## THE CHRISTIAN VISITOR, Published every THURSDAY, by

BARNES & Co.. tion out AT THEIR OFFICE,

Corner of Prince William and Church Streets, SAINT JOHN, N. B. TERMS :- Cash in Advance. One Copy, for one year,....\$2 00 Fifty Copies to one Address,....\$1 50

THE CHRISTIAN VISITOR

Advertisements inserted at the usual rates.

affords an excellent medium for advertising.

CITY OF GLASGOW LIFE ASSURANCE COMPANY OF GLASGOW Incorporated by Act of Parliament. GOVERNOR—The Right Henorable the Earl of Glasgow.
Subscribed Capital £500,000
Accomulated Fund £30,000 

Half Premium System, without debt Endowment Assurances.

Endowment Assurances.

Partnership Assurances.

Short Term Assurances.

THE "City of Glasgow Life Assurance Company." was

established in 1838, by special Act of Parliament. It
has now been conducted with much success for 25 years,
which is attributable not only to the perfect security which
it affords for the due fulfilment of every contract, but like
wise to the Company's extensive and influential connexions
and to the liberality of its dealings.

The Premiums are equitably graduated. The Profits are
distributed with a due regard to the claims of all classes of
Polecy-holders.

Pohey-holders.

The last declaration of Bonus was made 20th January, 1864, which is the close of the Company's financial year, when a Bonus at the rate of one and a half per cent. on the sums assured was declared for the past year. In place of the surplus being annually divided, the profits will in future be ascertained and allocated quinquennially. Policies participate from the date of their issue, but the Bonuses do not vest until they have been five years in existence. Bates of Assurance and all other information may tence. Rates of Assurance and all other information may be learned from the Agent, WILLIAM MACKAY, buly 13.—wpw ly Costom House Building.

THOMAS & WETMORE, INSURANCE AGENTS, SHIP BROKERS, COMMISSION MERCHANTS,

G. B. TROMAS, SPRINTY SOLER LESSON TE OFFICE-96 Prince William Street. annia and SK GRNC T

Star Life Assurance Society of London.

Phenix Fire Insurance Company of New York.

Brokers and Attornies to the Marine Underwriters GEORGE THOMAS.

LIVERPOOL AND LONDON AND GLOBE FIRE AND LIFE

INSURANCE COMPANY! Fund paid up and invested . . . £3,212,343 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 Premiums in Life Risks, in 1864, 200,220
Losses paid in Life Risks, in 1864, 143,197 "
In addition to the above large paid up capital, the Shareolders of the Company are personally responsible for all
olicies issued. EDWARD ALLISON.

AGENT FOR NEW BRUNSWICK, (Commercial Bank Building.)

ags, Liverpool.

Chairman of the London Board.—Samuel Baker, Esq.

Chairman in Liverpool.—Charles Turner, Esq.

Chairman in Liverpool.—Charles Turner, Esq. es in the kingdom. the Annual Meeting held in August 1859, the following

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.

ms for the year 1855 being.....£180,060 remiums for the year 1558 are..... 196,148 howing an actual increase of ......... 66,088

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 Lendon insurance offices exhibits an Only one among the London insurance offices exhibits an advance to the extent of one-half the increase of the Com-pany, while all the others respectively fall far short of the

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 882, 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:

161,848 18 4 4,694 16 0 297,560 16 8 8,850 8 11 887,752 6 8 12,354 8 4 in the business of the last fou consequent upon the large bonus declared nounted to no less than £2 per cent. per masseured and averaged 80 per cent. upon

JOHN M. JOHNSTON, Secretary to the London Board.
Il descriptions of property taken at fair rates, and Fire
es paid premptly, on reasonable proof of loss—without
noe to the head Establishment.

JAMES J. KAYE, Agent for New Brunswick, Feb. 15. Opposite Judge Ritchie's 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 Bille Discounted ; Dividends, Interest and other Money Investments made and Sales effected of Bank Stock, Mort Sums of £10 and upwards received on deposit, for

LIFE, FIRE & MARINE INSURANCE First Class English and American Companies.

