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The Christian Visitor.

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

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The Christian Visitor
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It furnishes its readers with the latest intelligence, RELIGIOUS AND SECULAR.

Baptist Seminary!

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J. E. HOPPER, Principal.
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INSURANCE COMPANY!
Fund paid up and invested.... £3,212,348 5s. 1d. stg.

Premiums received in Fire Risks, 1864,	£743,674 stg.
Losses paid in Fire Risks, 1864,	520,459 "
Premiums in Life Risks, in 1864,	235,248 "
Losses paid in Life Risks, in 1864,	143,197 "

In addition to the above large paid up capital, the Shareholders of the Company are personally responsible for all policies issued.
EDWARD ALLISON,
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1ED 1. (Commercial Bank Building.)

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First Class English and American Companies.
TOTAL CAPITAL,
TWENTY-SIX MILLION DOLLARS.
Risks taken at the lowest rates.
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These Companies are distinguished by extreme caution and prudence in their management, have large surplus and reserve funds, and afford the most ample security to Policy holders. The stock of the "IMPERIAL FIRE INSURANCE COMPANY" sells in the London market at £7.50 for every £100 paid up capital. aug. 2

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The Royal Insurance Company is one of the largest Offices in the kingdom.
At the Annual Meeting held in August 1859, the following highly satisfactory results were shown:—
FIRE DEPARTMENT.
The most gratifying proof of the expansion of the business is exhibited in the one following fact—that the increase alone of the last three years exceeds the entire business of some of the existing and of many of the recently defunct fire insurance companies of this kingdom.

The Premiums for the year 1855 being	£130,060
While the Premiums for the year 1858 are	196,148
Showing an actual increase of	66,088

or upwards of 50 per cent. in three years.
The recent returns of duty made by Government for this latter year (1858) again show the "Royal" as more than maintaining the ratio of its increase as stated in former years. Only one among the London insurance offices exhibits an advance to the extent of one-half the increase of the Company, while all the others respectively fall far short of the moiety of its advance.
LIFE DEPARTMENT.
The amount of new Life Premiums received this year is by far the largest received in any similar period since the commencement of the business, and must far exceed the average of amount received by the most successful offices in the kingdom. The number of policies issued in the year was 832, the sum assured £387,752 6s. 8d., and the premium £12,354 3s. 4d. These figures show a very rapid extension of business during the last ten years. Thus:—

Years.	No. of Policies.	Sums Assured.	New Premiums.
1848	98	£48,764 17 0	£1,380 9 1
1850	190	95,650 9 11	2,627 4 7
1852	422	181,504 10 6	5,824 5 10
1854	608	161,848 13 4	4,694 16 0
1856	703	297,560 16 6	8,350 3 11
1858	832	387,752 6 8	12,354 3 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 22 per cent. per annum on the sums assured and averaged 80 per cent. upon the premiums paid.
PERCY M. DOVE, Manager and Actuary.
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All descriptions of property taken at fair rates, and Fire losses paid promptly, on reasonable proof of loss—without reference to the head Establishment.
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ESTABLISHED IN 1782.
CAPITAL, - - - - £5,000,000.
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C. W. WELDON,
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St. John, March 8, 1866.

LORILLARD INSURANCE COMPANY.
Capital $1,000,000—all paid up and invested.
Surplus in hand, 1st Aug., 1865, $312,194.
POLICIES issued at the lowest rates, payable in New Brunswick Currency, with an without participation in profits, and every information afforded on application to
W. J. STARR, Agent, Princess St.,
Oct 12—1y Opposite Commercial Bank.

CONTINENTAL FIRE INSURANCE COMPY.
Capital $500,000—all paid up and invested.
Surplus in hand, 1st July, 1865, £250,000.
NEW BRUNSWICK AGENCY—7 Princess Street, opposite Commercial Bank, St. John.
POLICIES issued at the lowest rates, payable in New Brunswick Currency, with and without participation in profits.
The average dividends to Policy Holders entitled to Profits for the past nine years, amount to 44½ per cent.
References of the first respectability, and any other information given by
W. J. STARR,
Oct 19, 1865—y Agent.

