

THE CHRISTIAN VISITOR affords an excellent mediuni for advertising.

THE ROYAL INSURANCE COMPANY, 92 Lombard Street, London, and Royal Insurance build

Inter Lisewood, of baz file ad of soundary Xam don't Underman of the London Board. - SANUEL BAKER, Esq. Chuirman in Licerpool. On anise Tunner, Esq. The Royal Insurance Company is one of the largest and Offices in the kingdom.

At the Annual Meeting held in August 1859, the following pighly satisfuctory results were shown to tail for ylate FIRE DEPARTMENT.

The most gratifying proof of the expansion of the bush-ness is exhibited in the one following fact—that the increase alone of the last three years exceeds the entire business of

Showing an actual increase of strand (statistic 66,088, or inpwards of 50 per cent. In three years. "The second retarms of duty made by Gorssranient for this latter, year (1868) again show the 'Royal' as more that instruming the ratio of its increase as stated in former years. Only one is manig the London insurance offices artibits and advance to the extent of one-half the increase of the Com-pany, while all the others respectively fall fur short of the motety of its saturate or one-half the increase of the Com-pany, while all the others respectively fall fur short of the motety of its saturate or one-half the increase of the Com-pany, while all the others respectively fall fur short of the motety of its saturate or one-half the increase of the year, is by far the largent reserved in any similar period since the commencement of the business, and must fan exceed the average of ambient received by the most size fan exceed the average of ambient received by the most size fan exceed the average of ambient field of the short of the premium 212,354 38. 42. "These fightes show a very fault extension of business during the last ten years. Thus etc. I on the the is by fail the follow of the saturate far are been in the the strandom of being fightes show a very fault extension of business during the last ten years. Thus etc. I on the the is business during the last ten years. Thus etc. I on the the is business during the last ten years. Thus etc. I on the the is business during the last ten years. Thus etc. I on the the is business during the last ten years. Thus etc. I on the the is business during the last ten years. Thus etc. I on the the is business during the last ten years. Thus etc. I on the the is business during the last ten years. Thus etc. I on the the is business during the last ten years. Thus etc. I on the the is business during the last ten years. Thus etc. I on the the is the is business during the last ten years. Thus etc. I on the the is business during the last ten years. Thus etc. I on the the is

1856 9d of 21508 9d1 10 995,669 16 Barro 18,869 98 1h 1858 832 387,752 6,8 12,354 8 4 The remarkable increase in the business of the last four in 1855, which amounted to no less than £2 per cent. per

in 1855, which amounted to no less than £2 per cent. per annum on the sume assured and averaged 36 per cent. upon the premiums paid PERCY M. DOVE, Manager and Actuary. JOHN M. JOHNSTON, Secretary to the London Board. All descriptions of property taken at fair rates, and Fire losses paid promptly, on reasonable proof of loss without ference to the head Establishment long antworked of 1 for the sum and Establishment long antworked of 1 Princess-street. Fieb. 15.) 10) JIAO Opposite Jadge Ritchie's Bailding?

CONTINENTAL FIRE INSURANCE COMPY.

CUPITAL STOL FILLS INSURANCE COMPT. Cupital \$500,000 - all paid up and invested. -dim Surptus is hand, 1st July, 1885, 2250,000. New Barnswitz Assact T Princess Street, opposite Com-New Barnswitz Assact T Princess Street, opposite Com-Difference in the lowest rates, payable in New D Thuswitz and the lowest rates, payable in New D Thuswitz and the lowest rates, payable in New D Thuswitz and the lowest rates, payable in New D Thuswitz and the lowest rates and sharped in profitse sidt to leaned years of a send aborque. The average dividends to Policy Holders entitled to Pro-fits for the past hime years, amount to 42% per cent. References of the first nesset ability, sadaant other in-formation given by W. J. STARR, in interesting the state of the state of the state of the state of the interesting of the state o

Baptisti Seminary

THE Third Term of the Academic Year of 1867-S will commence September 86, 1867.

