

THE CHRISTIAN VISITOR,  
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THE CHRISTIAN VISITOR  
affords an excellent medium for advertising.

THE PHOENIX FIRE OFFICE, LONDON.  
ESTABLISHED IN 1782.  
CAPITAL, £5,000,000.  
Insurances effected at the lowest rates.  
C. W. WELDON,  
Agent for New Brunswick,  
58 Prince William Street,  
St. John, N. B., 1866.  
THE ROYAL INSURANCE COMPANY, 92  
Lombard Street, London, and Royal Exchange  
Insurance Office, Liverpool.  
Chairman of the London Board.—SAMUEL BAKER, Esq.  
Chairman in Liverpool.—CHARLES TURNER, Esq.  
The Royal Insurance Company is one of the largest  
Offices in the Kingdom.  
At the Annual Meeting held in August 1855, the following  
highly satisfactory results were shown:—  
Showing an increase of 60 per cent. in the amount of  
business done in the last year.  
The most gratifying proof of the expansion of the business  
is exhibited in the one following fact:—that the increase  
of the last three years exceeds the entire business of  
some of the existing and of many of the recently defunct  
insurance companies of this Kingdom.  
The Premiums for the year 1855 being, £1,240,000  
While the Premiums for the year 1854 were, £1,465,000  
Showing an increase of 20 per cent. in three years.  
The recent returns of duty made by Government for this  
year (1855) again show the expansion of the business.  
The amount of duty paid in the last year exceeds that of  
any one among the London insurance offices exhibits an  
advance to the extent of one-half the increase of the Com-  
pany, while all the other insurance offices have suffered  
to a greater or less extent.

LIFE DEPARTMENT.  
The amount of new Life Premiums received this year  
by far the largest received in any similar period since the  
commencement of the business, and must far exceed the  
average amount received by the most successful offices  
in the Kingdom. The number of policies issued in the year  
1855, which amounted to 287,716, is an increase of 100 per  
cent. on the number issued in 1854, and the premium  
£1,245,454, is an increase of 100 per cent. on the premium  
of the last year.  
The remarkable increase in the business of the last four  
years is equally consequent upon the large bonus declared  
in 1855, which amounted to no less than 25 per cent. per  
annum on the sums assured and averaged 30 per cent. upon  
the premiums paid.  
JOHN M. JOHNSON, Secretary to the London Board.  
All descriptions of property taken at fair rates, and Fire  
losses paid promptly, on reasonable proof of loss—without  
formality to the least establishment.  
JAMES J. KAYE, Agent for New Brunswick,  
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St. John, N. B., 1866.  
Opposite Judge Ritchie's Building.

LORILLARD INSURANCE COMPANY,  
Capital £1,000,000—all paid up and invested.  
Surplus in hand, 1st Aug. 1855, £312,194.  
POLICIES issued at the lowest rates, payable in New  
Brunswick, Liverpool, and London, and without particu-  
larity, and every information afforded on application to  
W. J. STARR, Agent, Princes St.,  
St. John, N. B., 1866.  
Opposite Commercial Bank.

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Capital £500,000—all paid up and invested.  
Surplus in hand, 1st July 1855, £250,000.  
New Brunswick Agency—71 Princes Street, opposite Com-  
mercial Bank, St. John.  
POLICIES issued at the lowest rates, payable in New  
Brunswick, Liverpool, and London, and without particu-  
larity, and every information afforded on application to  
W. J. STARR, Agent, Princes St.,  
St. John, N. B., 1866.  
Opposite Commercial Bank.

CITY OF GLASGOW  
LIFE ASSURANCE COMPANY OF GLASGOW,  
Incorporated by Act of Parliament.  
The Right Honorable the Earl of Glasgow,  
Subscribed Capital, £2,000,000  
Accumulated Fund, £800,000  
Annual Revenue, £100,000  
WALTER BUCHANAN, of Shandon, Esq., M. P., Chairman.  
W. F. BUCHANAN, Esq., Manager and Actuary.  
Various modes of assurance,  
Endowment Assurances,  
Partnership Assurances,  
Short Term Assurances.  
The City of Glasgow Life Assurance Company was  
established in 1837, by special Act of Parliament. It  
has been conducted with a view to the security of the  
policy which is attributable not only to the perfect security which  
it affords for the due fulfilment of every contract, but like-  
wise to the Company's extensive and influential connections  
with the most eminent and successful insurance offices in  
the Kingdom.  
The Premiums are equitably graduated. The Profits are  
distributed with a due regard to the claims of all classes of  
Policy-holders.  
A special declaration of Bonus was made 20th January  
1854, 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, and will be  
in addition to the Bonus usually made, and will in fu-  
ture be ascertained and allocated proportionally.  
Policies participate from the date of their issue, but the Bonus  
does not vest until they have been in force for three years.  
All the details of Assurance and all other information may  
be learned from the Agent,  
WILLIAM MACKAY,  
17, 18, 19, 20, Custom House Building.