The Little Coffin.

'Twas a tiny rosewood thing,
Ebon bound, and glittering
With its stars of silver white,
Silver tablet, blank and bright,
Downy pillowed, satin lined,
That I faltering chanced to find
'Mid the dust and scent and gloom
Of the undertaker's room;
Waiting, empty, ah! for whom?

Ah! what love-watched cradle-bed
Keeps to-night the nestling head?
Or, on what soft-pillowing breast
Is the cherub form at rest,
That, ere long, with darkened eye,
Sleeping to no lullaby,
Whitely robed, and still and cold,
Pale flowers slipping from its hold,
Shall this dainty couch enfold?

Ah! what bitter tears shall stain
All this satin sheet like rain,
And what towering hopes be hid
'Neath this tiny coffin lid,
Scarcely large enough to bear
Little words that must be there—
Little words, cut deep and true,
Bleeding mother's heart anew—
Sweet, pet name, and "Aged, two!"

Oh! can sorrow's hovering plume
Round our pathway cast a gloom,
Chill and darksome as the shade
By an infant's coffin made?
From our arms an angel flies,
And our startling, dazzled eyes,
Weeping round its vacant place,
Cannot rise its path to trace,
Cannot see the angel face.

They Say.

They say—Ah! well, suppose they do,
But can they prove the story true?
Suspicion may arise from nought
But malice, envy, want of thought;
Why count yourself among the "they"
Who whisper what they dare not say!

They say—But why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue;
And is it not a nobler plan
To speak of all the best you can?

They say—Well, if it should be so,
Why need you tell the tale of woe?
Will it the bitter wrong redress,
Or make one pang of sorrow less?
Will it the erring one restore,
Henceforth to "go and sin no more?"

They say—O, pause, and look within,
See how thine heart inclines to sin;
Watch, lest in dark temptation's hour
Thou, too, shouldst sink beneath its power;
Pity the frail, weep o'er their fall,
But speak of good, or not at all!

Spiritual Mindedness.

THE CIRCULAR LETTER FROM THE WESTERN NOVA SCOTIA BAPTIST ASSOCIATION TO THE CHURCHES OF WHICH IT IS COMPOSED.

JUNE 17, 1867.

Dear Brethren,—The cultivation of a *spiritual state of mind* is the subject to which we would invite your attention in our present annual Epistle. In our opinion there is much reason to fear that this matter does not, in general, receive that degree of serious regard, nor call forth that earnestness of effort, to which it is justly entitled. Its great importance and happy effects are evident from several considerations:—

1. It is a command imperative on all believers. The Saviour enjoins, "Seek ye first the kingdom of God and His righteousness." In like manner an inspired Apostle says, "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. . . . Walk in the Spirit." (Matt. vi. 33; Col. iii. 1, 2; Gal. v. 16.) Numerous similar admonition interspersed through the sacred Scriptures, clearly evince how needful it is to give diligent heed to this Christian duty, and to improve this exalted privilege.

2. Like all other divine precepts and injunctions, it is adapted to promote the happiness of those that observe it, "To be spiritually minded is life and peace. . . . The fruit of the Spirit is love, joy, peace," &c. (Rom. viii. 6; Gal. v. 22.) Not only does the maintenance of communion with God, by the influence of the Holy Spirit, secure present consolation, but it also tends greatly to strengthen the believer's hope of future blessedness. "Now," says the Apostle, "the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Elsewhere he states, "As many as are led by the Spirit of God, they are the sons of God. (Rom. xv. 13, viii. 14). So the language of our Lord (Matt. vi. 21) "Where your treasure is, there will your heart be also," plainly teaches us that our having the affections placed on heavenly things, furnishes decisive evidence that the bliss of heaven will be ours. If, then, we would be joyful here, and assured of endless felicity hereafter, we must be spiritual.

