATURAL AND SPIRITUAL.

A SERMON DELIVERED BY REV. C. H. SPURGEON, ON SUNDAY MORNING, NOV. 12, 1865.

"In the beginning, God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."—GEN. i. 1-5.

ready paid by this Company to 1st April last, and over ten thousand Policies issued. No Medical Examination required.

The best and most respectance references given. classes of persons are insured in this Company. Policies issued for any sum from \$500 to \$10,000, and Claims settled in New Brunswick currency, and every information afforded by JAMES ROBERTSON, (Continued.) II. The second point is DIVINE OBSERVATION. We read in the fourth verse, " God saw the light." Does he not see everything? Yes, beloved, he does; but this does not refer to the general perception of God of all his works, but is a something special. "God saw the light"he looked at it with complacency, gazed upon it with pleasure. I received, this morning, great satisfaction in turning over those few words in New Brunswick Agency-7 Princess Street, opposite Com-mercial Bank, St. John. my own mind, "God saw the light." I thought POLICIES issued at the lowest rates, payable in New Brunswick Currency, with and without participation to myself-Ah! the Lord looks with special observation upon his own work of grace in his peo-The average dividends to Policy Holders entitled to Prople. If the Lord has given you light, dear friend, no matter though you may only just now have received it, God looks on that light with an eye with which he does not view other things. He sees all other things in his omniscience, but he School for Young Ladies.

THE Course of Education in this Seminary comprises all the branches necessary for a thorough and accomplished Education. In the several departments the most sees this light in you as his offspring, as dear to himself as his own handiwork; he looks upon it with complacency; he sees it with tender observation. A father looks upon a crowd of boys in Dempetent Teachers are employed.
Board and Instruction in English and French, \$200 per a school, and sees them all; but there is one boy whom he sees very differently from all the rest: Extra Branches, Drawing, Painting, and Music, usual he watches him with care: it is his own child, and his eye is especially there. Brethren, though you have come here sighing and groaning because of inbred sin, yet the Lord sees what is good in you, for he has put it there. Satan can see the Charlotte Street, a few doors South St. John Hote light, and he tries to quench it; God sees it, and preserves it. The world can see that light, and "HIS Establishment has been Removed to Charlotte Street, a few doors South of the St. John Hotel. The hool at present consists of Male and Female Depart-nts, and comprises Classes in almost every department a thorough Classical, Mathematical, and Commercial hates it, and would, if possible, extinguish it; but God sees it, and he restrains the world, that it cannot utterly take from you the vital spark. Sometimes you cannot see the light, and I do not The Furniture and Apparatus are all of the most impro suppose it is in the nature of light to perceive itodern style; the School Rooms and premises are in-o none in the City; the system is Catechetical and astory. Call and see. Aug. 4. self; but God saw the light, and that is better. It is better that God should see grace in me, than that I should see grace in myself. It is very comfortable for me to know that I am one of God's people—I cannot have much joy and peace in believing, unless I have the gracious assurance of REV. C. SPURDEN, D. D., Principal;
Mr. J. E. Hoppen, A. M., Classical and Mathematical Tutor;
"J. Jones, English Master.

The course of study embraces the usual branches of an English, Mathematical and Classical Education.

The Boarding Department is under the immediate super
dation. "The Lord knoweth them that are his." The Lord knoweth them that are his."

Christian Dizilor.

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

SAINT JOHN, N. B., THURSDAY, JANUARY 18, 1866.

publican who stands in the corner, and dares not lift so much as his ever unto heaven, cannot see any light in himself, but God sees the light in him, and he goes down to his house justified rather than the other. You may be going to-day down. down into the vaults of despondency and even despair: ab, but if your soul has any longing towards Christ, and if you are still seeking to rest in him, God sees the light, and he will take care to discern between you and the darkness and to preserve you even to the day of his Son's appearing. Beloved, it is most pleasant to the believer various languages of Europe. The solemn nature to know that God's eye is never taken off from that work of grace which he has begun. Here is a promise: "I, the Lord, do keep it: I will water it every moment, lest any hurt it: I will keep it night and day." Now this is-I must say again-this is a precious thought to those of you who have watched and guarded yourselves, and ren are completely stunted through lack of food. felt your own powerlessness to do so, and who are ready to give it up because you have thought,