J. E. Hopper, B. A., Principal, and Tutor in Classics, His-stort to y and English Laterature putting and the Geo. E. Tutts, H. A., Tutor, in Mathematics, Natural Sol-



in New Series whole No. 245 be alder Dank I aany mansiers, maag open **case aver** on end

mainequark ashiftoiME (OVERolgara and "O Father I lift me over," It was a little child Who stoud and poised one slender, toot across a i sousination defined, to test unit of sous and Her robe was white and spotless, the current dark

see nov andistowolgerrolei I ", is real on toll" "Whereful the city: streets "debris was tossing to and fro.

ter or uccior acquire experience?" The father stooped and lifed, with foud, caress

The little one whose silver volot and reached his

car in prayer. The throng came swiftly onward, L saw the twain had one more in a 10 sailer and a dound a dound res. But you do not know the instorsbröwnt tron ble; that is, the real cistory? No. Let me tell you Some at that city crossing went swiftly shaked storis abrough saw ellived at a dorod ed T Some faltered long, or dened them back another

Some holding by a stronger hand, with all a rear of the sweet faith, sone pays has sone to the to the sweet faith, sone pays has sone to the to the to the sone of the son

levery cd. far better. Bat one of drag asthe hours of Light tim either abundar in neur anur a seet best To hear the prayers Thy children raise, whatever brteupon his members, ifetentintentieft around Wilt Thou not heed and listen ? and when the ad Date floods are high; su-sow a no lug , revel a O I stooir, and with thing arm of might bring rungss weer runs og digen rung viskelige updringedo nan of mere popular talents for the politik dir. Ha Of fift me over which the waves of sorrow come

uterest the people, and sourching much be one. Conjound that spirit Paul 1 say is and white out is white where shall while a spirit rest out is a spirit of the second Wien, fever's this is wond I tait is million of the community believbasid guiddoxubrch was Then let me lie within Thy arms, then soothe my

a source that the other conclosed binding going going of the second binding ship, you then a sublink ship, you Quart a sublink ship, you Quart test the last of th Wiren earthly hopes and earthly fears are all for ider, but could take ravs ect it-

When foll the waters at my feet, O! take my And life use with one strong, sweet grasp, home

finnen to the botter land int env h out como How wind we the hypornites - when t

accepted his resignation; but did :

MORE THAN CONQUERORS.

in a measure, even famine itself. Then, the devil W SERMON BYSHEV. CHARLES TH. SPURGEON! Nay, in all these things, we are more than conquerors through him that loved us. - komans 8 37. After introductory remarks, the preacher said; I will ask you, this moroing, as we are assisted by the Holy Spirit, first to consider the victories already won's second yr the lawrets of the fight third too the men who won them and fourthis? the power by which their conquest was achieved. I. First, this morning, we shall view the vic-ronies allegar won by those who have been possessed by the love of desits all more been Look attentively at the champion : It meeds no stretch of imagination to inconceive this place to be a Roman amphitheaties There in the midst of the areas stands the hero." The great doors of the hou's den are lifted op by machine ry, and as soon as the fairs are open, rushing forth with fury come bears and hons, and wild beasts of all kinds, that have been starved into ferogity. with which the champion is to contend Such was the Christian in Banl's day such is he now. The woild is the theatre of conflict : angels and levils look on a preat cloud of witnesses view the fight and monsters are let loose against him, with whom he must contend triumphantly. The apostle gives us a little summary of the evils (with which we must fight, and he places irst. "tribulation." The word "tributation," in the Lating signifies thicshing, and God's people are often east apon the threshing floor to be besten with the heavy flail of trouble : but they are more than conquerors, since they lose nothing but their straw and chaff, and the pure wheet. is separated from that which was of no benefit to it. The original Greek-word however, suggests pressure from without ; it is used in the case of persons who are beating heavy buildens, and are heavily pressed upon. Now, believers have had to contend with outward circumstances more or less in all ages. At the present day, there are few who do not at some time or other in their ives meet with outward pressure, either from sigkness or from some other of the thousand and one causes from which affliction springs. The Obristian bas not a smooth pathway. the world, ye shall have tribulation," sure proall burdens, true believers have been sustained; no afflictions have ever been able to dustroy their confidence in God. It is said of the palm tree. that the more weights they hang apon it the more straight and the more loffy doth it tower towards heaven, and it is so with the Christian. Like Job, he is never so glorious as when he has passed through the loss of all things, and at last rises from his doughill more mighty than a king. Brethren, you must expect to meet with this adversary so long as you are here ; and if you now offer the pressure of affliction 1 remember 2von must overcome it, and not yield to it. Cry unto the strong for strength, that your tribulation may work out for you patience, and patience experience, and experience hope that maketh not ashamed. The next in the list is "distress." I find that the Greek word rather refers to mental grief than to any external. The Christian suffers from external circumstances; but this is probably less affliction than internal woe. "Straitness 6 place" is something like the Greek word, We sometimes get into a position in which we feel as if we could not move, and are not able turn to the right hand or to the left ; the way is shut up ; we see no deliverance, and our own consciousness of feebleness and perplexity is unbearably terriof feedleness and perplexity is underrady terri-ble. Do you haver get into this state in which your mind is distracted, you know not what ju do; you cannot calm and steady yourself; you would if you could consider calmly the conflict, and then enter into it, like a man with all his wits about him ; but the devil and the world, outward trial and inward despondency combined, toss you to and fro like the waves of the sea, till Claims promptly and liberally adjusted. These Companies are distinguished By extreme caution and prodence in their management, have large surplus and reserve funds, and afford the most ample security to Policy holders. The stock of the 'Impensial first issuaaxes Company " sells in the London market at \$2750 for every \$100 paid up capital?'