THOMAS & WETMORE,  
INSURANCE AGENTS, SHIP BROKERS,  
COMMISSION MERCHANTS,  
Saint John, N. B.  
Office—60 Prince William Street.

GEORGE THOMAS,  
Commission Merchant and Ship Broker,  
Central Fire Insurance Company Agent at St. John,  
N. B.  
Office—60 Prince William Street.

LIVERPOOL AND LONDON AND GLOBE  
FIRE AND LIFE  
INSURANCE COMPANY,  
Fund paid up and invested, £2,312,345 5s. 1d. stg.  
Premiums received in Fire Risks, 1854, £742,474 4s. 6d.  
Losses paid in Fire Risks, 1854, £39,459 10s. 6d.  
Premiums in Life Risks, 1854, £255,945 10s. 6d.  
Losses paid in Life Risks, 1854, £14,197 10s. 6d.  
The Company is a limited liability company, and the Share-  
holders of the Company are personally responsible for all  
Policies issued.  
EDWARD ALLISON,  
Agent for New Brunswick,  
(Commercial Bank Building.)

SAMUEL J. SCOVIL,  
BANKER,  
AGENT FOR THE  
ST. STEPHEN'S BANK.  
Office—Corner Prince Wm. Street and Market  
Square.  
Uncurrent Funds, Sterling Exchange, Specie,  
Drafts (both Gold and Currency) on the United States,  
Canada, Nova Scotia, &c.  
Bills Discounted, Dividends, Interest and other Monies  
Collected.  
Investments made and Sales effected of Bank Stock, Mort-  
gages and Securities of every description.  
Sums of £10 and upwards received on deposit, for  
which interest will be given, bearing interest at the rate of  
six per cent. per annum, and payable either at call or fixed  
periods, as may be agreed upon.

# The Christian Visitor

“Hold fast the form of sound words.”—2d Timothy, i. 13  
SAINT JOHN, N. B., THURSDAY, MAY 16, 1867.

JESUS,  
Jesus, the very thought is sweet!  
In that dear name all heart-joys meet;  
But oh! than honey sweeter far,  
The glimpses of His presence are.  
No word is sung more sweet than this;  
No sound is heard more full of bliss;  
No thought brings sweeter comfort nigh  
Than Jesus, son of God Most High.  
Jesus, the hope of souls forlorn;  
How good to them for sin that mourn!  
To them that seek Thee, Oh, how kind!  
But what art Thou to them that find!  
No tongue of mortal can express,  
No pen can write the blessedness,  
He only had proved it knows  
What bliss from love of Jesus flows.  
O Jesus! King of wondrous might!  
O Victor, glorious from the fight!  
Sweetness that cannot be expressed,  
And altogether loveliest!  
Abide with us, O Lord, to-day;  
Fill us with Thy grace, we pray;  
And with thine own true sweetness feed  
Our souls, from sin and darkness freed.  
—Bernard.