TWENTY-SIX MILLION DOLLARS.

TORILLARD INSURANCE COMPANY

CONTINENTAL FIRE INSURANCE COMPY

# Disitor. Christian

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

New Series, Whole No. 224.

MR. SPURGEON AND HIS CHURCH. From a Correspondent of the "Watchman and Reflector,

My first Sunday in London was passed in the hurch of Mr. Spurgeon, I found it easy to reach the Metropolitan Tabernacle, as it is called. The London cabmen know where it is. Ask one to take you to the Elephant and Castle, and he will reply, "Do you want to go to Spurgeou's! I was quite fortunate in my "bus" on Sunday morning. I found in it a member of Mr. Spurgeon's church, who detected me as an American, passed me through the gates, and made me at nome in the early prayer meeting.

The chapel is really an imposing affair. It is built of granite, with a massive portico, supported by six stone columns. The columns and the iron fence which guards the chapel, were the gift of friends. I know of no church in America, as to size and magnificence, which can compare with it. It cost, with the land, £155,000. This great sum Mr. Spargeon collected. He refused to preach in the chapel till it was free from debt. When its doors were thrown open for regular service, not one dollar of debt remained on the property.

This church was founded in 1650; it has had distinguished ministry. Rev. Dr. Gill, the commentator, and Rev. Dr. Rippon, of poetic fame, with other eminent men, have been its pastors. When Mr. Spurgeon became its pastor it was in a very low condition. He was pastor of a small country church. He had such a low estimate of his abilities that he refused to respond to the letter inviting him to preach in London. He returned the letter, supposing it was not intended

The chapel inside is fitted up on the cathedral pattern. The seats are dark, there are no carpets n the aisles, and few cushions in the pews. Besides the body of the church, two immense galcries run the circuit clear round the church. Not less than five thousand persons can be comfortably seated. As the aisles and vacant places are always filled, not less than a thousand more are always in attendance. Opposite the main entrance and in front of the galleries stands a platform, surrounded by a simple railing. There the marble baptistry is placed. This platform is about three times as large as the pulpit platform in Plymouth church. Gentlemen and ladies sit here to aid in the singing. Above this platform is a second one, just above the first gallery, which is the preaching stand of the pastor. On it are a sofa and a plain table. The table is on the side. A rail runs round the edge of the upper platform, but no desk, table, cushion or curtain hides the great preacher from the audience. The rail keeps him from falling over. From all the seats of the chapel a view of the preacher can be had, though all cannot see his face. Behind the sofas are seats elegantly fitted up in the style of cathedral ders and deacons sit surrounding the preacher. Behind these Mrs. Spurgeon and family have their

In the rear of these seats are three elegantly fitted up rooms. The centre one is occupied by Mr. Spurgeon, those on the right and left by the elders and deacons. Through a passage way from this room Mr. S. comes on to the platform for service. So great is the crowd that tickets are issued to all who have seats in the chapel These tickets represent the exact number of seats the person hires. If he hires six seats he has six tickets. These are good for three months, and he gives them to whom he will. These must be used previous to ten minutes before the time of service. Then the gates are opened, and all have access to every unoccupied seat. Long before this time, however, crowds throng the yard, and surge, and wait for a chance for a seat. The stampede is terrible, when the gates are thrown open. A rush is made for every unoccupied spot, and when no more can be admitted the gates are closed on crowds often as large without as