SAINT JOHN, N. B., THURSDAY, SEPTEMBER 12, 1867. the churches be requested to

song from the rock of The joyful notes of holy

Lawrence, broiling upon the gridiron, must have

been more sweet to God than the songs of cheru-

bim and seraphim, for he loved God more than

the brightest of them, and proved it in his bitter-est abguish; and holy Mr. Hawkes, when his lower extremities were burnt, and they expected

to see him fall over the chain into the fire, lifted

his flaming hands, each finger spurting fire, and

elapped them three times, with the shout of

"None but Christ, sone but Christ !!!! God was

honored, more by that burning man than even by

the ten thousand times ten thousand who cease

lessly hymn his praises in uglory me Berseen

tion, in all its forms, has fallen upon the Chris

tian church, and up to this moment it has never

achieved a triumph, for it cleared her of hypo-

crisy; when cast into the fire the pure gold lost nothing but its dross and tip, which it might well

Then the apostle adds * famine." We are not

exposed to this evil so much nowadays ; But, In

Paul's time, those who were ban shed frequently

were carried to places where they could not ex-

ergise their handicraft to earn their bread. They

were taken away from their situations, from their

friends, from their acquaintances; they suffered

the loss of all their goods, and consequently they,

did not know where to find even the pecessary.

sustenance for their bodies; and no doubt there

are some now who are great losers by their con-

scientions convictions-who are called to suffer,

be glad to lose.

which have been uttered against the saints of the Christ's cause, whose entire conduct indeed proves olden times. Suffice it to say, there is no crime that if there be any grace in them at all, it is not olden times. Suffice it to say, there, is no crime in the category of vice which has not been falsely the grace which conquers the world, but the prolaid to the door of the followers of the pure and tended grace which lets the world put its foot upon

holy Jesus. Yetslander did not crush the church; the fair name of Christianity outlived the reputation of the men who had the effrontery to accuse her. Imprisonment followed slander, but in prisons God's saints have sung like birds in cages, better than when they were in the fields of open liberty, a Prisons have glowed into palaces, and been sanctified into dwelling places of God himself, more sacred far than all the consecrated domes of gorgeous architecture. Persecution has sometimes taken to banishing the saints, but when scattered far and wide, they have gong evethat you may be table to say, in all these softer rywhere preaching the word, and their scattering bas been the gathering together of others of the elect. When persecution has even resorted to the B oldere : ... ATo be poncluded. most cruel torments, God has had many a sweet

A TEMPERANCE SERMON IN WESTMIN-STER ABBEY.