It is to be deplored that many persons who profess faith in Christ, instead of "cleaving to the Lord with purpose of heart," soon become remiss in spiritual exercises and Christian duties, and, engrossed with earthly cares and pleasures, conform to the world, and indulge in "foolish talking and jesting, which are not convenient," and consequently lose their religious enjoyment, and confidence of hope. The deleterious effect of such a course is depicted by the devout Dr. Owen under a similitude to the following effect: Cases have sometimes occurred in which a man has been obliged to flee out of one kingdom into another to save his life. Should such a one hasten with all speed till he judged that he had probably crossed the line between the two kingdoms, and then, instead of pressing on to a fine country, where he might live comfortably and safely, he should stop, and remain on the confines in a very barren place, where he must live in poverty, and in continual fear as to the safety of his situation, would not his folly be great? Similar to this, but still greater, is the folly of a professor of religion who does not exercise "diligence to the full assurance of hope unto the end." (Heb. vi. 11, 12; Pet. i. 5–11.)

3. The possession of a spiritual mind is also highly conducive to the welfare of Zion. It tends to preserve her citizens from immorality of conduct, and from strife, which is very liable to exist among those that are "carnal," and is exceedingly detrimental to the interests of a Christian Church. (1 Cor. iii. 14–16.) A spiritual believer is disposed to "pray for the peace of Jerusalem," to labour for her prosperity, to "be clothed with humility," and to "endeavor to keep the unity of the Spirit in the bond of peace." (Ps. cxxii. 6–9; Eph. iv. 1–4). By such a course, coupled as it naturally is with a readiness to contribute freely for the advancement of Christ's cause, its interests must be greatly promoted.

4. It excites to earnest efforts for the salvation of souls. Many persons who entertain hope that they are going to heaven, seem regardless of the everlasting welfare of those around them. Indeed, some professors of piety appear to imagine that it is incumbent only on the ministers of religion to use any means for the conversion of sinners. But this is a pernicious error. The first Christians, when scattered abroad by persecution, "went everywhere preaching the word." Paul charged the members of the Church in Corinth to be "always abounding in the work of the Lord;" and those in Philippi to "shine as lights in the world, holding forth the word of life." But whatever views people may entertain in theory, it is not to be expected that they will pray fervently for the conversion of the unregenerate, or labor earnestly for it, when they are themselves in a cold and carnal state of mind. Those, however, who are spiritually minded feel concerned for the unconverted, and are disposed to unite their prayers and efforts for the salvation of undying souls. So the Psalmist says, "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit: then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." And Paul, who was a truly spiritual man, says, "I have great heaviness and continual sorrow in my heart . . . for my brethren, my kinsmen according to the flesh." And again, "My heart's desire and prayer to God for Israel is, that they might be saved." He remarks, moreover, "I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory." The same disposition of mind creates similar desires in the hearts of all God's children, and prompts them to like efforts.

It may be remarked, last, but not least:—

5. A spiritual state of mind disposes believers to glorify God. The obligations to this, and the the injunctions to it, must be manifest to all.—(1 Cor. vi. 19, 20: x. 31). But it is "the love of God shed abroad in our hearts," that leads us to love Him in return, cautiously to avoid dishonouring Him by sin, and earnestly to strive by a life of holy obedience, to "shew forth the praises of Him who hath called us out of darkness into His marvellous light." (Rom. v. 5; 1 John iv. 19; 1 Pet. ii. 9.)

Seeing, then, that the possession of a spiritual state of mind is of vast importance on many accounts, we would earnestly and affectionately entreat all the members of our churches, as well as the ministers, to cultivate it with great diligence and assiduity. But here the question naturally occurs, By what means is this highly desirable blessing to be obtained and retained? We would suggest as appropriate means—

1. The exercise of faith. Believers "receive the promise of the Spirit through faith;" and "without faith it is impossible to please God," and consequently it must be impossible to hold communion with Him. (Gal. iii. 14; Heb. xi. 6). He that would "walk in the light of the Lord," must be "looking unto Jesus," who is the "Sunness by righteousness," and must "live a life in the Heb. xii. 2; Gal. ii. the Son of God." (Isa. ii. 5;

