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REV. I. E. BILL,
 Editor and Proprietor.
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"Hold fast the form of sound words."—2d Timothy, i. 13

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**LIVERPOOL AND LONDON AND GLOBE
 FIRE AND LIFE
 INSURANCE COMPANY!**
 Fund paid up and invested, £3,312,343 5s. 1d. stg.
 Losses paid in Fire Risks, 1866, £743,674 10s.
 Losses paid in Life Risks, 1866, 286,948 10s.
 In addition to the above large paid up capital, the Share-
 holders of the Company are personally responsible for all
 Policies issued.
EDWARD ALLISON,
 Agent, 70, Prince William Street, N. B.

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 BANKER,**
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 which receipts will be given, bearing interest at the rate of
 six per cent. per annum, and payable either at call or fixed
 periods, as may be agreed upon.

IFE, FIRE & MARINE INSURANCE.
 First Class English and American Companies.
 TOTAL CAPITAL,
TWENTY-SIX MILLION DOLLARS.
 Risks taken at the lowest rates.
 Claims promptly and liberally adjusted.

**THE ROYAL INSURANCE COMPANY, 92
 Lombard Street, London, and Royal Insurance Buildings,
 Liverpool.**
 Chairman of the London Board—SAMUEL BAKER, Esq.
 Chairman of the Liverpool Board—CHARLES TURNER, Esq.
 The Royal Insurance Company is one of the largest
 Offices in the Kingdom.
 At the Annual Meeting held in August 1867, 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
 of the last three years (1865, 1866, 1867) has been
 some of the existing and of many of the recently defunct
 fire insurance companies of this Kingdom. — £130,000
 The Premiums for the year 1865 were £1,194,148
 Showing an actual increase of 66,083
 upwards of 50 per cent. in three years.
 The recent returns of the most successful offices
 in the Kingdom (1865) again show the "Royal" as more than
 maintaining the ratio of the increase as stated in former years.
 Only one among the London Insurance offices exhibits an
 increase to the extent of one-half the increase of the Com-
 pany, while all the others respectively fall far short of the
 ratio of its advance.

LIFE DEPARTMENT.
 The amount of all monies 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 for the most successful offices
 in the Kingdom. The amount of monies received in the year
 1867, the amount received for the year 1866 was £1,194,148
 and the amount received for the year 1865 was £1,128,065
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 showing an increase of 66,083 in three years.

THE PHOENIX FIRE OFFICE, LONDON.
 ESTABLISHED IN 1782.
CAPITAL, £5,000,000.
 Insurances effected at the lowest rates.
 Agents for the Province of New Brunswick,
 Office—70, Prince William Street,
 St. John, March 3, 1867.

LORILLARD INSURANCE COMPANY.
 Capital \$1,000,000—all paid up and invested.
 Surplus in hand, at Aug. 1867, \$311,134.
POLICIES issued at the lowest rates, payable in New
 Brunswick Currency, with an without participation in
 profits, and every insurance effected at the lowest rates.
 Agents for the Province of New Brunswick,
 Office—70, Prince William Street,
 St. John, March 3, 1867.

CONTINENTAL FIRE INSURANCE COMPY.
 Capital \$500,000—all paid up and invested.
 Surplus in hand, at July 1867, £250,000.
 New Brunswick Agency—7, Prince Street, opposite Com-
 mercial Bank, St. John, N. B.
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 Pro-
 fits for the past five years, amount to 4 1/2 per cent.
 References of the first respectability, and any other in-
 formation given by
 W. J. STARR, Agent,
 Oct. 15, 1867.

Baptist Seminary!
 FREDERICKTON.
 The Third Term of the Academic Year of 1867-8 will
 commence on September 24, 1867.