The special services in Westminster Abbey were very largely attended on Sunday evening, t having become known that, in compliance with the desire of the Very Rev. Dean Stanley, the Rev. Robert Magnire, Mit At, incombent of Clerkenwell, was to deliver a special sermon on the temperance question as a testimony against the deep and terrible reproach, which has fallen on the fair escutcheon of England's greatness. A considerable number of distinguished individuals were present: Taking for his text the ninth chapter of Joshua, fifth verse, the preacher described how England had a bygone history ever to be mindfullof, a present greatness to be careful of, and a fature destiny to be always striving after .--Hernreligion, her commerce, ber liberty, her greatness, and her undisputed glory ; these all come to mind upon the suggestion of the name of this great fatherland of ours. England sways the sceptre of the world, is the mart of nations, is the surprise of kingdoms, is the centre of religion and the religious activities of all lands .-Wherever the Gospel is truly preached, wherever the Bible is openly and freely used, wherever missionary enterprise has found a success, wherever the cause of philanthropy progresses, wherever the chains of slavery have been relaxed, there is England to be found as the pioneer of every good word and work. If ever there was a pation since the days of Israel of old, that had God so near to whispers, "You onget to look after your house her, it is England; and the religion of England, and children; you must not follow your religion being that of God's revealed Word, is yet to cover so as to lose your bread? Ah I my friend, we all lands. Then, for the honour she enjoys, for

ter more plainly than Paul's conversion attests his power over a debased heart. What more incredible than that yonder man who, with a fierceness, a firmness of purpose, and an intensity of hatred uncommon to the ingenuous years of youth. stands glutting his eyes with Stephen's blood, would ere long be Christ's greatest and most devoted apostle; and would die, after a life of unparalleled sufferings, a martyr in the very cause for which he shed the first martyr's blood ? Yet so it was. Is any thing too hard for me ? saith the Lord

Dirit.

Vol. XX., No. 37.

THE POWER OF GRACE.

very edge of the pit, just as he is going over that

Look also at Paul. The old bed of the sea

Look at the thief on the cross. It is from the

n other and fuller words-is any heart too hard for me to break ; any sin too great for me to pardon; any passions too strong for me to bind; any habits too old for me to change; any prayer too great for me to answer; or any wants too many, for me to supply ? The blessed lesson such cases teach us is this, that however great the difficulties, or deep the sorrows, or strong the temptations, or arduout the duties of his people, his grace, as he promises, shall be sufficient for them. And so they may use the highest and yet the humblest, the bravest, though by no means boastful saying that ever fell from mortal lips-"I can do al things through Christ which strengtheneth me." -Dr. Guthrie.

"THE DEVIL'S PACK-HORSE."

A week of prayer had been observed by the church in ____. Many truly godly ones had feasted upon that bread of which the world knows not. Not the thought alone, but the facl, that all over the Christian world, and in the favored spots of heathen lands where a missionary could

THE OFFICE OF THE CHRISTIAN VISITOR, 58 PRINCE WILLIAM STREET. SAINT JOHN, N. 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.

Religious and Secular Miscellany. SCRIPTURE WELL APPLIED, --- It is stated that Bishop Doane of New Jersey was strongly topposed to total abstinence. On one occasion, Bev. Mr. Perkins, of the same denomination, and a member of the "Sons of remperance," dined with the Bishop, who, pourteman to drink with him, whereupan he replied, "Cant' do it, Bishop, 'Wine is a mocker." " Take a glass of brandy, then," said the distingnished ecclesiastical "Strong drink is raging.' " TARY OF TARY By this time the Bishop, becoming restive and

excited, said to Mr. Perkins, "You'll pass the decanter to that gentleman

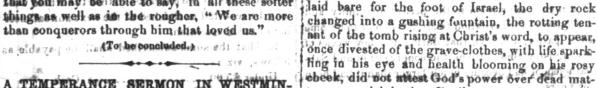
next to you. "No, Bishop, I can't do that ; ' Woe unto him that putteth the bottle to his neighbor's lips.""

" It is wisely ordered that neither nations nor individuals can deteriorate cach other without in-

uring themselves, nor promote the welfare of others without partaking of the benefit conferred." -Anon.