2. Careful avoidance of sin. Indulgence in that which Jehovah forbids, as also disobedience to what He enjoins, necessarily causes Him to withhold the tokens of His favor. So it is written, "Your sins have hid His face from you;" and the admonition is given us, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." This caution includes, not only the avoidance of all external immorality, but also that of every wrong temper of mind, as "all bitterness, and anger, and wrath, and clamour, and evil speaking, with all malice." So the Psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." (Isa. lix. 2; Eph. iv. 29–31; Ps. lxvi. 18).

3. The devotional study of the Holy Scriptures. Some men are required, for the benefit of others, as well as themselves, to study the inspired Oracles critically; and all should strive to obtain as correct and full a knowledge of their true import as they can; since none can profit by that which they do not understand. But it is the devotional reading of the sacred word which is especially conducive to spiritual prosperity. Our Lord, who bade the Jews to "search the Scriptures," prayed for his disciples, "Sanctify them through Thy truth." So Paul enjoins on believers, "Let the word of Christ dwell in you richly, in all wisdom;" and Peter says, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." (Jno. xvii. 17; Col. iii. 16; 1 Pet. ii. 2).

As "all Scripture is given by inspiration of God, and is profitable," the whole should be attentively and repeatedly perused by every person; but the devotional parts are peculiarly adapted to promote the spiritual welfare of believers. Religious books that accord with the teaching of the Bible may also be read with profit.

4. Regular attendance at public worship. Paul cautions us against "forsaking the assembling of ourselves together, as the manner of some is." Asaph was almost overwhelmed with temptations to repining, and even to infidelity, "until he went into the sanctuary," and there he obtained relief and consolation, and found it good to draw near to God." So Thomas sustained great loss, remaining in doubt and darkness for a whole week, by reason of his neglecting to meet with the other disciples, who were glad when they saw the Lord, and he too became spiritual and joyful when he met with them. (Heb. x. 25; Ps. lxxiii. 2, 17, 24, 28; John xx. 24, 26–28.) If believers would be spiritual, happy and useful, let them reverence and improve the Sabbath, attend meetings for preaching, prayer, conference, and devotional exercises in general, as frequently as may be in their power. Let them never, under any pretext, absent themselves from the Lord's table.

5. Unremitted and earnest prayer. Our heavenly Father speaks to us in His word, and we speak to Him by prayer; and thus we hold communion with Him, through the influence of the Divine Spirit, by faith in Christ. (2 Pet. i. 21; Rom. viii. 26, 27; John xiv. 13). The idea of living a spiritual life without prayer is as preposterous as that of living a natural life without breath. If we would prosper in the ways of piety, fervent prayer, both in secret and in the family, must be constantly maintained. Indeed, we should "pray always with all prayer and supplication in the Spirit." Our dependance on His aid should be ever recognized, and emotions produced by His influence should be always regarded. (Matt. vi. 6; Dan. vi. 10; Eph. vi. 18; 1 Thes. v. 19; Jude 20, 21). Constant watchfulness, also, must attend prayer. (Matt. xxvi. 41; 1 Peter iv. 7.)

6. Pious conversation. The Psalmist says, "Talk of all His wondrous works." Malachi informs us that the godly conversation of the Lord's ancient servants was very favorably regarded by Him. When the two disciples on their way to Emmaus, were conversing in sadness respecting the Saviour, Jesus himself "drew near, and went with them," enlightening their understandings, and cheering their hearts. (Ps. cv. 2; Mal. iii. 16, 17; Luke xxiv. 13-32). While "the talk of the lips [vain discourse] tendeth only to penury," great benefits result to believers, and in many instances to those around them, from a diligent improvement of opportunities for edifying religious conversation. (Prov. xiv. 23: x. 21; Eph. iv. 29; 1 Thes. iv. 18: v. 11).