J. E. Hopper, B. A., Principal, and Tutor in Classics, His-
 tory, and English Literature.
 Geo. E. Tutin, B. A., Tutor in Mathematics, Natural Sci-
 ence and French.
 L. E. Wootton, Tu or in English, Ac.
 W. S. Eddy, Steward.
 The course of study embraces the usual branches of a
 liberal education, and is classified Education. The year
 is divided into four Terms of 10 weeks each.
 Tuition Fees:
 Common English, per term, \$2.50
 Higher English, do do do, 4.00
 Classics, do do do, 5.00
 French, do do do, 2.00
 Fuel, 50 cents a Term, for three Terms.

YOUNG LADIES
 receive instruction in the Senior Department on the fol-
 lowing terms—Higher English, \$4; Classics, \$5 per
 term; French, \$2; and Fuel, 50c per Term.
 Suitable Boarding Accommodations are provided for young ladies
 in town at moderate rates.
 Young men and ladies may receive Board in the Insti-
 tution on the following terms—Board, Light, Fuel, Washing
 & Bedding, \$185 per Academic year, payable quarterly
 in advance.
 Further particulars furnished on application.

**THOMAS & WETMORE,
 INSURANCE AGENTS, SHIP BROKERS,
 AND COMMISSION MERCHANTS.**
 SAINT JOHN, N. B.
 Star Life Assurance Society of London.
 Phoenix Fire Insurance Company of New York.
 Brokers and Attorneys to the Marine Underwriters of
 Saint John.
 December 15.

**GEORGE THOMAS,
 Commission Merchant and Ship Broker,
 Water Street, St. John, N. B.
 Central Fire Insurance Company of New York.
 December 15.**

The Careless Word.
 'Twas but a word, a careless word;
 As thistle-down it seemed as light;
 It passed a moment on the air,
 Then onward winged its flight.

Another lip caught up the word
 And breathed it with a haughty sneer;
 It gathered weight and on its sped—
 That careless word, in its career.

Then rumor caught the flying word,
 And busy gossip gave it weight,
 Until that little word became
 A vehicle of angry hate.

And then that word was winged with fire,
 Its mission was a thing of pain,
 For soon it fell like lava drops
 Upon a wildly tortured brain.

And then another pang of life
 With burning, scalding tears were blurred;
 A load of care was heavier made,
 Its added weight, that careless word.

That careless word, O how it scorched
 A fainting, bleeding, quivering heart!
 'Twas like a hungry fire that scorched
 Through every tender, vital part.

How wildly throbb'd that aching heart!
 Deep agony its fountain stirred;
 It calmed, but bitter ashes mark
 The pathway of that careless word.

—Pine and Palm.

An Efficient Ministry.
 The Number number of the *Atlantic Monthly*
 contains an interesting article on the "Opinions
 of the late Dr. Nutt" from which we make
 the following extract:—"It has long been a most in-
 teresting question to me, Why is the ministry so
 inefficient? It has seemed to me that, with the
 thousands of pulpits in this country for a theatre
 to act on, and the eye and ear of the whole
 community thus opened to us, we might overturn the
 world. Some ascribe this want of efficiency to
 human depravity. That is not the sole cause of it.
 The clergy want knowledge of human nature.
 They want directness of appeal. They want
 the same go-ahead, common-sense way of interesting
 men which lawyers have."

There is, no doubt, a great deal of truth in this,
 which it becomes ministers and those who are en-
 gaged in the work of educating men for the mi-
 nistry to seriously ponder.

To the gospel ministry is committed the most
 important and responsible of all human offices,
 and if it be a fact, that that office as frequently
 administered is lacking in efficiency, a remedy
 should, if possible, be applied. The church and
 the world cannot afford to lose so much power.
 It must be brought out and put to use. The
 world is perishing, the forces of evil are mighty;
 in every part of our land, not to speak of other
 countries, multitudes are living without God and
 dying without hope, and of these very many sel-
 dom or never have entered the house of God.