THE SULTAN'S SPEECH .- " It will be observed that we attribute to the few words uttered by the Sultan at Guildhall an importance which the complimentary phrases of great personages seldom possess. Were the speaker an European monarch, and were the purport of his answer merely to pay the conventional homage to peace and friendFiness, and to express the usual admiration for our activity and industry, we should look upon both ada dress and reply as formalities, of which the dic. tion and the delivery would be the only matters worthy of criticism. But the world must have made a great advance for the chief Mahomedan Ruler to stand in an assembly of Franks and speak in such terms of them and of his own do-minions. Liberalism is indeed the order of the day, and the Corporation of the City of London was not wanting in this, the newest of the virtues. The Christian assembly complimented the enlightened Soversign' who ' unites to a firm atu tachment to his own faith' the desire that all his subjects should worship as they please of Certainte ly the 'persecuting spirit' which the Christian. Church is accused of displaying in past ages no longer animates the breast of Aldermen and Com-, mon Councilmen, and the philosopher may hope that the pale of toleration may now be indefinitely extended. The Sultan did not reply directly to this part of the address, but he included its tenour in the explanation he gave of his journey."" -Times

HUMILITY .--- If the best man's faults were written on his forehead, it would make him pull his hat over his eves. A goodly man's thoughts are lowest of himself. The more we know God, the more humble we are before him. The better a man is, the more he is willing to know the worst of himself. There is no greater argument of height in grace than low thoughts of ourselves. THE SEXES .- In religion the sceptic asks, Why do so many more women than mon make profes-sion of faith and become menibers of the observer. and asks it with an air that suggests the doubt whether it may not be because the latter are the more strong-minded. The Christian Companion proposes to answer it when sceptics shall answer this : Why is it that among the handreds who crowd our pepitentiaries there are so many more men than women ? ANTINOMIANISM .- Rowland Hill, though kind in his feelings, was sometimes exceedingly keen A strong Antinomian once called on him to take him to task for preaching on the duties of the Gospet. "Do you, sir," said Mr. H. abruptly, "hold the ten commandments to be the rule of the Christian's life !" " Certainly not," said the visitor. Quickly as possible Mr. Hill rang the bell, and on the servant's making his appearance. be quietly added, "John, show that man to the door, and keep your eye on him till he is bewond the reach of every article of wearing apparel, or other property in the hall !" to under anse It costs something to be a true Christian. Let that never be forgotten. To be a mere nominal Christian, and go to church, is cheap and easy work. But to hear Christ's voice, and follow Christ, and believe in Christ, and confess Christ, M. requires much self-denial. It will cost us our sins, and our self-righteousness, and our ease, and our worldliness. I HA HE'S ALLO In the fourth century before our eral dishes of gold were so rare that Philip of Maccdon, who had a golden cup, preserved it as an article of great value, and when he lay down to sleep he was accustomed to place it under his pillow Excused .--- We sometimes read the parables of our Lord till they become so familiar that they lose their full significance. No one is really more impressive than that of the invitations sent out to many guests for a great feast, " when they all with one consent began to make excuse." course the invitation must be considered a favor. the feast is spread, and when they refuse to eat it, there must be something wrong. In this case there is no fault in the entertainment, it lies with those who will not come. They ery, "I pray is thee have me excused." And this is the gospel feast ; men are invited freely, and urged to come ; are offered free and full salvation, mercy and peace. And they excuse themselves. It were van to go over the reasons." want of time, of knowledge, of feeling, alas t of inclustion. There are some conditions, and I with those they do not choose to comply. And they are excused. That is the most painful part. Those who will not enter are left ont; those who will not come may stay away; those who will not accept life may choose death; those who would be excused are excused. My friend, is that what you want ? Is it what you mean ?- New York Observer.



the mighty hand of Jesus plucks him. Who that its neck. We must be awake now; for we traheard that robber with his fellow and the base verse the enchanted ground, and are more likely crowd insult a dying Saviour, who that saw him to be ruined than ever, unless our faith in Jesus nailed to the cross, a daring, despairing, hardened be a reality, and our love to Jesus, a vehement ruffian, could have believed that a few hours flame. We are likely to become bastards and thereafter he would be singing songs in Paradise ? not sons, tares and not wheat, hypocrites with fair vineyards, but not the true living children of the living God. Christians, do not think that Yet the sun of that day had not set behind Judah's bills, ere a blaspheming wretch ripe for hell was converted, saved, and sanctified, and had

these are times in which you can dispense with taken his flight to beaven to tell to listening anwatchfulness or with holy ardour ; you need these gels what mercy had done for him-how Christ things more now than ever, and may God the had saved him to the uttermost. Eternal Spirit display his omnipotence in you,