7. Devout meditation. Of the "blessed man" it is written, "His delight is in the law of the Lord, and in His law doth he meditate day and night." The Psalmist says, "In the multitude of my thoughts within me Thy comforts delight my soul;" and again, "My meditation of Him shall be sweet." Believers are often placed in circumstances that deprive them of some of the means adapted to promote their spiritual welfare; but the delightful and highly useful privilege of religious meditation may be almost invariably enjoyed. It should be diligently improved.

Not to extend this Letter beyond due bounds, we would, in conclusion, affectionately entreat every member of each of our churches to consider this subject attentively, and to strive earnestly for the attainment and retaining of a spiritual state of mind. An attentive examination of the texts cited above, with their respective contexts and parallel passages, may be a profitable exercise, conducive to the furtherance of this desirable object. May the "Father of mercies" graciously enable every one of us to know from our own happy and continued experience, that "To be spiritually minded is life and peace!"

(From Sabbath at Home.)

Two Ways of Counting Money.

BY GRACE MIDDLEBROOK.

The Sabbath service was over. Mr. Willis had preached his annual foreign missionary sermon, over which he had worked so hard for a month. The collection had been taken up and brought home in his clean handkerchief, and now they were to count the money. It was a pleasant day, and most of the rich men were there; and oh, how the pastor hoped that the collection would prove larger than last year!

So Mrs. Willis came to help him count the money, as interested as if it was all for herself instead of her Master. The currency was committed to her, while Mr. Willis looked over the bills. "Ah, yes; Mr. McPrindle has done well." Five bright, crispy twenty-dollar greenbacks folded together. "One hundred dollars: he never gave more than thirty before. Oh, how pleasant it must be to be rich!" thought poor Mrs. Willis; especially to be able to give so liberally." And then her eye fell on her own contribution, a five-dollar bill which she had saved so long that even the creases in it seemed familiar to her.

It had been been kept toward the purchase of a water-proof cloak; but when the year came round, and the collection was to be taken up, she could spare nothing else. This was her own, and all she had; and now she felt a little discouraged to think that, of all the collection, three hundred and eighty-nine dollars, hers seemed so small a [illegible] had kept it; there would be that seems almost as much. Hers was [illegible] venty-eighth part, and she did need the water-proof. She laid it down by the new greenbacks, but without a murmur, for, thought the resolute little woman, "How miserable I should be to have a collection go off without any of my money! Better wear my old blanket shawl the rest of my days."

Then they re-counted the currency and pennies, to make sure that they had reckoned right. There were some bright fifty cents in currency, one or two of doubtful value, and the usual proportion of dingy tens and stingy threes. Among the coppers they found one English shilling, rather pewtery-looking, as if it needed the friction of daily use, but with the genuine ring. Mrs. Willis took it into her hands, for real silver was a rare sight to her, and she said she supposed it would be worth more than thirty cents, and yet it seemed more valuable than paper currency of any value. Then she wondered if ever again silver would pass from hand to hand in daily use, and, if those days should ever come, whether it would be a more golden age for ministers' families.

"Mother, tea is all ready; and I made the toast and only burned one piece, and that I am going to eat myself. May we have molasses this evening, because it is Sabbath day?" And yet another little voice said, "I can't learn my hymn, the words are so hard; and what does 'marshaled' and 'bestud' mean? Celia says she knows, but she can't tell." And, mother, Georgia went out into the snow-drift, and his feet are so wet I am afraid that he will have croup again."

And the mother took up the burden of her hourly cares, varying but never ended, and patiently decided every perplexity, and lessened, if she did not remove, every little sorrow. Mr. Willis followed his wife, locking as he went his study door; not to keep out robbers, but lest the little ones might disturb the money consecrated to the Lord of all.

The door was locked, they had both gone, and yet the room was not empty. In the quiet study, growing a little dusky in the gloaming, a presence might be felt, and gradually from the shadows appeared—I can not say *came*, but as if, already there, it had hitherto been unseen—a bright form.