We fear that our schools of divinity are too
 scholastic in their methods and influences, keep-
 ing our young candidates for the ministry too far
 apart from the great world for the cure of whose
 evils and sorrows they are appointed. They do
 not sufficiently understand the material upon
 which they are to work, and hence they often fail
 to reach and move the minds of men. Of course
 a deep inward personal experience of sin and sal-
 vation is of primary importance. A superficial
 and gentle conversion, which has not profoundly
 stirred the moral nature, cannot be expected to
 make stirring appeals to the conscience. He may
 meet the wants of a very small class, but he can-
 not be a preacher for the masses. He does not
 know men as they are generally found. His line
 cannot fathom the depths of depravity of society
 at large. He cannot follow human nature in all
 its crooks and turns, its perversities, plausibilities,
 hypocrisies, delusions, and cannot, of course, give
 to every man a word in season. He cannot be a
 workman that needeth not to be ashamed. He
 must talk very much at random and in feeble
 tones. His arrow does not go straight to its mark.

But a profound personal experience needs to
 be supplemented by actual acquaintance with
 men. Human nature has to be studied; not na-
 ture in the abstract, or through books, i. e. through
 other men's eyes, but in living men. Some meth-
 ods must be devised for bringing our young mi-
 nisters, while at the seminary, into closer and
 more habitual contact with men. They must be
 at once set to work upon the material which is to
 employ their riper activities. We believe that if
 half the time given to study at the institution
 were spent with some experienced pastor, in prac-
 tical ministerial work, the efficiency of the mi-
 nistry would be vastly increased. For, besides the
 knowledge of men and things thus acquired, the
 heart would be kept in a healthier state by close
 contact with the churches. Our too monastic
 system is often chilling to piety, without which
 the ministry must be worse than a failure.

Perhaps we shall be charged with a sort of pro-
 fanity inconsistency, but we cannot help saying
 that Shakespeare would be a greater help to a mi-
 nister than many a Theological tome, for Shake-
 speare brings before you men and women as they
 are in the world. In this view, Dickens may be
 of no little service. He widens your knowledge
 of men. And I pity a minister who cannot read
 such authors as these without spiritual damage.
 Such a minister ought never to go out of his
 chimney corner. His delicate sensibilities ought
 to be irritated by no communication with the
 great wicked world which lives about him. By
 all means wrap him in flannels, close every door
 and window which might let in a draft of air,
 and let only mother and sister be his companions.
 But true ministers, who hunt up sinners in all
 the bye-places of iniquity in order to bring them
 to Christ, can return to their pure, pious
 homes as pure as when they went forth to con-
 front the corruption that is in the world, these
 with their healthy, robust souls, can read with
 real profit works which might, perhaps, be forbid-
 den a place in the library of your clerical pride.
 A man who studies his Bible and communes with
 his God, and keeps his piety alive in deeds of
 charity, can walk securely amid whatever exhibi-
 tions of human character, whether in books or
 among men. He wants to know men in order to
 do them good, not to foster a puritan curiosity.
 We need ministers with gentle and sturdy na-
 tures, which can bear to be conversant with the
 defilements of earth and yet not be contaminated,
 but only stirred to more earnest endeavors for
 human reformation and redemption.

A church is to be built in London, which will
 commemorate the abolition of slavery and by a
 memorial to Abraham Lincoln.

The great tabernacle of the Saints at Salt Lake
 City is now finished. It is two hundred and fifty
 feet wide, and furnishes comfortable sitting room
 for ten thousand persons.

**Notes on the Protestant Section of the Paris
 Exhibition.**

The following notes have been sent by Mr.
 Theodore Verpe, the Imperial Commissioner,
 and cannot but interest all who are anxious to
 promote the knowledge of the pure gospel in
 France. It is in connection with the Missionary
 Museum that the Religious Tract Society has
 principally carried on its work.

(TRANSLATION.)
 The original design comprehended nothing
 more than an Exposition of Missions, intended to
 show the condition of heathen nations before the
 introduction of Christianity, contrasted with their
 present condition of progress and civilization, re-
 sulting from their knowledge of the gospel.