THE PASTOR'S ADVOCATE.  
AN EPistle TO THE MEMBERS OF THE BAPTIZED  
CHURCHES OF JESUS CHRIST.  
(From the Sword and Trowel.)  
Beloved Brethren—An exceedingly great and bit-  
terness has gone up into heaven concerning many  
of us. It is not a cry from the world which hates  
us, nor from our fellow-members whom we may  
have offended, but (alas that it should be so!) it  
is wrung from hundreds of poor but faithful min-  
isters of Christ Jesus, who labor in our midst in  
word and doctrine, and are daily oppressed by the  
niggardliness of church members. Many of  
our churches honorably discharge towards their  
pastors the duty of ministering to them in tempo-  
ral things, but by far the larger number do not  
live but barely exist. Brethren of abundant  
liberty are among us, but those of an opposite  
disposition abound. I should be very sorry to  
be compelled to adduce the many cases in which  
the hire of the spiritual labourer who has reaped  
down our fields is wickedly kept back; but this  
I know full well—that the cries of them which  
have reaped have entered into the ears of the  
Lord God of Sabaoth, and it is high time to  
warn the churches of their sin, and of the conse-  
quences which will surely follow unless there be  
a speedy amendment. Having no end to serve  
but the glory of God, and having no pecuniary  
gain to seek, and having personally seen and  
lamented the affliction and poverty of my fellow-  
servants in the ministry, I feel bound with all af-  
fection, but much earnestness, to press the matter  
upon the hearts of the faithful in Christ Jesus.  
Hundreds of our ministers would improve their  
circumstances if they were to follow the common  
handicraft. The earnings of artisans of but  
ordinary skill are far above the stipends of those  
among us who are considered to be comfortably  
maintained. Is this the way in which we show  
our appreciation of their spiritual gifts, their fervent  
prayers, their earnest labors, their watchings  
for souls? In thousands of cases church mem-  
bers do not give so much as ten pence a week  
towards the maintenance of the man whom they  
call their “beloved pastor”; and if they pay the  
mean and paltry pittance of a shilling for a quar-  
ter of a year, they reckon themselves to have  
done liberally, and as becometh saints. Is this  
the manner in which we show our gratitude to  
the great Head of the Church for sending us pas-  
tors after his own heart to feed us with knowl-  
edge and understanding? Worthy, devoted men  
are obliged to sue for alms at the door of our  
Charitable Fund in London, in order to eke out  
the scanty portions which their people allot to  
them; while in many cases there are those con-  
nected with their churches who dwell in sumptuous  
houses, own farms of many acres, and ride  
in their carriages. Is the Lord well pleased with  
those professors who thus constrain others to  
maintain a ministry of which they enjoy the  
fruit, and which they are therefore bound to con-  
tribute to support by their own gifts? Do not  
many of the wealthy, and of those who are  
thriving in business, need to blush when they see  
themselves giving towards their pastor's main-  
tenance no more than is given by domestic servants  
and day laborers? Is it not a thing to be wept  
over that men's consciences should allow them to  
speak of being consecrated to Christ, while the  
servant of Christ pines in poverty, and they of  
their abundance do not minister to him? If  
says the apostle, “we have sown unto you spiri-  
tual things, is it a great thing if we reap your car-  
nal things?” 1 Cor. ix. 11. But is it not in these  
days thought to be a very great thing if the  
preacher be properly sustained, and if he be left  
to be humiliated by debt or to be pinched by  
want, is it not thought to be a trifling grievance?  
The last great day alone will reveal the secret  
sorrows, the bitter anguish through which many  
a servant of the Lord has had to pass, because of  
the niggardliness of the people who professed to  
be his loving and faithful flock. Do ye not  
know that they which minister about holy things  
live of the things of the temple? and they which  
wait at the altar are partakers with the altar?  
Even so hath the Lord ordained that they which  
preach the gospel shall live by the gospel.” 1 Cor.  
ix. 13, 14. Is not this ordinance of God greatly  
trifled with? Might it not even be conceived  
that the churches feel it to be a yoke of bondage,  
or think it to be better that men should starve  
of the gospel than live of it? If it be our conscien-  
tious belief that the pastors of the churches  
should give their whole time gratuitously, let us  
say so, and be consistent. If the laborer be not  
in our esteem worthy of his hire, let us tell him  
so, and bid him go about his business. Those  
who deny the right of ministers to temporal sup-  
port by the teeth of scripture, but they are not  
consistent in withholding their money; but to  
hold with a paid ministry, to make even more  
than commendable stir about electing a pastor, to  
expect him to be instant in season, and out of  
season, in the pulpit, and from house to house,  
and then to deny him even enough of bread to  
eat, and raiment to put on, is shameful. One  
would imagine from the excitement usually at-  
tending the choice of a minister that the office  
was held in the most eminent esteem; but alas!  
the wretched contributions prove the reverse.  
For this there is no excuse. If you will have  
the man, be honest enough to pay him. What  
right-minded man would wish another to do even  
the work of his soldier for naught? Who would  
consent to be papered by receiving another  
man's labor without returning him a recompense?  
How is it with your consciences, ye non-subscrib-  
ing church members, or have ye no consciences at  
all?