Little by little it grew distinct, and yet the room seemed darker; one could hardly say whether the visitant absorbed the light of the room, or whether the study only seemed dark in the presence of such brightness. The form grew clearer and clearer till it was as distinct as a statue. But so illuminated, so translucent was its whiteness, that the clearest transparency seemed in comparison dim and muddy. Even the snowy garments were bright with an unearthly lustre, as if light were woven into the very substance of the fabric. There was nothing of the solemn repose, the death-like stillness of sculptured marble; the form was instinct with life, even with radiant buoyancy. There was nothing of the fearful mystery hanging around an imaginary ghost, but the brightness of embodied light. Oh, why should we fear to see angels?

The bright messenger had come on an errand, for scales were in his hand, unlike any of earthly workmanship, and yet I think he called them "the balances of the sanctuary." Every contribution, even to the pennies, was tried in these balances. And as he weighed, the scales did not drop or tremble; they remained in true equipoise; but the money changed. Two fifty-cent pieces were thrown in, and one grew so dull and dingy that it seemed of little value, and the other grew bright with a ray of the angel's brightness. Alas that some money, bills, currency, and copper, seemed of so little worth! "Grudged money" was the angel's only comment.

Soon the bright twenty-dollar greenbacks were cast in. One hundred dollars given to the Lord! Oh, why did they shrivel and wither till they seemed like sere leaves of autumn? "Ah!" said the angel, "only a two-hundredth part of his profits for the year; why, last year he gave a full hundredth; at this rate, if he grows rich fast, he will soon only give a thousandth! And yet he dared to feel pleased to think how much larger than any other was his contribution, and he gained most of his fortune by one contract for shoddy stockings. It will only be good enough for helping heat the Missionary House. It will keep the fires going awhile, or help pay taxes, but it will not ever reach the heathen directly."

The five-dollar bill, the wife's offering was now put in the balances, and the dull, worn, ragged-edged bill seemed glorified. A brightness concealed or removed all earthly imperfection, till it seemed a leaf from one of the trees on the bank of the infinite river flowing by the throne of God. And the bright one looked at it, with delight.—"This is for the Lord's own treasury. She hath given her all, and it shall be laid up with two mites. Oh, what joy shall overwhelm this woman when she shall find herself remembered with Mary who broke the alabaster box, and the woman who gave her cake to the prophet! She hath done it unto the Master, and in token of his acceptance of it she shall not lose by her self-denial even now. A kind friend shall provide for her garments such as she never dared to hope for. Good measure, pressed down, running over, shall she receive even now."

And many pennies were brightened by that wondrous test. Little children's money, given with faith and prayer, the angel promised should buy Testaments which should be for the healing of the nations. And I saw that all money given with love was of value; that all given with faith was accepted as pure gold; and that the pennies, even, of self-denial have an everlasting value.

Last of all, the dull English shilling was thrown in. Oh, who can describe the glorification of that one piece of silver? Its brightness was more over-powering than many diamonds. The sun in his strength has not such light or heat. And I thought in the glory of its radiance the grudged money shrunk and faded away still more. And the joy of the angel was as wondrous. "It is worth a soul, a gem for the Master's crown. It was earned by a poor lame girl who will never walk till she runs through the streets of the New Jerusalem. She is growing feeble. This is the last money she ever earned, and she can earn no more. It was paid to her for some needle-work a year ago, by an English lady, and ever since she has been saving it for the foreign missionary collection. She will not be on earth for another, she knows, and since she earned it she has been always praying that her last gift might save a soul. And the Lord says—"I hear his voice,"—oh, the joy of the listening angel!—"Be it unto her even as she will. It will save the soul of a young man in Syria, and he shall become a faithful preacher, with the power of the Spirit resting on him, and he shall win souls who will lead others to Christ, and the power of the money shall last till time is over—yes, while immortality endures. And she shall find it after many days. Oh, the eternal blessedness of her who is coming into his kingdom out of great tribulation!" And a soft response, [illegible] Father, for so it seems good in thy [illegible] God in the highest, and on [illegible] a chorus, which seemed toward men." "Glory to

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The minister returned to his study. He found the money just as he left it. Not until eternity shall he know how the angel counted it.