12 14.1

things as well as in the rougher, "We are more

ences and French, L. E. Wortman, Taror in Buglish, &eif bar geneo a C. R. Bill, Professor of Vocal and Instrumental Music. at Rev. C. Spurden, D. D., Professor of Theology and Hebrew, &c. &c. English, Mathematical, and Classical Education. The year is divided into four Terms of 10 weeks each. ad astarabeling Duition Fccs to bas sof M. Common English, per term, sadath of Jon \$2.50 Higher Bughst Higher Euglisticus and to success in a suit 4:004

Free, 50 cents a Term, for three Terms. wood same and YOUNGI'L ADIES I'l ; liew . ylane

receive instruction in the Senior Department on the fol-lowing terms --Higher English, \$4; Classics, \$5 per Term Trench, \$2; and Fuct, 50c per Term. Suitable Boarding Houses are provided for going ladies, in the town, at moderate rates. Young mentand lads may receive Board in the Institu-

tion on the fallowing termet board, Light, Hitel, Washing ard Bedding, \$108 per Academic year, payable quarterly in advance

n advatice. The set stranger in the set of t

D THOMAS STWEINERES AND INSURANCE AGENTS, "SHIP BROKERS.

AND oithey ai COMMISSION MERCHANTS alog of T W dimonst al SaintiJohn, MrB: s rendered the entire crop comparative and the entire of a Orvice 96 Prince William Street di bira

The bay and grain drop has been gathered for the th wel Star Life Assurance Society of London. Hart Phenix Fire Insurance Company of New York at Brokers and Attornies to the Marine Underwriters. Saint John: Charges 735

December 19, i gers toad what and in stends at Surpassing a RAMOHT BOROBD for years

Commission Merchant and Ship Broker, Sinit Jac Vater Street, St. John, N. B. Central Fire Insurance Company Agent at St. John, Dissolid on a way, yeb raito GROBGER THOMAS.

LIVERPOOL AND LONDON AND GLOBE

100 FIRE AND LIFE TNSURANCE COMPANY ! Premiums received in Fire Wisks, 1864, 2146, 670 stg. Losses paid in Kire Risks, 1864, por 16 mm 520,459 me Premiums in Life Risks, in 1864, Losses paid in Life Risks, fulleer, ut off 188, 1975 res In addition to the above large paid up capital, the Share-olders of the Company are personally responsible for all onces issued. EDWARD ALLISON, Policies issued.

SAMUEL J. SCOVIL direct with Portland, Me. Success to the enter-BANKER, edT beviewer AGENT FOR THE utensis add To "I to ST. STEPHEN'S BANK. the said Ryan : OFFICE-Corner Prince Wm. Street and Market

ton boa note da Square. as and of won sizes wate the phints at ste

Uncurrent Eunds, Sterling Exchange, Specie, Drafts (both Gold and Currency) on the United States Canada, Nova Scotia, &c. Bills Discounted ; Dividends, Interest and other Moneys

Collected. Investments made and Sales effected of Bank Stock, Mort-and gages and Segurities of every description. and share Sums of 210 and upwards received on deposit, for which receipts will be given, bearing interest at the rate of six per cent. per annua, and payable either at call or fixed periods, as may be agreed upon.

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

TWENTY-SIX MILLION DOLLARS. Risks taken at the lowest rates, Claims promptly and liberally adjusted.

shall then see whether you have the faith that can the work she has to do, and for the true love we conquer famine ; that can look gaunt hunger in bear her in our heart of hearts, we desire to see the face; look through the ribs of the skeleton, and whether, like Israel of old, this England of ours yet say -" Ah ! famine itself I will bear sooner is under any reproach ; whether any national than sell my conscience, and stain my love to, wrong impedes and hinders her progress, and Christ.4 whether at the root of this noble | tree any worm