By degrees, all our Protestant operations gra-
 dually grouped themselves around the Missions—
 the Bible, Tract, and Sunday-school Societies,
 etc. All the works, united under the flag of the
 gospel, furnish a demonstration of the living power
 of Protestantism, and have constituted a well-
 organized missionary station in the midst of un-
 believing and ignorant multitudes, who have visited
 Paris from all parts of the world.

Four was entertained that the crowd, preoccu-
 pied with the wonders of Art and Industry, would
 pass carelessly by our different establishments, or
 would only look at them with an empty curiosity.
 We had not sufficiently reckoned on the power
 of truth. Far from having to meet with indiffer-
 ence, all our works, especially those of the Bible
 Societies, of Missions, and of the Evangelical Al-
 liance, have attracted very large numbers of per-
 sons; almost always well disposed, and frequently
 anxious to know and obtain the Holy Scriptures,
 or to hear the Christian appeals addressed to
 them in the Evangelical Hall, particularly in En-
 glish, German and French.

Nothing is more interesting and gladdening
 than to follow and observe the impressions pro-
 duced, especially upon simple people, who find it
 difficult to comprehend immediately what is in-
 tended to be done for them, and whose first ex-
 pression is surprise, mingled with some distrust.
 Often, after an incredulous smile, the visitor would
 be observed to grow serious, and then to give sus-
 tained attention followed with evident satisfaction,
 either at the contents of the book, or at the ex-
 hortations and appeals of the sermons in the hall.

Let me here narrate some facts.
 The Missionary Museum has been constantly
 visited by many thousands of persons (the figure
 has sometimes reached ten and even fifteen thou-
 sand). A missionary, a true Christian citizen, as
 frequently as possible begins an address. He se-
 lects as a text one of the most remarkable idols,
 and he explains how it manifests the nature of
 those barbarous superstitious productive of evil
 and despair, and which keep the people in the
 lowest depths of moral and intellectual debasement.
 He then turns the attention to the Bible, and
 newspapers and little books published by the mis-
 sionaries themselves, undeniable proofs of their moral
 and intellectual renovation, and of their present
 state of civilization, which is wholly due to the
 initiative and the Christian activity of the mis-
 sionaries. And then he speaks of those courageous
 men who were massacred not long since, in places
 where may now be found prosperous churches
 and peaceful masses. The groups are struck with
 these demonstrations, in which both ear and eye
 are interested at the same time.

The London Bible Society has sold from 20,000
 to 25,000 Bibles and New Testaments, and has
 given away more than 60,000. The French Bible
 Society has also sold or given many thousands of
 the Holy Scriptures. The London Bible stand
 has distributed gratuitously 1,500,000 separate
 Gospels. Frequently, on holidays, the Bible kiosks
 is besieged by the crowd, and no one will depart
 without carrying away his Gospel.

Mockers there are, indeed; but the people ap-
 pear almost invariably delighted to possess these
 precious books—the Word of God, of which they
 have heard, but which they have never seen, and
 which they have long studied.

It is not unusual to see some of the people sit-
 ting not far from the kiosk to read the little vo-
 lume, on the cover of each of which is written—
 "Believe on the Lord Jesus Christ, and thou shalt
 be saved."

The success of religious tracts and of popular
 publications is also well established. Many thou-
 sands of these little leaves have been distributed,
 which all speak of salvation by Christ, and which
 are read by the different classes of society for
 whom they are adapted with an ever increasing
 interest. We constantly receive marks of grate-
 fulness from persons who have read our tracts, and
 who come to ask us for some to distribute them-
 selves. We have also published some beautiful
 pictures like those of President Lincoln, accom-
 panied with a biographical narrative and religious
 teaching. Many (Roman) Catholic priests, struck
 with the sound moral tone of our publications,
 have offered contributions for the sustenance of
 the work. The preaching-hall has already re-
 ceived more than two hundred thousand persons,
 who have been present either during the whole or
 part of the different services.