The Prince of Wales's Chair.

The Divine promise, "Them that honor me, I will honor," is as truly fulfilled in the experience of individuals in the present day as it was in the times of Eli and his sons, to whom it was first spoken.

The writer of the following interesting narrative was a cabinet-maker, and came to London to finish learning his trade. We give the narrative in his own words:

"I was fortunate enough to obtain admission to the firm of Messrs. ——, upholsterers and cabinet makers to her majesty, and helped to make the queen's furniture when she was married. When the heir to the throne of England was a year old, he was to go with the queen to open Parliament. A beautiful chair was made in the shop; but though we all worked hard, it was far from finished when Saturday night came.—Parliament was to be opened at one o'clock on Monday. What was to be done?—finished it had to be. At tea-time we held a consultation, and all the Scotchmen and lads agreed not to lift a tool next day. 'We have been taught by our parents to honor the Sabbath day and keep it holy, and we cannot break it.

The English workmen said, 'If you do not work the chair will not be finished; it is a work of necessity.'

'We will not quarrel with you,' said a tall, noble-looking man from the Highlands, 'but our consciences will not allow us to break God's law.'

'I fear you will be paid off,' said one on the other side.

'Well, my lads,' said the foreman, when pay time came, 'I suppose you know you must all go to work to-morrow. I am very sorry for it, but necessity knows no law; if you do not, the Prince's chair cannot be finished in time.'

The English workmen said, as it was a work of necessity, they were willing to do so. We were asked what we intended to do. The same man who had spoken before now stepped forward, and said, 'Sir, we are very sorry, but it is quite impossible for us to work to-morrow. Some of us have wives and children depending upon us for bread, but we have been taught to reverence the Sabbath; we cannot break it now. We do not say that we are better than others, only we think it right. If you will allow us we will strip our coats and commence work now, and continue until twelve to-night, and to-morrow night at twelve we will resume work.' This was said firmly, but respectfully, and for a few minutes there was silence.

'I cannot accept your terms,' said our superior, 'so I discharge you; you will get no more work here.'

'Very well, we are willing to go;' so we turned and went out; but we had scarcely reached the street when we were recalled and allowed to go on with the work on our own terms.

The throne was finished just in time, and when our young queen sat with her son beside her, surrounded by her peers, she little thought that she, who rules an empire on which the sun never sets, had those in her dominion who had refused to work for her on Sunday—though her Scotch subjects did not love her less than her warm-hearted English ones."

Two of these men afterwards emigrated to Australia. The one who had stood forth as the Sabbath champion rapidly prospered, and in a few years ranked as one of the most wealthy farmers in the colony. The other, the writer of this narrative, was likewise blessed of God, and became the owner of an extensive upholstery establishment.

"Remember the Sabbath day to keep it holy." "Trust in the Lord, and do good; and verily thou shalt be fed."—*Cottager and Artizan.*

A MODEL PRAYER MEETING.

A contributor to the *Independant*, who is visiting different churches in New York and Brooklyn in search of a model prayer meeting, thinks he has found one very near perfection in Dr. Newell's church, (Presbyterian), and we give a part of his sketch of the meeting:

Their words are not sermon-tones, as from heavy-ringing bells in high belfry-pulpits, but heart-ringings, like the music in mid-winter from the merry, full sleighs. How they sing now, "Never be afraid to speak for Jesus!" One says, "While speaking to a young man to-day, he said, 'O, it's all excitement!' But who does not, become excited when transacting business for a large sum? We are making a bargain for eternity." Another says, "'He who is for you is greater than they who are against you.' The still, small voice whispered that word to me. It led me, a great sinner, to the cross, where I found a great Saviour. I haven't an inch of ground on this earth, but I have a mansion in heaven." So they sing again—its an exquisite melody,—"I'm climbing up Zion's hill!" "Yes," adds a voice, "that summit of glory shall be reached. We know this. But all do not get there. A gentleman invited a youth into his carriage and questioned him. What was he about to do? Going into the great city, into business, for wealth. What then? He didn't know. There was no heaven for him, because there was no holiness in him." How appropriate to this the hymn, sweetly sung, "Nearer, my God, to Thee."