"Well, I cannot watch always, and I fear I shall become a prey to temptation." The Lord watches byon, and he sees the light. He has his eye always fixed upon the work of grace that is in your soul. It is observable that in the New Testament we find the apostles mentioning the virtues of the saints, but it is very seldom that they say anything about their faults. Take, for instance, Abraham. His faith is extolled, but nothing is said about his equivocation. In the case of Rahab, her faith is magnified, but nothing is said about her lying. Why is that? Is it not because God saw the light, and when he was writing this Book of the new creation, he said nothing of the

regard the devil's work, and the work of fallen human nature too; but he had respect only to III. We pass on to the third point, and that is DIVINE APPROBATION.

darkness. He saw his own work, and would not

"God saw the light, that it was good." Light is good in all respects. The natural light is good. Solomon says, "It is a pleasant thing to behold the sun;" but you did not want Solomon to inform you upon that point. Any blind man who will tell you the tale of his sorrows will be quite philosopher enough to convince you that light is good. Gospel light is good. "Blessed are the eyes which see the things which ye see." You only need to travel into heathen lands, and witness the superstition and crueity of the dark places of the earth, to understand that gospel light is good. As for spiritual light, those that bave received it long for more of it, that they may see yet more and more the glory of heaven's essential light! O God, thou art of good the unmeasured sea; thou art of light both some and source, and centre. Whether, then, we take natural light, gospel light, spiritual light, or essenwas good. But we are speaking now of light spiritual. Why is that good ? Well, it must be so, from its source. The light emanates from God, in whom is no darkness at all, and as it

comes absolutely and directly from him, it must be good. As every good gift and every perfect gift is from above, so everything which comes from above is good and perfect. The Lord distributes no alloyed metal: he never gives his people that which is mixed and debased. Thy words O God, are pure: as silver tried in a former the

new nature is good, therefore, when we consider It is good, moreover, because it glorifies God Where were God's glory in the outward universe without light? Could we gaze upon the land scape? Could we stand upon the hill-top and drink in the view, and then praise the glorious Maker who had made these marvellous works, if there was no light? I question whether those first-born sons of light, the angels, would have a were taken away. Certainly, beloved, spiritual light brings glory to God. It prostrates us in the song to sing before the cternal throne, if light dust, but it lifts Him up. Spiritual light shows us our emptiness, our poverty, our wretchedness, but it reveals in blessed contrast his fulness, his richness, his freeness of grace. The more light in the soul, the more gratitude to God. The more we know of Christ, and the covenant of grace, and of God himself, the louder and sweeter s that song which our glad hearts send up to the eternal throne. Let me say of the work of God in the soul as compared to light, that it is good in the widest possible sense. The new nature put in us never sins : it cannot sin, because it is bort, of God. "What," say you, "does a christian never sin?" Not with the new nature; the new nature never sins: the old nature sins. It is the darkness which is dark: the light is not darkness; the light is always light. It is not possible that the Christ who dwelleth in us could sin. I again repeat the words, "He cannot sin, because ne is born of God." He keepeth himself, so that the evil one toucheth him not. What sin there is in the believer, comes from the remnants of corruptions; the spirit which is implanted never can sin, never can have communion with sin, any more than light can have communion with darkness. It is good-so good that it is the very

same life which shall enter heaven. You must not suppose that a believer will have a new life granted to him when he gets to heaven. Beloved, he will never die. The flesh dies, but the new nature which God gives to us is as immortal as God himself: it can neither be queuched here by temptation, nor there by the act of death. The love which is in Christ Jesus our Lord is everlasting, ever living; and though corruption and worms destroy this body, yet the new born spirit, like the light, will never see corruption. Jesus Christ has said himself, "He that liveth and believeth in me shall never die." Its light shall develop itself from dawning twilight into the splendor of noon-day, and shall abide everlastingly n fullness of glory, according to the promise :-Thy sun shall no more go down : neither shall thy moon withdraw herself : for the Lord shall be thine everlasting light, and the days of thy mourn-

(To be concluded.)

JAMAICA AFFAIRS.