It is very remarkable that at this true mission-
 ary station a congregation ready to listen can be
 secured at any moment. They may come through
 curiosity, but they never go without having heard
 a warm appeal and some serious exhortations.
 How many persons have here heard for the first
 time the words of the gospel, and in going thence
 have asked where they could procure "The Book
 which contains the glorious news!" How many
 who have learned what Evangelical Protestantism
 means.

In addition to the statement contained in the
 above paper, it is gratifying to add that many
 thousands of tracts, in different European lan-
 guages, supplied by the Society, have been circu-
 lated, and that two months ago, thirteen thousand
 French tracts of the Paris Tract Society had been
 sold.

"MY MASTER'S BUSINESS."—An aged Ameri-
 can minister states, that in the early part of his
 ministry, being in London, he called on the late
 Rev. Matthew Wilks. Mr. Wilks received him
 with courtesy, and entered into conversation,
 which was kept up briskly till the most important
 religious intelligence in possession of each had
 been imparted. Suddenly there was a pause—it
 was broken by Mr. Wilks asking, "Have you
 anything more to communicate?" "No, nothing
 of special interest." "Any further inquiries to
 make?" "None." "Then you must leave me;
 I have my master's business to attend to—good
 morning." "Here," says the minister, "I re-
 ceived a lesson on the impropriety of intrusion,
 and on the most usual method of preventing it."

THE GREEK CHURCH.
 He commenced with the proposition that the
 claim of Roman Church to superiority, antiquity,
 catholicity, and diocesan authority, could not be
 sustained by evidence. The beginnings of Chris-
 tianity were in the East. Italy shared the gen-
 eral distribution of the early teachings; but we
 have no evidence that Peter ever was at Rome.
 The rev. gentleman went into a review of the
 three great pretensions of the Roman Church:
 I. Her claim to antiquity; II. Her claim of
 catholicity; III. Her claim of ecumenical author-
 ity. He asserted that there was no proof, scrip-
 tural or other, that Peter ever was in Rome; but
 the testimony rather was, by inference at least,
 that he never resided in that ancient city. Up to
 the close of the second century there was no re-
 cognized chief or head in the Church, and this
 fact would dispose of Roman Apostolic succession.
 When Paul communicated with his Christian con-
 stituency in Rome, he wrote them in the Greek
 tongue, which was and still remains the language
 of theology, and not the Latin. The Roman
 Church was not the first Church, but was a de-
 parture from the established religion, and its or-
 ganization has been ever racked with schisms and
 internal controversies. The Eastern Churches
 are older than the Roman hierarchy, and to the
 Orientalists are Christians indebted for the Sacred
 Scriptures and the Nicene creed. The Rev. gen-
 tleman elaborated the many Roman fallacies, and
 at length turned his attention to the Greek Church,
 which, he said, numbered from 63,000,000 to 70,
 000,000 souls, all of whom, excepting a few mil-
 lions scattered throughout Greece and contiguous
 territories, were within the Russian empire. The
 Greek Church differed from the Roman Church

The Russian Empire and Church.

The Rev. Dr. Thompson, of the New York
 Broadway Tabernacle church, lately delivered a
 very good address on the above subject. He be-
 gan his discourse by stating that it was necessary
 to the proper understanding of the subject to give
 a somewhat extended description of the history of
 the Empire of Russia, of its present state of pro-
 gress in civilization, and of the peculiarities of the
 cities and their inhabitants. He spoke of his own
 arrival at Moscow at sunrise, on a crisp Decem-
 ber morning, and how wondrously beautiful the
 city looked, with its four hundred church towers,
 its buildings of red, blue, and other bright colors,
 all resplendent with glistening icicles, sparkling
 in the morning sunlight. Never again on earth
 did he expect to see another sight equal to it.
 The first impression of Moscow is that of strange-
 ness. The streets are strange, the houses are
 strange, the signs on the shops are very strange,
 the women are strange, the men are strange, until
 at last you feel almost a stranger to yourself.
 None of the streets are straight, and the different
 classes of houses are not located by themselves,
 but are strangely mingled together.