At the exact time appointed, Mr. Spurgeon walks in, attended by his elders and deacons He would easily be known any where by his portraits. Short and stubby in person, with glossy black hair parted in the middle, with black frock coat, and the inevitable white cravat peculiar to the English clergyman. His general appearance would disappoint no one. He surveys for a moment the vast audience before him, steps to the front of the railing, and says, "Let us have a moment's prayer." His voice is full, sonorous and ringing. There is a cheery, merry, sound in it, like a pealing bell, that arrests the attention and puts all in sympathy with the preacher. The first words he utters are full and manly, and run along through the arches and corridors, touching the most distant ear. This, in contrast with the indistinct mumbling mode of speaking here, is an element of Spurgeon's power over the masses.
The prayer is short, joyous and full of thankfulness. The hymn he reads through, and then reads it verse by verse, as it is sung. The tunes, to an American ear, are wild, wierd-like and unfamiliar. He reads a chapter, on which he com-ments from twenty to thirty minutes. Three hymns are sung and two prayers offered before the sermon. One side of a sheet of note paper contains the memorandum from which he preach es. His manner is inimitable, easy, colloquia and impressive; his matter evangelical in the highest degree; his voice, gestures, and utterance superb. Men stand by hours in the aisles unwearied, and women hold children in their arms till the long service is ended. At the close no one stirs till the pastor has left the chapel, then the audience arise, with a deliberation strange to an American, and go out with a reluctance, as i they wanted something more.

The working power of this church is tremendous. It has a membership of 3,800. A regular account with each is kept in a book. Six tickets are delivered to each member semi-annually, which they have to give up at each monthly communion. If they are not present at a comcause a visit from one of the elders. The regu lar communion is on the first Sabbath of each nonth, and then the chapel is full. Mr. Sporgeon believes in weekly communions. About a thousand meet every Sunday night after the lecture to commune, but no one is compelled to attend. The Sunday School is very large. It is conducted by one of the elders. A lady's Bi-ble class, one of the most astounding I ever saw, is conducted by a lady. With 900 on the rolls SAINT JOHN, N. B., THURSDAY, APRIL 18, 1867.

tors that have gone out from this church. The ening, the wine stupefied his faculties. A few

ninety-three students of the college are sent out glasses reduced him to a state of utter inebriety. as soon as t ey can talk. A small library is sent out with each man, for which he gives a receipt, drink and excitement; he alone was immovable another station, and the man who receives them has 93 students and 243 night pupils. Five thousand pounds are required to carry on the college for a year. Boxes are placed in the church for voluntary contributions to the college, and the weekly offerings are seldom less than \$250 in gold. Everything about this concern is immense. All the social and devotional meetings through the week are crowded. This evening, while I of sobs. A white, scared face stood over me; a write, fifty three prayer meetings are to be held in different places, and they will all be crowded.

The secret of Mr. Spurgeon's power lies on the surface. He is a man of rare pulpit gifts; he has the truth soon enough. Herbert had recovered a rare memory; he is a hard student; he has consciousness in the night, sufficient to mislead unflinching faith in the Gospel; he knows nothunflinching faith in the Gospel; he knows nothing, as a preacher, but the cross; he is as simple hearted as a child; he has a cheerful, merry, bnoyant, manly spirit; he is a man of prayer, and believes in it; his wit, fancy, and buoyancy crop out everywhere; he never tires in his work he unites the eloquence of Whitefield with the executive ability of Wesley.

#### SPURGEON ON BABBATH SCHOOLS.

Mr. Spurgeon in a speech at a Sabbath School worth the consideration of parents and teachers: If we do not teach the children Satan will teach them. I have heard of a father who objected to teach his child to pray. The child broke his leg, and while the leg was being taken off he continued to curse and swear all the time. " See!" said the physician, "you have a point of conscience about not teaching the child to pray, but Satao

has no conscience about teaching him to swear."

I think that to make good Sunday School teachers there must be a thorough knowledge and appreciation in your own souls of the things which you have to teach. I was in Italy last year, and in crossing the Alps with my wife, the sun was so hot that it scorched her face. She asked me to get her some elder flower water. I started off to a chemist, and as I did not know a word of the Italian language, I looked through the jars and bottles in his shop, but could not find anything of the kind. I tried to jabber something in French, no language at all. I went to a little brook that ran through the town, and walking along the edge I came to an elder-flower tree. I got a handful of the flowers, walked off to the shop, and held it up to the man; and he knew in an instant what I meant. I think it is being a christian," you will be much more likely

The teacher who goes to his class thinking that he himself is always competent, without preparation, is making what I think a gross mistake. It is well to preach without notes, no doubt, but a without thinking beforehand, would probably be an exceedingly dull and dry preacher.