Then comes nakedness, another terrible form of like the gourd of Jonah. If England is, beyond poverty. The Christian banished from house to any other land, put in trust of the Gospel, why nonse, and prevented from working at his trade, was not able to procure necessary funds, and therefore his garments gradually fell to rags, and has not that Gospel made further progress ? If. England is thus full of wealth, why does poverty. the rags one by one disappeared. At other times so greatly abound ! If England is the seat of the persecutors stripped men and women naked, justice and equity, why is there so much wrong-to make them yield to shame; but nakedness, doing in the land ? If England is possessed of to make them yield to shame but nakedness; even in the case of the most tender and sensitive natural, social, and domestic blessings beyond spinits, though such have been exposed to this those of other countries, why are there so many evil in the olden days, has been mable to dannt the unconquerable spirit of the saints. There are social and domestic evils lingering in her midst, which, notwithstanding all the social and philanstories in the old martyrologies of men and wothropic efforts, of the day, we cannot subdue ?-Controverting the common reply of "human nainch who have had to suffer this indignity; and it is reported by those who looked on, that they never seemed to be so gloriously arrayed, for when they were stood naked before the whole ture," he pointed out that it was no excuse for tolerating evils which were remediable. ... Intemperance was one of these. It formed the dark blot on our national greatness. To intemperance bestial throng: that they might gaze upon them we must attribute many of the diseases of the body, with their critel eyes, their very bodies seemed to glow with glory, as with calm countenance they most of the diseases of the mind, much of the surveyed their enemies, and gave themselves up poverty of the people, the destitution of the poor, to die mind all not reduced at gained of successful the crime of the country, and the ruin of fortunes and reputations. It hindered the spread of the The apostle mentions next to nakedness, peril Gospel and by its baneful influence practically that is, constant exposure to sudden death placed large masses of the people beyond the in-This was the life of the early Christian "We die daily," said the apostle. They were never sure of a moment's mercy, for a new edict might come forward from the Roman emperor to sweep. fluence of ministers of religion." Abroad it interfered with the success of missionary enterprise.----Intoxicating drivk proceded the Bible and the the Christians away. They went literally with their lives in their hands wherever they went, Christian faith, and thus we became disqualified from becoming the evangelists of the heathen .---We teach them to imitate our own evil customs. Some of the perils were voluntarily encountered and they feel the wrong we thus inflict upon for the spread of the gospel; perils by rivers and by robbers were the lot of the Christian missionthem. They tell us to convert our drunken countrymen abroad before we attempt to preach the ary going through inhospitable climes to declare Gospel to the natives; and when they would the gospel, Other perils were the result of perpersonify an Englishman, they mockingly reel secution ; but we are told here that believers in about like a drunken man. And this is the fame Jesus so steadily reposed upon Christ's love, that they did not feel peril to be peril; and the love of the land that sends the Gospel to their shores. of Ohrist so lifted them up above the ordinary thoughts of flesh and blood, that even when pe-The clergy felt this, and both at home and abroad had commenced endeavouring to roll away the reproach from their midst. The Bishop of Corils became perils indeed, they entered upon them with joy, out of love to their Lord and Master. lumbia and large numbers of colonial clergymen and missionaries, besides nearly six hundred cler-gymen at home, had become total abstainers, And to close the list, as if there were a sort of perfection in these evils, the seventh thing is the their great motive being to stand by and encousword, that is to say, the apostle Paul singles out rage those who, having suffered from the intoxione ernel form of death as a picture of the whole. cating cup, had resolved, with God's help, to make a flush break with their besetting sin. In Ye know, and I need not tell you how the noble army of my Master's martyrs have given their necks to the sword, as cheerfully as the bride, upon the marriage day gives her hand to the bridegroom. Ye know how they have gone to the stake and kissed the fagots; how they have sung on the way to death, though death was attheir abstinence they advocated no spirit or practice of asceticism, asserted no superior virtue,and even disclaimed that which is sometimes placed to their credit, a spirit of self-denial, seeing that the abstinence of theirs had long since betended with the most cruel torments; and bave come by habit and custom an unconscious state of life to most of them. Pointing out the nature, rejoiced with exceeding great joy, even to leaping and dancing at the thought of being counted worthy to suffer for Christ's sake. The spostle tendency, and causative character of strong drink, the reverend lecturer proceeded to declare that nothing short of total abstinence would meet the tells, us that the saints have suffered all these things put together. He does not say in some necessities of the case. Education was no safe of these things we are conquerors, but in all, many believers literally passed through ontward want, inward trial, persecution, want of bread, guard, neither were improved dwellings for the labouring poor, although both had much to do with the proper training of the people. It was a melancholy fact that many of the ministers of rewant of raiment, the constant bazard of life, and ligion in our land deplore the inefficiency of their at last laid down life itself; and yet in every case through the whole list of these gloomy fights, be-hevers were more than conquerors. Beloved, the great external influence against them is strong this day you are not, the most of you, called to drink. It would not do that those, addicted to this day you are not, the most of you, called to peril, or nakedness, or sword; if yo were, my Lord would give you grace to hear the test; but I think the troubles of a Christian man, at the present moment, though not ontwardly so terri-ble, are yet more hard to bear than even those of the fiery age. We have to bear the sneer of the world—that is little; its blandishments, its soft words, its oily speeches, its fawning, its bypoeri-sy, are far worse. O sirs, your dauger is lest you grow rich and become proud, lest you give your-scives up to the fashings of this present evil world, and lose your faith. If you cannot be torn in pieces by the roaring lion, you may be hugged