St. Petersburg is next to Paris and Vienna in
 magnificence, and is a little more German than
 Berlin and a little less French than Paris. But
 Moscow is the religious capital of the empire, as
 well as the ancient political capital. It was found-
 ed seven hundred and twenty years ago, and in
 the fourteenth century was made the capital.
 And as it is in the geographical centre of the Euro-
 pean portion of the empire, and is the railway
 centre, it is probable that the capital will some-
 time return to its ancient seat.

At first the title of Grand Duke of Moscow was
 used to satisfy its ruler. But in 1534 the
 title was assumed, and a century later Peter the
 Great assumed that of Emperor. The territory
 of Russia is ten thousand miles long by
 twenty-five hundred broad, containing eight mil-
 lion square miles and eighty million inhabitants.
 All the Emperors of this mighty empire, the largest
 on the globe, are crowned at Moscow. In the
 tenth century, Vladimir the Great was con-
 verted to Christianity, married the sister of the
 Emperor of Constantinople, for whose sake he put
 away six wives and several hundred concubines,
 caused the great national idol to be drawn over
 the plain at the tails of horses, and then thrown
 into the river, in which he caused all the people
 of Moscow to be immersed the same day. He
 brought priests from Greece to teach the people
 the Christian religion.

When the Czar is crowned Emperor, he is also
 crowned High Priest of the Russian-Greek Church,
 which embraces nearly six-sevenths of the Greek
 communion. This coronation takes place in the
 Kremlin, where is the great bell, which weighs
 44,000 pounds. The national view of the Russians
 is drunkenness. The "barbarians" as some
 consider them, will never kill a dove for it is
 the symbol of the Holy Ghost.

The higher classes are well educated, and the
 common remark about an educated man is, "He
 speaks the four languages," meaning the Russian,
 German, French and English. (Dr. T. did not
 remember the fact that the imperial ukase order-
 ing this latter language to be taught in the Uni-
 versity called it the *American language*.) He met
 with one lady who conversed with him in En-
 glish, and was better posted as to our war than
 many American ladies, and who could entertain a
 room full of company, conversing with any of the
 guests in his own language. He was shocked at
 the frequent use of the name of the Deity in com-
 mon conversation, even by ladies, for the Russians
 use it almost as freely as do the Orientals. The
 Russians are very devout. He saw the tomb of
 the late Emperor in the Russian throne decked
 with beautiful flowers daily, when the thermo-
 meter was fifteen and twenty degrees below zero,
 which showed that deep affection existed in Rus-
 sia as well as in England.

Russia is not the barbaric country many think
 her to be. Her is the steady growth and aggrava-
 tion of a thousand years, and one of her ruling
 motives is to have her frontiers extend to
 every sea into which her rivers run, and her terri-
 tory nowhere divided by artificial lines. She is a
 consolidated empire, and not a mere aggregation
 as was the ancient Roman. She is by nature im-
 pregnable, and if attacked, has only to retire upon
 herself and bide her time for retaliation. Her
 immense population is unified by her policy, and
 when she conquers a province, she does not merely
 hold it, but she assimilates it and makes their
 interests her own. Her spirit is progressive. She
 has solved the labor problem by having it com-
 munal. Her education is advanced; she now
 has six universities, and her scientific schools are
 among the best in Europe. The restrictions upon
 the press are being removed, and the taste for
 French novels is giving way to a liking for native
 productions.

It is too early yet to look for the fruits of the
 emancipation of the twenty-three million serfs.
 They cannot rise as fast as do our freedmen, for
 they start from a lower level, and have not so
 many helpers. There are fifty millions in Russia
 who cannot read. A people must be created, and
 this is what Alexander is trying to do—to create
 a people to balance the nobility. The provinces
 and districts have even now elective assem-
 blies.