"Would you believe it Sandy," said a divine that I never thought of the sermon before went into the pulpit?" "Oh! that is just what Mr. Mackintosh and

have been saying while you were preaching." Now, if Sunday School teachers pride themelves in their extemporaneous teaching, their pride is peculiar to themselves, and the children will not take much pride in them.

## AN EFFECTIVE SPEECH.

"A speech, a speech from Wilton!" cried thoughtless fellows.
"He can't make a speech on cold water. defy him," said one of the number.

"My friends," began Wilton.
"Hear, hear! he's really in for it now," cried young man, whose flushed cheeks gave pitiful signs of his devotion to the bottle. " Wilton is on his feet." The comrade they called Wilton was a young

man, some twenty-three years of age. Upon his face, within his eyes, a settled melancholy rested. His manners were as grave as those of an old man. He was often called "Wilton the steady." on account of his quiet adherence to principle.

The head partner in the firm in whose employ Wilton was, gave a great party every year, and it was to this gathering Wilton had been persua-

In vain his companious tempted him with the wine that flowed freely. The "firm" considered themselves good Christians, as, indeed, did the world generally. They gave largely to charities and to their church, where their seats were soldom empty. They did a great deal of good with their money; yet in placing this flery temp-tation before young men, some of whom were as yet without fixed principles, they committed a A few representative men from the British gross and almost fatal error. Looking about him, Provinces, assemble in London, and devote a Wilton saw already many faces flushed almost to few months in drawing out, and in perfecting a inebriation; many eyes that, spite of their flash and sparkle, moved with difficulty, and that dire insteadiness that marks the incipient stage of

" My friends," he said, and then paused, as if o give greater emphasis to what might follow. I am going to make a confession." Some of the company smiled at this, but by

"Five years ago I had a brother, a bright beautiful lad, in whom the hopes of a large family circle centered. He was called a genius, and he was one. Sensitive, gentle-hearted, and generous to a fault, he also gave promise of extraordinary vigor of mind. One night several boys in the village where I was born resolved to have a frolic. The party was to be a secret one, and we were each to carry from our homes, if we could, provisions and wine. It came off with an analysis of electric power. Shall they be inscriptions for good or i and flowing liquors; we were all young and buoy-act. My brother had never tasted wine. Whother it was a disinclination caused by natural dis-like, or whether his intuitions led him to avoid it as dangerous to him, I do not know. I only know—and the recollection is at this moment

"The party broke up. "We were all wild with and when he is called back he sends the books to and quite insensible. There was no rousing him from the state of deathly sleep into which he had sends a receipt to Mr. Spurgeon. The college fallen. I dared not take him home that night, fearing that our frolic might be found out in consequence of the trouble we should have in getting him to his room. So we left him there, lying as comfortable as we could place him -his handsome face flushed and almost purple, his active brain, for once, completely stapefied.

In the morning I was awakened by the sound trembling, weak voice cried out: 'O Philip, your poor brother !"

"I sprang from my bed. My friends, I knew of twenty feet. He was still living. In vain my prayers, and tears, and anguish." His voice

"Young men, he is living yet, but an incurable idiot. Now will you ask me to take the accursed stuff! Yes, the curse of the living God rests upon it. It has burdened my life-it has ruined as noble an intellect as ever was ready to do battle with the facilts and follies of the world. Do von still jeer and laugh, because I will not be jovial ? I tell you, if it was a living thing, I would meeting held in Edinburgh, uttered some thoughts strangle it and there is nothing upon earth I hate with such a deadly hatred."

There was a deep silence. Not one in all the company seemed inclined to drink again .-Watchman & Reflector.