Our English papers by the last mail indicate increasing interest in the investigations that are going forward in relation to the late riots in Jamaica. The political aspect of the case is occucussing the question at issue, in a style which shows that England will be satisfied with nothing debased and ignorant part of the island. Unhan-

From the statements made in Dr. Underhill's on its borders; but I am not aware that a Eurohis offering of Cain. We look at that Pharisee standing in the temple, with his phylacteries, and hear him eaying, "God, I thank thee that I am not as other men are," and we envy him, and think that civilisation and christianity are both on the recent pamphlet, and in an elaborate report of the the parish. And the accounts which our Home

what a noble saint he is, but the Lord knows him, descending scale among the peasantry, and that and sees no light in him; but that poor, humble the consequent degradation of the laboring classes is of the most pitiable character. The London Freeman, referring to these reports, says:

The poverty of the peasantry and small holders in Jamaica is most abject. And this poverty extends to other classes of the community. considerable number of estates are year by year being abandoned, as public advertisements and official returns too conclusively show; and on a large number cultivation has been considerably diminished." Traders suffer. "Merchants and storekeepers state that their trade has fallen off; that they are unable to collect debts; and that the people generally cannot purchase clothing and food as in former days." We submit Mr. Maxwell's account of the distress at Shortwood. There is much poverty in this district. Many are unable to meet necessary wants. Many child ... There are many persons who, at a certain period of the year, cannot get food sufficient to sustain life; and many once well-to-do families have been reduced to a state of comparative po-

verty, and some to a condition of absolute poverty. Too many are to be met with half-clad, and some grown-up persons entirely naked. I have met boys and girls in a particular part of this district in a state of entire nudity; and the common reports of our Sunday-school visitors are, that as they go about the neighborhood in purscance of their duty, they meet with persons on almost every hand in this sad and disgraceful state."

The reports from sixty-six districts are in the same strain, and make known a state of poverty more terrible than the Lancashire distress, and more abject than the poverty that followed the Irish famine. Our Wesleyan brethren, the Presbyterians, and our Moravian friends, give similar testimony as to the state of the peasantry; and no doubt can be left on any mind that the two successive droughts, combined with other and still more serious causes, have left the negro in Jamaica in a state of extreme destitution and distress. No one can expect churches, composed almost exclusively of negroes, to be self supporting under these circumstances. And the whole denomination must agree to a resolution of the Committee of our Missionary Society, on the 10th October, to raise a Jamaica Special Fund. We are glad to learn from the Missionary Herald for December, that the appeal for £1,000, to be forwarded to the island forthwith, has been liberally responded to. Bristol has set a noble example of prompt generosity, by sending up to the Mission House the sum of £360; and Mr. Spurgeon and his friends have shown their sympathy by contri-Special Fund should be made equal to the mainor three years; for it is morally certain that the churches will be unable to support their own pastors for some time to come. Now, while the attention of the public is fixed on the affairs of Jamaica, the claims of our brethren in that island should be pressed upon our churches, while our grace so greatly needed should daily ascend to the refuge and hope of the distressed. A more serious evil than poverty threatens the

Bantists of Jamaica. If want of food and clothing were the only calamity, English gold could of the Jamaica Baptist Union say be existinced Eyre: "It will be painfully evident to your Exof the poverty and distress is attributable to indolence. This is especially the case among the young. Many of them having been accustomed ling to seek other kinds of employment, and prefer to roam about, plundering the provision grounds of the more industrious, who are thereby their honest industry. We fear, also, that the same indolent habits are fostered, with similar results, by the small breadth of land which large numbers of small settlers have under cultivation, altogether unequal to the full and sufficient employment of themselves and their families. . . The masses of the people bave not yet advanced far in civilization. . . . Multitudes are now content to dwell in huts, which, a few years ago, they would have been ashamed to occupy. . . Under similar influences, self-respect being lowered, marriage contracts are neglected, and an amount of immorality is spreading over the land

growth of a vagabond class in the community. from which the number of criminals has been swelled. Notwithstanding all the instruction that has been given, both in public and private, many persons mournfully fail in the discharge of parental duties, and neglect to bring up their children in habits of industry, obedience, self-respect, and honesty, Parents too often lose all proper control over their offspring at an early age. In nufind too ready a welcome in the vards of vicious neighbors, under the influence of whose bad advice and example they give way to a reckless, lawless, and roving disposition-become indolent and insolent-and in time are numbered among