God's Time.
 "Doomed to disappointment, as usual."
 "Don't say as usual," a soft voice replied.
 "You sometimes are wonderfully prospered."
 "Yes, I say as usual," was the quick, angry
 response. "I find the path blocked up whic-
 ever way I turn; try hard as I may, something
 or other upsets all my plans. I might as well give
 up one time as another."
 "Perhaps it isn't the right time," said the soft
 voice again; "may be God would prove you before
 he blesses you; perhaps he sees that you are not
 prepared for prosperity. We must take the bless-
 ings thankfully as they come, John, and the dis-
 appointments too, as part of his loving discipline.
 Everything comes best in God's time."
 "Yes, joy or sorrow, sunshine or cloud, plenty or
 poverty, all come in 'God's time.' However
 much our own efforts may bring to us, it is well
 to remember that God alone orders our success
 or our failure."
 "God's time"—the best time we shall always
 find it to be, if we but look for his guiding and
 wait on him. Disappointment, viewed and received
 aright, may prove the richest blessings.
 "God's time"—not that we must idly wait for
 the sun of prosperity to shine upon us, but hum-
 bly, earnestly, faithfully do each duty as it arises,
 leaving the rest with God. His time will bring
 us gladness and prosperity, if he sees it is for our
 good. Thus trusting, we shall always "be glad
 in the Lord," even though the earth be re-
 moved, and though the mountains be carried into
 midst of the sea; though the waters thereof roar
 and be troubled, though the mountains shake with
 the swelling thereof.—*American Messenger.*

Non-Resident Members.
 One of the great benefits received by the child
 of God from holding his membership with a
 christian church is *watchcare of his brethren*. This
 benefit can only be enjoyed while his residence is
 in the neighborhood of the church to which he
 belongs. Hence, members removing from one
 section of country to another are expected to take
 letters of dismission with them, or to send for
 them shortly after they are located. If there so-
 journ in the section to which they have removed
 is to be but temporary, a certificate of mem-
 bership, together with a recommendation to the
 church nearest them for the period of their ab-
 sence from their own church, ought to be consid-
 ered indispensable.

There are exceptional cases wherein members
 remove to a locality in which no churches of their
 own faith and order exist, and where a Baptist,
 when called upon to choose between believers'
 baptism and church membership, would consci-
 entiously decide upon the only course by which

he could give an effectual protest against infant
 baptism, viz., by foregoing membership with a
 Pledgeman church. In such cases, we think,
 that it is his imperative duty to keep up frequent
 communication with the church where he holds
 his membership, so that they may have as favor-
 able an opportunity of exercising a good influence
 over him as his absence will admit. It is a duty
 incumbent upon all churches to have their lists of
 members revised frequently. Have any of the
 members fallen into a cold, backslidden state, so
 as to forsake the house of God and its ordinances?
 Have any moved away without taking let-
 ters, and have they been unheard of for a consid-
 erable period? Has the church neglected to can-
 cel the names of some who have received letters
 or have been removed by death? Such questions
 should engage the attention of a committee, ap-
 pointed by the church at least once a year, and
 action should be taken, so that the statistics may
 be reliable. No benefit, but a serious injury, ac-
 cures from inaccuracy—injury to the church, for
 to be fruitful it requires pruning—injury to un-
 worthy members, for if they are retained in good
 standing, they will be disposed to regard their
 faults as venial—injury to sinners, for no greater
 stumbling blocks are in their way than unworthy
 professors.—*Canadian Baptist, Oct. 17, 1867.*

CHRIST DIED FOR OUR SINS.—The Bible does
 not underrate Christian ethics, or the spotless ex-
 ample of Jesus; but the sacrificial death of the
 Redeemer transcends all other truths in signifi-
 cance and saving power. As Dr. Jas. W. Alexan-
 der once said, "He who would tear from the gos-
 pel the atoning death of the Redeemer, would
 drain