Some hearers appear to imagine that all their  
duty towards their ministers lies in criticising  
them; and they judge themselves to have done  
preacher a great service if they speak a good word  
of his discourses. They use the preacher as the  
old carriers did their pack-horses, when they  
heaped heavy burdens upon their backs, and af-  
terwards hung bells at their ears to make them  
music. As an old writer says, “ministers empty  
their books, empty their veins, and empty their  
brains, but they must feed upon turpentine and  
leave their posterity beggars.” The world main-  
tains its players and fiddlers far better than the  
Christian church remunerates its ministers; and a  
dancer or an actor receives more than the most  
learned and edifying divine. Many farmers pend  
more upon their dogs than upon their ministers,  
and one dealer will cost some traders as much as  
a year's gospel; and yet these persons would be  
in a fine fever if their piety were doubted. The  
lives of many professors, so far as their gifts to  
the Lord's cause are concerned, would, if fairly  
written out, read like a libel upon human nature,  
and would be a mere burlesque of christianity.  
Many, it is to be hoped, have never thought upon  
this matter carefully. Would to God it were in  
my power to let those who withhold from thoughtless-  
ness see the sorrow which they inflict upon those  
whom they respect. The ambassadors of peace  
do indeed weep bitterly with a weeping which is  
neither profitable to themselves nor convenient  
for us. At the present moment the great ad-  
vance in the price of all the necessities of life is  
very keenly felt in the pastor's house; but has  
the fact been taken into consideration by the  
churches? The wages of workmen have advanced,  
but not the incomes of the workers for God.  
Bricklayers, carpenters, printers, all draw their  
extra pay at the week's end, but there is no in-  
crease to the scanty quarters of the poor  
preachers. Even kind friends forget this, and un-  
kind ones only remember it to make cruel re-  
marks thereon. Meanwhile the evil recoils;  
the poverty of the minister is visible in the flock.  
He is meanly fed, temporally, and they are scantily  
fed spiritually. They give unto the Lord scant  
measure, and even so it is measured unto them  
again. Want of books must impoverish the  
hearer quite as much as the preacher; debt must  
distract the thoughts, and so impair the discourses;  
children poorly clad, and rent unpaid, must im-  
pugn the mind, and so the sermon. I do not ask  
luxuries for my brethren, although many of them  
might claim even these; but I would with all my  
heart and soul say, “Deacons of churches, stir up  
the members and set the example yourselves of  
giving our preachers at least a generous supply  
of necessities.” You, the deacons of our church-  
es, know from your own experience that £100  
per annum, for a man with a wife and children is  
not wealth; but far from it, and yet how many  
ministers would be happy if their incomes came  
near to this moderate sum. We are asked re-  
peatedly to send students to spheres where £40  
is mentioned as if it were a competence, it is not  
more; and those who so write are not always  
farm labourers, but frequently tradesmen, who  
must know what penny £40 implies. A church  
contributing £70, frequently counts itself man-  
ifestly; but many of its members must know that  
such a sum is not respectability, nor much less  
hard pinching, but covert want. I heard the  
other day of a minister whose congregation  
would be shocked to know it, and I hope aban-  
doned also, who very seldom sees a joint of meat,  
except on other people's tables, and is indebted to  
gifts from friends in other denominations for par-  
cels of cast-off clothing, which are made up for  
his otherwise ragged children. With desperate  
self-denial alone he is kept from debt; comfort  
he never knows. If these things needed to be  
so, it were a theme of rejoicing that our brethren  
are honored to endure hardships for Christ's sake,  
but these are in many cases needless hardships,  
and should not be inflicted upon our honored  
brethren. If their Master called them to it, will  
and good. But it is not the Master; it is the  
thoughtless fellow-servant who puts them to so  
severe a trial. Persuaded that a great reform is  
needed, I propose to publish such cases of deep  
necessity as may be supplied to me by Baptist  
ministers, and are well authenticated. The names  
and addresses shall be sincerely kept secret, but  
the facts shall be published that holy shame may  
induce a speedy amendment. Any person can  
reprint this article, and the more widely it is dis-  
tributed the better. I speak not without abun-  
dant cause. I am no retailer of baseless scandal.  
I am no advocate for an idle and ill-deserving  
ministry. I open my mouth for a really earnest,  
godly, laborious, gracious body of men, who are  
men of God, and approved of His church. Are  
these for ever to be starved? Shall the ox that  
treadeth out the corn be always muzzled? Shall  
he who planteth the vineyard eat none of its  
fruit? Is it our shame as Baptists to be mean-  
wards our pastors. Brethren, help to roll away  
this reproach at once and forever.  
C. H. SPURKON.