those who live chiefly by plunder." This is a description of the negro by his friends. The work of evangelization is retrogressing in Jamaica. In the districts in which there are Baptist churches, indolence and larceny are on the increase. The young escape from the control of the children of the virtuous and industrious and pious too generally become vicious and lazy and irreligious. Is this the time, or are these the circumstances, in which any brother should be althe policy of the past has not been wise. It has been attended with something very like failure, Too much is devolved on one minister in Jamaica. There needs more pastoral oversight. And unless English Baptists strengthen the hands of those already on the battle field, and recruit their forces, sin and vice will make yet greater inroads upon the Church. Extension and aggression are beyond the power and means of the Jamaica churchmaica. The political aspect of the case is occupying a most prominent place in the public mind.

The Reviews and all the leading papers are dissionary labours. A letter to our Mission Secre-

short of the most thorough investigation, and the extension of ample justice to the oppressed.

debased and ignorant part of the island. Unhappily it has never been under our influence. We have now a native brother as a Home Missionary

Surely there is sore and crying need for more missionary work in Jamaica. Governor Eyre reversed the facts of the case. The absence, and not the presence, of the Baptist missionaries, ac- despair. Yet would she say, with a tearful detercounts for the lamentable riot at Morant Bay. It | mination, that stirred the fountains of my own appears that the London Missionary Society's eves to overflowing, premises there are now offered to the Baptists for sale. Can they not be bought? The negro But that word of the blessed Jesus, "Him that prefers the Baptist to the Independent, and it cometh unto me I will in no wise cast out," has may be that, by God's blessing, Morant Bay will never proved false. A glorious hour of emanciyet yield much fruit to the Christian husbandman. Is it not our duty to reclaim the soil, to break up the fallow ground, to sow the good seed, and patiently to wait for the harvest? In due season we should reap if we fainted not. We ask our readers whether, with the documents refrain from loud praises in the house of God, contained in Dr. Underhill's pamphlet before them, they think that the work of English Baptists is completed in Jamaica. While holding ven me the victory through my Lord Jesus that the Jamaica mission is not a failure—it is | Christ." only yesterday that the negro was a slave, and it is not in the nature of things that in half a century he should be as self-reliant and self-supporting as an Englishman, the product of a thousand to her "the sweetest day of life." The house of years of Christian civilization-we none the less God became the place of her delight. In the hold that to make that mission a real and abiding success, English Baptists must continue to watch

Old Series, Vol. XIX., No. 3.

(From the American Messenger.) MAGGIE S---.

over, direct and sustain it.

During a season of religious interest I announced that I would preach in the lecture-room of the M- C- on a certain night. The night and hour arrived, and I found the place so full, days may be happy, and your end eternal peace. that I regretted not having appointed the meeting in the church; vet by bringing in benches, nearly all were comfortably seated.

After the singing of a hymn, and reading the Scriptures, I engaged in prayer. My whole being seemed to hang on God, and I could not let him go without an assurance of blessing upon some lost wanderer that hour.

I ceased, and glancing over the assembly, I saw three young ladies standing just inside the door. One of them had her eye so intently fixed on me, that she seemed to be staring, and the reflection of the lights upon those eyes convinced me that they were suffused with tears. A kind brother led the company across the room and seated them; but still as she went, and after she was seated, the earnest creature gazed. I gave out that beautiful and touching bymn.

Oh! how divine, how sweet the joy, When but one sinner turns,
And with a humble, broken heart,

And still she gazed, with an intensity that was buting £156. Before the end of March, this almost painful to me, as if she would say, "Ah! you have wounded me; now do something to tenance of the Jamaica Mission for the next two heal my broken heart." When I stood up to and, index of the emotions of her soul, sparkled with interest from first to last; while, as I imagined, her cheeks also glistened with steady silent streams which those eyes sent forth.