Is THE MATTER SETTLED !- " Is the matter settled between you and God?" I asked solemnly of one whose declining health warned us to expect her early removal from this world.

"O yes, sir !" was the calm reply. "How did you get it settled?"

"The Lord Jesus Christ settled it for me." " And when did he do it for you?" I inquired.

"When he died on the cross for my sins." "How long is it since you knew this blessed

and consoling fact?" The answer was readily given: " About twelve

months ago.' Being anxious, however, to ascertain the grounds of this confidence, I asked, "How did you know that the work which Christ accom-

plished on the cross was done for you?" She at once replied, "I read in the Bible, and believed what I read."

And now, dear reader, have you read in the Bible, and believed what you have read? It is not easy to convey the gospel to the heart by written, "Christ Jesus came into the world to merely talking of it; but if you can say by your save sinners." Does this bring comfort to your

MINISTERIAL TEMPERANCE ALLIANCE.

This Association held its first Appiversary on Thursday evening, the 11th instant, in the lecture hall of the Mechanies' Institute-attendance highman who should preach purely extemporaneously ly respectable. The Chair was taken by the President, Rev. T. E. Bill, at 8 o'clock, P. M., and Rev. James Bennet, one of the Vice-Presidents offered an appropriate prayer. The President then proceeded to say, that, as by the constitution of this Alliance, the Presidency changed hands yearly, on his retiring from this office, it seemed appropriate that he should offer some observations. In so doing, he said, permit me, ladies and gentlemen, to remind you that we are living in a marvellous epoch. The world is making history on a telegraphic basis. All the springs of life are touched and moved by electric currents. The old land-marks of national thought and arrangement are rapidly fading away. New decrees are inscribed upon the parchment of empires; and revolutions which shake continents from centre to circumference, hasten forward with lightning speed. Reflective minds are startled, and anxiously inquire what will be the result of all these marvellous changes.

Long centuries ago the evangelical prophet inquired, " Shall the earth be made to bring forth n one day; or, shall a nation be born at once ?" In the blazing light of the nineteenth century, we answer, yes. In the progress of the Divine administration, the period has already arrived when "a nation is born at once." Prussia and Austria meet in deadly conflict; mighty battles are suddenly fought, and amid the throse and agonies of the field of blood and death, old parchments are scattered to the winds of heaven-new national constitutions are signed, sealed and delivered, and take their places in the archives of history. A mammoth insurrection breaks forth with tremendous power in the neighbouring Republic. A continent is baptized in blood, and four millions of people, who had been treated as goods and chattles, from generation to generation, are suddenly invested with the rights of manhood and elevated to their true position in the scale of social and national difected awould reve say

new constitution for their country; it receives the sanction and seal of a Queenly woman, and a new nation is born. Thus, while the ploughman has been turning, as usual, his furrow; the axeman hewing his timber; the smith hammering his iron; the lawyer attending to the interests of his client; the physician administering to his patient; the judge expounding the law; and the far the greater number were awed at the sad yet minister of God proclaiming the message of life, earnest tones of his voice. new nation starts into existence, and goes forth to fulfil its mission for God and for humanity.

mocess. There was good cheer, there were bright good, or inscriptions for evil ! Shall we be a deanched or a virtuous people for Shall we, as we rush on in the path of progress, inscribe upon all around us virtue, truth, righteousness, or shall we inscribe the opposite! It remains for us to answer. The friends of Temperance assembled know—and the recollection is at this moment burning in my brain—that we all thought if we could get Herbert drunk it would be fine fun.—
Fiends could not have set themselves more ingeniously at work to compass this object than we did. I was foremost in the attempt. I will not excuse myself, nor in aught palliate my conduct. Control 5500,000 all paid up and incested.

Surplus in hand, 1st July, 1885, 220,000.