THE COMMUNION QUESTION.  
It is evident from “the signs of the times”  
that the Question of Communion at the Lord's  
Table is about to occupy an unusual share of the  
attention of the religious public. Several cir-  
cumstances will necessitate the discussion of this  
subject. Prominent among these circumstances is  
the publication of the Brooklyn paper styled *The  
Church Union*, with the Sunday school sheet is-  
sued under the same auspices. *The Church Union*  
is committed to the policy of promoting an  
interchange of pulpits, so that the ministers of  
different denominations shall mutually recognize  
one another, and admit the validity of ordina-  
ces as administered in these various denomina-  
tions. This part of the plan seems to have spe-  
cial reference to the Episcopal clergy, who  
theory of Apostolic succession determining their  
view and practice on some other points. Open  
communion, so-called, is to be urged on Baptists  
with all the earnestness which *The Church Union*  
can command, and the *Sunday school paper* is to  
inductinate our children. This is the programme,  
very ingeniously arranged, especially that part  
of it which contemplates the moulding of the rising  
generation. This preparation to attack the in-  
fantry under our denominational influence indi-  
cates a sagacity more than human. It looks like  
the strategy of a notorious personage who, ac-  
cording to the teaching of an Apostle, is some-  
times “transformed into an angel of light.”  
I do not question the sincerity of those who  
have in charge the periodicals referred to. Far  
from it. I believe they are as sincere as were  
those to whom Christ alluded, John xvi. 2. But  
sincerity cannot sanctify error, nor transmute  
falsehood into truth. This has never been the  
province of sincerity.  
It is well that we are even forced, occasionally,  
to examine the foundation of our faith and prac-  
tice. It will bear examination. It is an anvil  
which has worn out many hammers, and destined  
probably to wear out many more.  
Baptists and Pedobaptists, with very few ex-  
ceptions, consider the Lord's Supper a church or-  
dinance. It certainly is not a personal ordinance,  
in the sense that a Christian in his individual  
capacity, without regard to a church relation, may  
partake of it. In Acts ii. 41, 42, it is written,  
“Then they that gladly received his word, were  
baptized; and the same day there were added  
unto them about three thousand souls. And they  
continued steadfastly in the Apostles' doctrine  
and fellowship, and in breaking of bread, and in  
prayers.” To whom were the three thousand  
added? Evidently to the hundred and twenty  
disciples mentioned in chapter i. 15, and who  
constituted the church. Hence, in the last verse  
of chapter ii, it is said, “The Lord added to the  
church daily the saved,” as the passage should  
read. In the original, the same verb is used in  
this verse which is employed in verse 41, and  
translated “were added”—that is to say, it is  
used in verse 4, in the passive, and in the last  
verse in the active voice. The adding to the  
church was done daily, and, doubtless, included  
the three thousand. These were baptized before  
they were added, and they were added before  
they were engaged in breaking bread—that is,  
observing the Lord's Supper. This shows church-  
membership to be the chief pre-requisite to the  
Lord's Supper, while baptism is an indispensable  
pre-requisite to church-membership. And here  
we see that Pedobaptists, according to Pentecost  
precedent, have no right to the table of the  
Lord. They are not church-members—I mean  
they are not members of churches organized ac-  
cording to the gospel—for they have not been  
baptized. They have been “added,” of course,  
to their own organizations, but not to churches  
formed after the Jerusalem model. The adding  
process, too, has been out of place, because it has  
occurred, not only before, but without baptism.—  
Here I may say, parenthetically, we see the im-  
possibility of communing at the Lord's table  
with the few among the Pedobaptists who have  
been baptized by Baptist ministers. Concede  
the baptism valid—but what about the adding  
to the church? Have they been added to church-  
es in the New Testament sense of the term? Manifestly not, and not having a gospel church-  
membership, they cannot, without a violation of  
gospel order, approach the table of the Lord.  
It is high time it was understood by the parties  
to the communion controversy, that the battle has  
to be fought over the question of church-member-  
ship. There is not church fellowship between the  
members, whatever agreement there may be in other  
matters, and the Lord's Supper is a church or-  
dinance. If it can be proved that Pedobaptist or-  
ganizations are gospel churches, that will be the  
end of the controversy. There can be no reason-  
able objection to intercommunion between the  
members of gospel churches. Perhaps no man  
is more opposed to what is popularly called open  
communion than the writer; but I say, without

waiting for,” “were wondering,” “was making  
signs,” “was considering,” the continuative im-  
perfect tense; instead of “waited for,” “marvel-  
led,” “beckoned,” “cast in her mind.” Verse 30:  
“Thou dost find favor,” aorist; for “hast found,”  
Gabriel doubtless here informs Mary that her  
“prayer was heard.” See verse 13, above.  
Luke i. 47-54, the Song of Mary. “Rejoiced,”  
“looked upon,” “did,” “wrought,” “scattered,”  
“cast down,” “exalted,” “filled,” “sent away,”  
“helped,” instead of “hath rejoiced,” “hath re-  
garded,” etc. These ten verbs are all in the  
aorist tense; and they thus beautifully portray  
the exalted faith of Mary. Believing “that there  
shall be a fulfillment of the things told her from  
the Lord” (verse 45) in her joyous confidence and  
grateful love, as her “soul magnifies the Lord”  
(verse 46), she springs forward to the “fulfill-  
ment,” and from that standpoint, she celebrates  
the goodness, and might, and mercy of Israel's  
God.  
Zachariah, also, having had all his doubts re-  
moved; by the sudden privation and restoration  
of his speech in exact accordance with Gabriel's  
words, at the moment his tongue is loosed upon  
his mouth in praise to God, and is carried for-  
ward to the long-looked-for fulfillment of the pro-  
mise in the Saviour's birth; and from that stand-  
point of faith, he joyfully celebrates the redeem-  
ing mercy and grace of the Lord. He says:  
“Visited,” “wrought redemption,” “raised up”  
aorist tense; instead of, “hath visited,” etc. Ver-  
ses 68-78.  
In like manner, taking the infant Saviour into  
his arms, the devout Simeon thinks of the hour  
of his own death; and from that standpoint,  
with gratitude and joy he acknowledges the spe-  
cial favor of God, in having granted to him the  
privilege of “seeing the Christ of the Lord.”  
“My eyes saw thy salvation, which thou prepara-  
dest,” aorist; instead of “have seen,” etc. Luke  
ii. 26-31.  
(From the Examiner and Chronicle.)