" And ye will not come unto me, that ye might earnest prayers in their behalf for the wisdom and have life." Such was the affecting text on that occasion. I showed the willingness of God to save, the willingness of Jesus to be the sinner's Saviour, the willingness of the Holy Spirit to help him to salvation, the willingness of God's people to have him on their side and in their company, and the willingness of holy angels to g.ory. Thus all holy beings in the universe were cellency, from our returns, that a large measure not only willing, but anxious, to see the sinner saved. Hence, I asked, "Who then, is unwilling? Who treats this matter not only with indifference, but resists and fights against so glorious to estate labour, when this fails them are unwil- a result? You, sinner, you! You only are unwilling to be eternally happy! You only treat with indifference and scorn the offers of the compassionate Saviour! As if his heart would break, he tells you to your face to night. 'Ye will not come unto me, that ye might have life,' and you know that this is true. You would travel the world over to find folly and pleasure, rather than go to Christ. You would delight more in a party, than to come with a true heart to the house of prayer. You would rather dance all night in the ball-room, than spend an hour at your Saviour's feet begging mercy and salvation. Oh ungrateful and hard-hearted sinner, what will you do in death's dark hour, and judgment's avenging

The word of God seemed to be with the demonstration of the Spirit, and with power; and at the close. I invited all anxious ones to remain a most featful to contemplate. . . . Not can no few moments. To my grateful energies nearly a omit to notice that there has been a gradual score tarried to converse with me; among them my earnest, staring, youthful friend. But now her eyes, instead of gazing upon me, were firmly fixed upon the floor, from which she did not once raise them until faddressed her. She was the last of the company with whom I conversed, and I approached her with reluctance. "Well, my young friend," said I, "why did you come here?" With a deep sigh, and an expression of countenance which I shall never forget, she looked up, merous cases, children forsake the parental roof and said, "My name is Maggie S I will at eleven or twelve years of age, and frequently tell you how I came here. I have been a very great sinner. I have delighted in nothing good, but in every thing evil. Sin and folly, parties and dancing balls and foolish company have been my delight all my life up to this very night. There is a great ball holding to night at Pand I was engaged to attend it. But I was offended last evening by some who are to be present there, and resolved not to go, and did not go. This afternoon I learned that there was to be a meeting here to night, and complied with the request of some friends to come, not for any good, their parents, and the above report suggests that but to see what was going ou. When I came in you was praying. Every thing else was so still and solemn, that a strange feeling came over me. I never heard such a prayer in all my life before. That hypin too, "Stop, poor lewed to leave his post of duty? The worse the sinner," cut me to the heart, and your sermoral condition of the negro, the greater the mon told me what was in my heart. At first I need of labour and more labourers. Evidently was afraid of you, and I wished myself out of this mon told me what was in my heart. At first I was afraid of you, and I wished myself out of this place; but I could not go. I believe God sent me here. But, oh, I am a great, great sinner. I am a very great sinner. And now, dear sir, if you think, after what I have told you, that God can be merciful to such a sinner, I want you just to tell me. Do tell me!" Tears now burst profusely from her eyes, and

she could say no more. While speaking, she seemed dead to all the world but the great matter pressing on her soul-salvation. Others whispered to me, or spoke very low; but she spoke aloud, appearing not to care if all mankind should hear her thrilling tale. She was the most earnest hear her thrilling tale. She was the most earnest seminary course. But this rule has its exceptions, sinner I ever saw, and blessed be God, she con- of which the authorities of the church must be it. After counsel given to her, and to the whole anxious group, and pre-her, and to the whole anxious group, and pre-senting their case to the Father of mercies, I dis-full course. If he be in earnest, and possesses senting their case to the Father of mercies, I dismissed them to their homes.

opened her whole heart to me, if she should die at the work. For many days and nights a cloud of divine displeasure swemed to rest upon her spirit,

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Che Christian Bisitor

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and greatly was she agitated by alternate hopes and fears; now almost sure of a Saviour's love. then fearing that she was doomed to everlasting

"I can but perish if I go." pation came. While listening to a niscourse on the preciousness of Christ, the cloud was lifed up. Light, the light of the glory of God in the face of Jesus Christ, broke in upon her soul. Joy and peace filled her heart, and she could sourcely while precious truth fell upon her ear. She wished to cry, "Thanks be unto God, who hath gi-

As Maggie S-- had been an earnest sinner. so did she become an earnest Christian. The day she publicly united with the people of God was prayer-meeting her place was never vacant. In after days, when, als, "a dearth succeeded," and one and another said he "couldn't come," Maggie S ___, and another sweet spirit now in

heaven, would be there, and it was "Bethel." Ere long, none can doubt, Maggie 8 will be a bright scraph in glory. Will you embrace her Saviour, and attain to her immortal crown ? You too may be "a great, great sinner." Oh, reflect, and become an carnest Christian, that your

ILLUSTRATIVE.