Very marked indeed were the brevity and pointedness of all these prayers and remarks. The pastor spoke three times and prayed twice, besides reading; and in all this he consumed not more than twenty minutes. Sometimes a prayer was only a minute long. We seemed there in a kind of spiritual forest, where love-birds twittered, and truth-leaves trembled, and peace-currents trickled, and God-rays flickered, and life-rains pattered, and heaven-fruits rattled down upon us. This, we thought, is the model prayer-meeting we have been seeking.

A Wise Saying.

An English farmer recently remarked that "he fed his land before it was hungry, rested it before it was weary, and weeded it before it was foul." We have seldom, if ever, seen so much agricultural wisdom condensed into a single sentence. It would be difficult to avow an agricultural practice, each particular of which would be more opposite to the practice of the land-killers and skinners of the South. Such persons do not feed their land at all. Though land may have nine lives, like a cat, yet it may die at last of starvation. "Weary land." How apt an expression! Not utterly exhausted, but tired, wearied. Reader, have you not some land which this summer will pant, and blow, and struggle under the burden of a starveling and sickly stalk of vine pouting? "Weeded it before it was foul." Why, to grow up and encumber the ground, merely for the sake of the privilege of burning their dead bodies to supply vegetable matter to the soil. On a perfectly conducted plantation, no plant would be suffered to mature its seed which was not of some known and positive utility. Peas and clover are better than weeds—they feed both the soil and domestic animals, and give no trouble to succeeding crops. Remember the practice of the English farmer. Do not wait until your land begins to get poor before you manure it. If it is rich, make it richer. Do not wait until your land begins to fail before you rest it—give it rest in time to prevent its even being tired. Do not wait until your plantation is stocked with weeds before you begin to destroy them. One weed destroyed this year will save much hoeing next year. Manure soon and well, give abundant rest and cultivate clean. He is a good farmer who observes these rules.—*Southern Cultivator.*

A Fault more acknowledged than amended

is vain impertinent talk, which fills up the time of too many professors when they come together. When the famous Bishop Usher and Dr. Preston, who were very intimate friends, were talking together, after much discourse of learning and other things, the Bishop would say, "Come, Doctor, one word of Christ now before we part." Christians, who owe their all to Christ, should be often talking of him. And surely those who know the worth of souls cannot but be concerned for their ignorant, careless neighbours; which concernedness should put us upon doing all we can to keep them out of that condition. And if there be any that are asking the way to Zion, with their faces hitherward, pray tell them the way. Tell them,

1. There is but one gate into this way, and that is the strait gate of sound conversion.

2. Tell them that the way is narrow—that there is not elbow-room for their lusts. Let them know who the worst of it; and that those would be good soldiers of Christ must endure hardness.

3. Tell them, notwithstanding this, it is a way of pleasantness; it gives spiritual, though it prohibits sensual, pleasures.

4. Tell them there is life eternal at the end, and let them be assured that one hour of joy in heaven will make them amends for an age of trouble upon earth. One sheaf of that harvest will be recompense enough for a seedtime of tears —*Henery.*

A Novel Way of Collecting Pew Rents.

A Montreal letter writer gives the following description of the novel manner in which the Congregational church in that city levies and collects its pew rents:

For instance if two men should indicate a desire to make that church their place of worship they would have their choice of all the vacant pews. Then each man would be asked to name the sum which he could afford to give weekly toward the expenses of the church. If one could pay a dollar and the other ten cents, well and good; the word of each man is the standard of his ability. In the pews are linen bags, or envelops, with the occupant's name and number, in which he is to place his weekly offering. The house is free to strangers, but this plan "allocates" the regular attendants, and avoids one great objection to free seats. The deacon informed me that the plan was "incomparably more successful" than the old one of renting pews.