“Hold fast the form of sound words.”—2d Timothy, i. 13  
THE VALUE OF THE PRAYER MEETING.  
THE DESERTER FROM HIS POST.—The Rev. T.  
L. Cuyler thus admonishes those professors of reli-  
gion who neglect the house of prayer:  
A prayer meeting is the true thermometer of  
the church. A cold prayer meeting invariably  
marks a cold church; it is at once the cause and  
the effect of a sad spiritual declension. If the  
place of prayer is well-nigh deserted; if the few  
who are present in person seem to be absent in  
spirit; if the formal prayers that are rehearsed  
are without point, purpose or unction; then the  
pastor of such a flock has abundant cause for  
sorrow and tears. His work drags; his truth seed  
decays as soon as it is sown; his spirit faints  
within him. I would as soon be the pastor of  
Greenwood Cemetery as of a congregation who  
insult me systematically by asking me to spend  
my life in preaching the Gospel to immortal souls  
for whom they refuse to pray. The member of a  
Christian church who has made his public vow  
to serve his Master, and yet willfully absents himself  
from the place of prayer, is guilty of a breach of  
his covenant. He is as rank a deserter from duty  
as the soldier would be who refused to stand in  
his place when his regiment was drawn up in line  
of battle on the field. Individual cowardice,  
when it becomes general, kills an army; so indi-  
vidual coldness in piety freezes out a prayer meet-  
ing and kills a church.  
HOME POLITENESS.—Why not polite? How  
much does it cost to say, “I thank you”? Why  
not practice it at home! To your husband,  
your children, your domestics! If a stranger  
does you some little act of courtesy, how sweet  
the smiling acknowledgment! If your husband  
—ah! it's a matter of course; no need of  
thanks.  
Should an acquaintance tread on your dress,  
your very, very best, and by accident tear it, how  
profuse your are with your “never minds, don't  
think of it, I don't care at all.” If a husband  
does it, he gets a frown; if a child, he is chast-  
ised.  
Ah! these are little things, say you. They  
tell mightily upon the heart, let us assure you,  
little as they are.  
A gentleman stops at a friend's house, and finds  
it in confusion. “He don't see anything to apolo-  
gize for—never thinks of such matters.” Every-  
thing is all right—cold supper, cold room, crying  
children; perfectly comfortable. Goes home,  
where his wife has been taking care of the sick  
ones and working her life almost out. Don't see  
why things can't be kept in order; there never  
were such cross children before. No apologies  
accepted at home.  
Why not be polite at home? Why not use  
freely that golden coin of courtesy? How sweet  
they sound, those little words, “I thank you,” or  
“You are very kind.” Doubly, yes, thrice  
sweet from the lips we love, when heart smiles  
make the eye sparkle with the clear light of af-  
fection.  
Be polite to your children. Do you expect  
them to be mindful of your welfare? To grow glad  
at your approach? To bound away to do your  
pleasure before the request is half spoken? Then  
with all your dignity and authority mingle pol-  
iteness; give it a niche in your household tem-  
ple. Only then will you have learned the true  
secret of sending out into the world really “finish-  
ed” gentlemen and ladies.  
What we say, we say unto all: Be polite.  
DR. CHALMERS' COMMENTARY ON THE BAP-  
TISTS OF ENGLAND.—In his discourse on Romans  
iv. 9, 15, this eminent man of God says:  
Let it never be forgotten of the particular  
Baptists of England that they form the denomi-  
nation of Fuller, and Carey, and Ryland, and Hall,  
and Foster; that they have originated among  
the greatest of all missionary enterprises; that  
they have enriched the Christian literature of our  
country with authorship of the most exalted piety,  
as well as of the first talent and the first elo-  
quence; that they have waged a very noble and  
successful war with the hydra of antinomianism;  
that perhaps there is not a more intellectual com-  
munity of ministers in our island, or who have  
put forth in proportion to their number a greater  
amount of mental power and activity in the  
defence of our common faith; and what is better  
than all the triumphs of genius or understanding,  
who, by their zeal, and fidelity, and pastoral la-  
bour among the congregations which they have  
reared, have done more to swell the lists of genu-  
ine discipleship in the walks of private society,  
and thus both to uphold and to extend the living  
Christianity of our nation.  
THE NEW PRESIDENT OF BROWN UNIVERSITY,  
—The *Watchman and Reflector* thus speaks of  
the new President elect of this Institution:  
The important vacancy in Brown University,  
caused by the resignation of Rev. Dr. Sears, has  
been filled by the election of Rev. Martin B. An-  
derson, LL.D., now President of Rochester Uni-  
versity. It was a most difficult thing to meet  
worthily the demands of such a case. But the  
Board of Trustees, at their meeting last week,  
reached a decision in the choice above noted,  
with a rare and most gratifying unanimity. There  
was no rival candidate put in nomination for the  
place, and no vote was cast for any other but the  
new president elect. The fitness of this appoint-  
ment, indicated by such oneness of action, is un-  
questionable. A native of Maine, a graduate  
from Waterville College in 1840, a student in  
Newton Theological Institution, a college profes-  
sor seven years, an editor for a time of the *New  
York Recorder*, president of the vigorous young  
association of Western New York since 1853, Dr.  
Anderson would do well to give us a most per-  
suasive discourse.  
Orders for any style of VENETIAN BLINDS received  
the Clock and Picture Frame Establishment of T. B.  
ROHAN, 21 Germantown, or at the Manufactory, where  
terms can be seen.  
The Subscriber has always on hand—Doors, Sashes,  
and which from their facilities, they can make to or-  
der, with the utmost despatch and upon the most reason-  
able terms.  
Our personal attention is given to every variety of Car-  
peting, House Building and General Jobbing, and no-  
thing neglected. A. CHRISTIE & CO.  
April 4. Dooley's Building, Waterloo St.