Now Brunaware Agency - Princess Street, opposite Commenced the class with three, and has run it up to its present gigantic size. Every imaginable place, in the imaginable place, in every imaginable place, in every imaginable place, in every imaginable place, in the imaginable place, in every imaginable place, in the imagination of the second improvise almost without participation of this church. Over six humired young men are out every Sunday, preach-ing out of doors, in halls, stations, and every place where they on get a hearing in the excuse myself, nor in aught patient. It knew he had a manuscript poem at home, that in addent the continuous continuous preach prince of the imagination of the imagination of the imaginable place, in the imagination of the imagination

use of the cup that ruins, and then the fires of the distillery are quenched, the traffic ceasesno longer are licences demanded—society is cleansed of the deadly evil, and the world is redeemed from the awful vassalage of strong drink.

Old Series, Vol. XX., No. 16.

This is just what the Ministerial Temperance Alliance and kindred organizations are endeavoring to do. 1st. We abstain ourselves from all intoxicating drinks as a beverage, and then we go forth to write the law of total abstinence upon the hearts and lives of our fellow men. We would go to every pulpit and write it there—to every church and write it there -to every senate and write it there-to every family and write it there-to every heart and write it there. And in proportion as we do this, we are breaking the manacles from the poor inebriate-shedding the light of hope into despairing souls, infusing joy into sorrowing hearts, erecting barriers in the way of the mighty currents of evil, proclaiming liberty to the captive, opening the prison door to those that are bound, and filling the world with the benign influences of sobriety, virtue and hope.

Some of us have long been engaged in this Temperance work. The President of this Ministerial Temperance Alliance adopted the pledge in the spring of 1829, and was then appointed President of the first regular Temperance Society (if rightly informed) organized in these Lower Provinces. In 1849 he had the pleasure of organizing the first Division of the Sons of Temperance instituted in old England. In journeyings often-in perils by land and in perils by sea-in the scorching heat of summer and in the chilling frosts of winter-in labors abundant and in afflictions overwhelming. be has never found it necessary to depart from his pledge, or felt inclined to give up the contest in despair. He has seen bright lights extinguished. earnest voices silenced, and strong men cast down by the demon rum, who once stood high upon the battlements of Temperance; but "On ward" has been his motto, until the battle is fought and the victory won; and never have we been more encouraged than during the past year. Our Alliance organization has been one of peculiar interest. The ministers of the different denominations in the city have met from month to month in holy, happy concord-not a jarring note or discordant word has been heard in our meetings; and often could we say, "Behold how good and how pleasant it is for brethren to dwell ogether in unity."

Then it is inspiring to know that our labor has not been in vain. Not only have the Sons, the Good Templars, and other kindred organizations felt the stimulating influence of this decided action on the part of the guides of moral and religious thought, but branch associations are being called into existence in different sections of the country to multiply our membership, and to greatly augment our power for good. Finally, how encouraging the fact

Temperance world in all its departments is moving with a unity of design and with a steadiness of purpose that never fail to succeed. At no former period in the history of the reform had we as many ministers of the gospel, judges, lawyers, senators, teachers, doctors, merchauts, farmers, men of wealth, learning, piety, and of influence on our side as now. Let us then, as true temperance men and women, lift our banners high n the name of our God, and hasten forward to the thickest of the fight, until with united voices in the heavens above or on the earth beneath we shall be able to exclaim, "Thanks be unto God, who giveth us the victory through our Lord Jesus

The President then called on the Secretary. Rev. Neil McKay (Presbyterian), to read the An-

Mr. McKay, before reading the Report, read letter which had been placed in his hand, and which had been received by the Rev. Mr. Henstis from the Hon. S. L. Tilley, expressing deep regret that pressing business in Fredericton rendered it impossible for him to be present.

Mr. McKay then read the following Report for

A little more than a year ago a few ministers n this city became impressed with the conviction that some special means ought to be used in order to extend more widely in our midst the principles of Total Abstinence. Notwithstanding the very laudable efforts of the Sons of Temperance, Templars, and other kindred organizations, it was evident that something additional was required. in order to influence the masses of the people. It was felt too that while many ministers adopted and practiced the principle of Abstinence, and while not a few were members of existing organizations for promoting that principle, there was yet no organization through which the influence of he church and its ministry could be formally exressed. With a view to supply this want, and n perfect harmony and good-will to all existing Societies, the Ministerial Temperance Alliance was formed. For one year this new-comer has peen plying its energies in the good cause.