Several years ago, a Scotch pastor, being asked by a merchant, "What is the amount of your ministerial work?" replied : " In the first place, I write every year what, if printed, would fill two octavo volumes as large as any man who devotes Kimself to authorship would think of conposing in the same time; secondly, I speak as much every year as a lawyer in good practice speaks at the bar; thirdly, I spend as many hours in making and receiving professional visits as are spent by an ordinary physician." The merchant answered, "None of us would do half your work for four times your pay." A minister does not preach for the sake of getting pay; neither does a bird fly in the air for the sake of getting wings; still a minister must have money or he cannot live to preach, as a bird must have wings, or it cannot mount the air. The greatest things depend on the smallest. Milton's Paradisc Lost could not have been written without food.

A clergyman in Wates was appointed by an ordaining council to address the people who had impoverished their former pastor, and were now to receive a new one. He recommended, in his address, that Jacob's ladder be let down from the skies to that Welch parish, in order that the new minister might "go into heaven on the Subbath evening after preaching, and remain there all the week; then he would preach almost like an angel." Now the people insisted on having their pastor with them on other days than the Sabbath. That may be," replied the speaker; "but, then, if he remain among you, he must have something to eat. The dignity of the angels was not inconsistent with their ascending and descending on a wooden ladder; and one ladder on which make it necessary for them to grover in the

So if our candidates for the ministry he held down by cares in regard to their daily bread, they will not rise to communion with celestial thought. It has been said of one man, that he spent all his time at a Theological Seminary in getting up early in the morning. It may be said of more than one man, that he sacrifieed his education to the means of obtaining it; he spent his study hours in earning money for his board. Many a young man will shrink from entering the sacred office, if, while preparing for it, he must neglect his mind in providing for his body; and if, when in office, he must perform the duties of a pastor to the people, and also the duties of a prople to the pastor, breaking to them the bread of life, and getting for himself the bread which they ought to give him. Some young men will persevere through such obstacles, and will break down their constitutions in combining hard work of the body with hard work of the mind; spending their fresh energies on their books, and seeking their only recreation in sawing wood or carrying on a trade. The most promising scholar whom I ever knew, lost his health and his life by attempting to pay his debts while he was pursuing his studies. If he could have obtained a few hundred dollars from benevolent men, they might have preserved to the church an organicut more precious than silver and gold.

BETTER LATE THAN NEVER

It is best to begin one's studies young. The next best thing, if boyhood and youth have been neglected, is to begin as soon as possible an later life. We are never too old to learn. Michael Angelo, when an old man, invented for his device, an aged laborer, pushing a cart, with an hour glass upon it, bearing the inscription, Ancora impara ! - YET I AM LEARNING! Cato studied Greek at eighty, and Plutarch Latin when almost as old. Sir Henry Spelman began his literary studies at fifty, and became one of the finest scholars of his age. Ogilby, the translator of Homer and Virgil, knew little of Latin and Greek till he was past fifty, and Franklin began his philosophical pursuits when he was nearly fifty, and Dr. Johnson began the study of the Dutch language when he was over seventy. An impression prevails that a person must be-

gin his studies for the ministry before a certain age or never. There are many talented worthy men, who, from causes beyond their control, or from misunderstanding their calling in life, have been prevented from studying for the sacred office, till they have reached twenty-five or thirty years, or even more. They are now engaged in other pursuits, which, perhaps, promise them a lucrative income; but their hearts are not in their present work. Every succeeding year increases their disquietude. If only they could fill the humblest place in Christ's vineyard. But alas, it it is too late now!

So they reason. But it is not too late. As a rule, our candidates for the ministry should be required to pass through a complete college and the judges. It would not be expected that a man nissed them to their homes,

Next day I visited Maggie at her father's shorter time. Not a few of our most successful house. With the simplicity of a little child, she pastors, good preachers, and of creditable attain-