NOTICE.  
CROWN LAND OFFICE, 26th Feb., 1867.  
is ordered in Council, that any person who has pro-  
posed Land under the Labour Act for his assigns, be-  
fore the 1st day of January, 1867, but has not yet received  
approval as prescribed by the Regulations, may apply  
for the Sale cancelled and the Lot advertised for sale  
public Auction, subject to the payment of the value of  
the improvements, and if such person or his assigns,  
the purchasers, fifty per cent. of the labour returned  
be credited on the purchase.  
It is further ordered, that all Sales before the 1st of Jan-  
uary, 1867, to persons under the Labour Act, and not yet  
settled, shall be cancelled on the first day of November,  
and the Lots then become vacant, unless such person,  
or his assigns, previously perform the necessary conditions  
of a previously performed, or residence, or avail themselves  
of the privilege above offered.  
The equitable interest of the parties (or their assigns)  
may have made improvements, or performed labour on  
the Lots to be sold or forfeited, will in all cases be  
protected against subsequent purchasers; but in no  
case shall persons having made improvements on the  
Lots, or performed labour on the whole or in whole for such  
Lots, have any claim thereupon upon the Government of  
the Province.  
CHARLES CONNELL,  
Agent.

UNION PROVINCIAL COMMERCIAL  
COLLEGE,  
will open, after February 18, 1867, in RITCHIE'S  
BUILDING,  
DESIGNED TO EDUCATE YOUNG MEN for Business Life.  
Branches taught in a systematic manner by efficient  
Instructors and Lecturers. Book-keeping by single and  
Double Entry, and adapted to General Merchandise,  
Wholesale and Retail Trade, Forwarding and Commis-  
sioning, Foreign Exchange, Steamboating, Railroad  
and Banking, Business Penmanship, Commercial Arith-  
metical, Commercial Law, Business Letter Writing and  
English.  
The Upper Provinces a systematic Business Educa-  
tion is deemed as essential as any other professional educa-  
tion, and one of the best means of an honorable and  
prosperous standing, with a remuneration which he could not  
obtain, he is unworthy of the name Baptist, and  
ought either to renounce it, or to tarry at Jericho  
till his beard grows.  
If we have churches formed after the New  
Testament model, Pedobaptists have not; if they  
have, we have not. It is nonsensical to say that  
both they and we conform to the gospel pattern.  
If they are right we are wrong, and have no claim  
to denominational existence—never had—and the  
sooner we die, denominationally, the sooner we  
vacate the place we have been occupying, by  
usurpation, through the ages.  
But if—as every true Baptist believes—we are  
right, and Pedobaptists wrong, then there is a  
great work for us to do. We must maintain the  
truth, and protest against error. We must pre-  
serve the ordinances of the gospel in their origi-  
nal purity, in their unadorned integrity, in their  
unblemished glory. This is our business, this is  
our specific mission as Baptists. This is a work  
which all Pedobaptist denominations combined  
cannot perform; for they are not keeping the or-  
dinances as they were originally appointed.  
The object of the *Brooklyn Church Union*, so  
far as Baptists are concerned, is to silence their  
protest against the errors of Pedobaptists. Every  
one can see that our protest would lose all its ef-  
fectiveness, should we be caught in the trap of  
open-communion—a trap plentifully baited with  
the chaff of a spurious charity. Alas for Baptists!  
Once Pedobaptists looked on them with contempt,  
and thought them more worthy of martyrdom  
than of communion; now we have become so re-  
spectable, that we are to be almost forced into  
union with those who formerly hated us. To  
avail ourselves of this union, we are only expected  
to give up what makes us Baptists! This is all!  
Surely it is very little, if one may employ a figure  
of speech called irony.  
VERITAS.  
(From the American Messenger.)