The results may not all be tabulated ; but no cause for discouragement has yet presented itself. The regular monthly meetings of the Committee have been kept up with increasing interest. These are not by any means unimportant interviews, in asmuch as ministers of various denominations are there found devising means, not specially for the penefit of their own respective flocks, but for the lefence and elevation of our common humanity. Besides these monthly meetings, about thirteen meetings have been held during the year in connection with the respective churches of the min-isters who have joined the Alliance, resulting in the obtaining of nearly 500 signatures to the pledge. Some of those who signed our pledge were already members of some of the older organizations, and are so still; but not a few of them had been hitherto unassociated with the Temper-Intelligence has been received of the forma

tion of various branches of the Alliance in country places, encouraging the hope that it will yet complish a great work.

The following ministers in and around the city

re associated with the Alliance :- Revds. I. E. Bill, G. M. W. Carey, G. A. McNutt, E C. Cady, 3. A. Hartley, J. Gouter, G. Garraty, J. Spence S. Addy, G. O. Huestis, J. G. Angwin, J. L. Spouagle, F. Hastings, J. G. Baylis, James Ben-net, W. Alves, James Baird, J. I. Dunlop, N. Mc-Kay, and G. Caie, together with many others whose fields of labour are at greater distances

of so many pastors for the propagation of Temperance principles and habits, great benefits must eventually result. With renewed ardor and hopes of prosperity of still greater expansion and usefulness, the Alliance enters upon the campaign against intemperance during the ensuing year.

The Report, so satisfactory in its character having been read, the Rev. G. O. Heustis (Wesleyan) moved the first resolution—

"Resolved, That as the religious element in every moral enterprize is essential to its success, this meeting rejoices in the agency of the Ministeria of the Division, and now the poor fellow found he had not money enough to pay his initiation fees, but a noble and generous Son stepped up and gave him \$5, and he went in. That man had kept his pledge. Some days afterwards he was seked how he felt; he replied, "Pretty bad," and he was recommended to get two pails, go to the river for some water, and get a good bath. He did so, and having had a good wash and got the pores of his skip open, he was better, and now its seeking honestly to improve his condition. of prosperity of still greater expansion and use-fulness, the Alliance enters upon the campaign against intemperance during the ensuing year.

### THE OFFICE OF THE CHRISTIAN VISITOR,

Corner of Prince William and Church Streets.

SAINT JOHN, Na B.

REV. I. E. BILL.

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

#### Che Christian Bisitar Is emphatically a Newspaper for the Family.

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

Temperance Alliance, and trust, that in connection with its influence, and that of kindred institutions, the cause of temperance will rapidly and extensively prevail in our midst. He was sure the audience would at once adopt

that resolution. He would preface the remarks

he might make upon it by a sentiment expressed by the greatest statesman that has appeared upon this continent, George Washington, the first President of the United States. He, on one occasion, said that religion and morality are the greatest supports to all those dispositions and habits that lead to prosperity. Morality, great as is its influence, can do little for the true welfare of an individual unless sustained and maintained by religion; and what was true of a person was true of a people, for national morality could not prevail without national religion. And that great orator, Daniel Webster, also said religion is a necessary and essential element in any great character. It was to this source we must look for the prosperity that has attended us as a nation. Religion permeates all our institutions, giving life and vigor to every department. and ensuring a success which could be achieved by nothing else. The framework of sovereignty is based on the religion of the Bible: for when a sovereign is inaugurated into the regal office, it s done by solemn religious ceremony. From the throne downward the same holds good, and even politics are impregnated with the religious sentiment: for although the soil may not be regarded as fruitful of great results, yet the chaplain daily is found asking the blessing of Heaven to rest on the legislators that they may be imbued with wisdom to frame good and wholesome laws for the governance of the people. At the foundation of all Educational institutions, and great works of Art, too, Religion is felt to be a power. When the first Crystal Palace was reared and opened under the direction and auspices of that good and great man, Prince Albert, above the splendour of all the works of man was to be seen the words-