be found, the children of God were calling united. ly upon him, gave to each true follower of Christ a sacred nearness to him, and an earnest longing not only to be cleansed from sin himself, but that all around him who were still out of Christ might be brought near by his blood. is lorking that may cause it one day to wither Then followed such a season of special interest

on the great subject which should occupy every immortal mind, that a meeting for personal conversation and prayer was appointed at the parsonage. The evening arrived; and to the sur-prise and joy of the pastor, there was one, among others who came, whose peculiar manners and cast of mind were such, that his appearance in any place was a signal for fun and frolic, among those who were lovers of such things. When the pastor addressed him he replied :

"I have been the Devil's pack-horse long enough. He has used me to carry about the faults of professing Christians. It is time now to think of my own sins, and try to serve a better Master."

Reader, is this kind of "pack-horse" confined to one parish or one community ? Is the gambling house or drinking saloon the only place where may be found such as excuse their own faults; because some professing Christian does not live as it is his duty and privilege to do !

The individual who thus with honest heart con fessed his fault, might have said as he saw the people of God flocking to the place of prayer wice in each day, "There goes a man who will pray as loud and as often as the best of them, and yet will over-reach in a bargain if he can." With what sorrow of heart the true Christian is sometimes obliged to feel that this may be true. But because counterfeit money is sometimes. ound in the commercial world, is all spurious ? Youthful friend, if thou art serving the same naster as he of whom we have spoken; whither do thy footsteps lead ! While the spots in the character of the true child of God shall all be washed away in the precious blood of Christ, what, O what shall be the end of those who have used their faults as a screen for themselves ?--Congregationalist.

MR. GOUGH'S RECOVERY.

The following incident is worthy of being often repeated, as an encouragement to labor for moral or religious reform. A warm heart and a wise tongue may overcome the most formidable obstaeles. Rev. T. L. Cuyler tells the story :----

On a certain Sabbath evening some twenty ears ago, a reckless, ill-dressed young man was dly lounging under the elm trees in the public square of Worcester. He had become a wretched waif on the current of sin. His days were spent in the waking remorse of the drunkard; his nights were passed in the buffooneries of the alehouse.

As he sauntered along-out of humor with himself and with all mankind-a kind voice saluted him. A stranger laid his hand upon his shoulder, and said, in cordial tones, "Mr. Ggo down to our meeting town hall to-night." brief conversation followed, so winning in its character that the reckless youth consented to go. He went ; he heard the appeals there made. With tremulous hand he signed the pledge of to-

THE MAINSPRING .- Here is one of Spargeon's best sayings, illustrating the fact that there may be merality without religion, but cannot be religion without morality :

"Teaching men morals is as though I had and clock that would not go, and I turned round one of the cogwheels; but faith takes the key and winds up the main spring, and the whole thing runs on readily." A te te it segummoidi valuento A

MANURING TREES .---- Too many, in applying manure to their fruit trees, forget the position of the ab