“TOUCH NOT, TASTE NOT”  
The late Governor Briggs of Massachusetts was  
a well-known and able advocate of total absten-  
tence from all intoxicating drinks. He told me  
that he was once accosted by a lady at a large  
and fashionable party, who said, as he declined a  
glass of wine, “Really, Governor Briggs, I think  
you are a little fanatical on this subject. What  
possible harm can a glass of wine do, taken at  
parties and weddings, with one's friends?”  
Governor Briggs replied, “If you will go by  
yourself in some corner here, and spend half an  
hour thinking over the families of your acquaint-  
ances and friends, and count the number of vic-  
tims to intemperance in each family, and can  
then come back to me and say you think me fan-  
atical in trying to avoid so great a danger for  
myself, and doing all I can to keep others from  
an end so common and dreadful, I will take wine  
with you if you wish me to do so, for I know  
you are a reasonable woman; but I feel sure that  
you will come back agreeing with me that  
touch not, taste not, is the only safe rule.”  
She replied, laughing, “Of course I'll do it, or  
any thing else that you request, but don't expect  
me to be converted; for you radical reformers  
always exaggerate dangers.”  
She went, and in half an hour returned pale,  
her eyes filled with tears, exclaiming, “Oh, Gov-  
ernor Briggs, how could you ask me to do such  
a thing at a party? I am appalled; it is so  
dreadful to find that I do not know a family that  
does not number one victim, and some have had  
all their brightest and best fall by it—fathers,  
husbands, children; it is too dreadful to think of.  
I would not have believed it. You are quite  
right, and I will never ask you again to drink  
wine, nor ever call you fanatical for not taking it.”  
Let any one think over the victims of intem-  
perance he has known, and he will be convinced  
that infinite wisdom wrote this warning, “Look  
not thou upon the wine when it is red, when it  
giveth his color in the cup, when it moveth itself  
aright. At the last it biteth like a serpent, and  
stingeth like an adder.”  
While I write this, I remember that my father,  
the late Major B., who was also a warm  
advocate of total abstinence, told me about a dinner  
he once took with Judge —, a man of  
uncommon ability, and at that time honored and  
esteemed. There was a decanter of wine on the  
table, and when Major B. declined it, saying,  
“I am a believer in the total abstinence rule,”  
the judge replied, “How can a man of your sense  
and moderation adopt such an extreme opinion? One  
glass of wine a day never hurt anybody yet,  
and never will; and he drank his ‘one glass,’  
and so did each of his three, noble, promising  
sons who sat with him at table. My father's  
years were not prolonged to threescore; but long  
before he died, Judge — and his three sons  
had gone down to that grave over which our  
heavenly Father has written, ‘No drunkard shall  
inherit the kingdom of God.’”

THE FLIES OF NAPLES.—Every locality has its  
pestiferous flies, according to an American  
writer, constitute a feature—rather an unpleasant  
one, we should think—of life in Naples, Italy.  
The writer, after alluding to his arrival in the city  
at night, says:  
“We slept without waking till the morning  
light lit our chamber to the broadest day, which  
enabled us to see the multitudinous flies that  
hopped about our sheets, apparently in convul-  
sive gratitude for the quiet and luxurious feed  
which they had enjoyed during the night. They  
are so numerous that one does not think of kill-  
ing them except when caught in the very net of  
vermin. Do not believe that we found these ver-  
min in an ill-kept house—not at all. The *Hotel  
de l'Univers* is one of the very best hotels, in  
situation and in keeping, in Naples, and quite  
equal to any one we found in our travels—large,  
airy, and well ventilated and neatly furnished  
rooms—wide and open, and well-lighted stair-  
ways—a fine and spacious dining saloon, and a  
public table for bedtime, comparing favorably with  
the hotels in our own large cities. The best hot-  
els of Naples are said to be all despoiled of the  
high praise usually accorded to them, and the  
presence of an inevitable nuisance, like  
mosquitoes and gnats, some localities of our  
country.”

IMPORTANT TO LADIES.—On under the  
London House, 3 and 4 Market Street, our  
Spring Importations, per steamers Belgium, Oberon,  
Marian, North American, New South, King Street,  
Thames, Pioneer, Asia, China, Cuba, are now open,  
including a large and varied Stock of British and Foreign  
Linen, Woollens, Ribbons and Cotton Goods, and  
further shipments per New Liverpool, &c. &c. &c.  
Wholesale and Retail, and a good  
 assortment of  
LONDON HOUSE, 3 and 4 Market Street.  
We have fitted up a new prepared to receive FURS  
and Peltries, from C. A. D. and the  
DEPOSITS in the London market at 87 1/2 per cent.  
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