"THE BARTH IS THE LORD'S AND THE FULLNE'S THEREOF." and the building resounded with the voice of prayer and praise. True, the launching of the Great E stern, or rather the sliding off the ways on a Sunday, was not accompanied by religious services; but before the successful laying of the cable which linked two continents, they were held. The success which has attended the reign of Her Most Gracious Majesty Queen Victoria, he believed was due to her religion; and he would relate an incident which occurred before the scepter was placed in her hand, which shows how thoroughly she recognized her dependence upon God. William the Fourth died at midnight and the Archbishop of Canterbury hastened off to Kensington Palace to see the Princess Victoria, and congratulate her upon her succession to the throne. At his summons she arose from her bed, that the crown was to rest upon her brow, her first words in response were, "I ask you to pray for me." And there in that chamber they knek, the man of God and the young Queen of England, side by side, and implored the choicest blessings of Heaven to rest upon her reign. And that was a noble sentiment which inspired the heart of every loyal subject as he sang, "God save our gracious Queen.'

The Temperance reform had always recognized

the religious element. The very commencement

of the movement in America was due to religious

men. The first mover in the cause was a physi-

cian, a profession very near to that of a minister,

for next to the care of the soul came the care of the body, and every physician ought to be a religious man. Do thyself no harm, and Do good to others, was the basis of the Temperance reform and also of religion. In a village in the State of New York, the resident doctor became alarmed about the state of the people, on account of the fearful drinking usages of the community; he drove to the house of the minister, to consult with him, on the steps to be taken to remove the dreadful curse which seemed destined to carry the people to destruction, and there they laid their plans to organize a Temperance society. The religious sentiment, which was the basis of the movement, had always been recognized, and off this element were removed the whole fabric must fall and come to nought. He was pleased on one occasion to hear Gough say, that he was only able to keep the pledge from day to day by the help of God, and it was this dependence alone on the fountain of all strength which could ensure the triumph of Temperance principles, Religion, morality and temperance went hand in hand. A pleasing circumstance came within his knowledge that day. A great Temperance revival was going on in Fredericton; the old friends of the cause were being stirred to new activity and zeal; new Divisions were being opened; liquor shops were being closed, and the Sheriff and Bank President were assisting in the movement. To-night they were holding a great meeting, and he had no doubt their friend, Mr. Tilley, though not able to be present to speak in St. John, was raising his voice there in aid of this great and good cause. Well, two very excellent ladies anxious to do good, went round among the poor, giving advice and distributing tracts. In their walk they came to a rough looking place, and asked if they wanted any tracts. The people of the house replied that they were Catholics; but would take hem. As this was said, a voice from an inde apartment was heard, "I am a Protestant." They asked and obtained permission to go in and there, in a most wretched and filthy state, they found a poor man who had all his life been a drunkard. They talked to him seriously and kindly, arged him to give up his drinking habits, and sign the pledge; but he said he could not give up his drink. At last one of the ladies knelt down and poured forth such a prayer on his behalf, as the other lady said she had never heard. before. When she arose from her knees, she told the poor man that this was a turning point in his life, and that now another opportunity was grant-ed him to reform, which, if slighted, might never be renewed. She again urged him to sign the pledge, and, touched through all his depravity by the earnest pleadings of that christian heart, he promised her to sign the pledge and go to the meeting next night. On the following evening the husband of the lady saw this man go into a grog shop, and fearing that he had changed his mind and his evil habits had gained the mastery. he went into the liquor seller's shop and asked the man if he did not intend to keep the promise

piled that the man had just come to tell him that he was not going to drink any more. They went off to the Division, and now the poor fellow found