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rian BLINDS, parties in want of BLINDS of this lescription, would do well to give us a call before purchas-

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

New Series, Vol. VI., No. 17. Whole No. 277.

NOW!

Brother! Sister! cease to say,-" I'll repent, but not to-day; At a more convenient time Wisdom's lofty steep I'll climb," Thousands thus conviction quell; Thousands thus have sunk to hell! God remonstrates! promptly bow: Wait no longer! seek Him Now!

Sinful wanderer! cease to roam; Hark ! thy Father calls thee home ! Jesus waits thy soul to save ; Now He bids thee mercy crave. Now the Spirit's help is given Thee to draw from earth to heaven: Wilt thou not, with solemn vow, Yield to God, thy Saviour, Now?

Though repulsed so oft before, Still He knocketh at thy door, Bearing gifts untold, divine : Treasures which may now be thine: Wilt thou rudely from thee send Such a generous, patient Friend? Still he waiteth—wilt not thon Welcome, worship, serve Him Now?

Be thy guilt however great, Now be saved - 'tis not too late. Yet beware! for mercy's day Soon will all have passed away. Time's swift tide is surging o'er Life's contracting, sinking shore; If thou wouldst escape, allow Not a moment's slumber Now!

Can the farmer hope to gain
Precious crops of golden grain,
If he idly, day by day,
All the seed time dreams away?
Rouse, thee, soul! redeem the past day Harvest-time is coming fast! Through the fallow drive the plough-Wouldst thou reap ! be sowing Now!

Canst thou safe in port arrive If thy ship at random drive? Now the favoring moment seize I woten bird Wouldst thou hear the word, "Well done?" Be the labor now begun ! Wouldst thou bind around thy brow I all Victory's wreath I take beliet Now!

od ; poiteerree enter a same For the Christian Visitor, nob lon ead bun son Sermon, owl nalling and

The Parting Word.

the spirit. Rom. viii. A. a sa . ved l' . rotier !

In accounting for the security of those " who ere in Christ Jesus, who walk not after the flesh, but after the Spirit," a justifying rightcousness, in no way inferior to that required under the law, is to be made out; for justice and judgment are the habitation of God's throne under both the old and the new dis-pensations. In exhibiting this subject we observe that Christ has become the end of the law for a justifying righteousness to believers.

How shall man be just with God? We have already seen that he cannot be justified by his own righteousness, for he has failed to keep the law. To avoid an error which seems more or less popular, viz : that under the Gospel dispensation mercy alone is exercised in man's salvation, it should be borne in mind that, in the moral administration of the Deity, unless his holiness, justice and other perfections, give their full consent to the exercise of his mercy, the exercise of his mercy is impossible. Hence the New Testament, speaking of that salvation which is unto the sinner, sets it forth as effected by granting him a righteousness, as well as by granting him the remission of his sins; so that in some way he is invested with a righteousness which renders it just in God to justify him.

Herein consists the striking peculiarity of the

Gospel. It pronounces on the atter insignificance

of all that man can do for the establishment of his right to the kingdom of heaven, and yet he must in some way be provided with such a right ere he can find admittance there. It holds out eternal life to him, not on the basis of a simple gratuity, but on the consideration of a righteonsness. His own righteonsness it peremptorily refuses to entertain as that consideration. Nay, the honest expounder of the Bible must feel that nothing can exceed the terms of degradation in which it stigmatizes all human righteousness, when a right of eternal life is founded there-npon. Still, without a legal right man cannot atain the heavefly inheritance. The gate of heaven as not opened to the sinner by an act of mercy alone. A petition at the bar of mercy is not sufficient. A plea must be furnished which will hold good at the bar of justice, founded not on his own deservings—which we have already seen can be of no avail—but solely and exclusively on the deservings of another. The very essence of the gospel consists in the report which it brings to a sinful world of a satisfying plea, and that every sinner is welcome to the use of it. In defect of his own rightcousness, which he is required to disown, as having any part in his meritorious acceptance with God, he is told of an everlasting righteousness which another has brought in, and which he is invited, nay, commanded, to make mention of. Thus it is that Christ becomes the end of the law for righteousness, i. e. for justifying righteousness, or for a righteousness which gives a right to him who possesses it. He has, by his sacrifice, borne for us the penalties of the law, and by his obedience won the rewards of the law. By the former, the believer is as much the law. By the former, the believer is as much exempted from the penalties of a broken law as if it his own person he had already borne them; by the latter, he is as much secured in the recompense of an observed law as if in his own person that law had been fully observed. Whether it is that by his passive obedience Christ has expiated sin, and by his active obedience has acquired for believers a rightcousness, certain it is that his whole work is commensurate to the whole extent of their justification. This is the high vantage ground of the believer. He has attained an interest in the rightcousness of Christ by faith, and with this he has attained the end of the law for rightcousness.

der with the utmost despatch and upon the most reasonal of the trime. To justify is sometime to the terms:

Our personal attention is given to every variety of Carpentering, House Building and General Justify and moderate charges and attention is given to every variety of Carpentering, House Building and General Justify and moderate charges and attention is given to every variety of Carpentering, House Building and General Justify and moderate charges and attention is given to every variety of Carpentering, House Building and General Justify and moderate charges and attention is given to every variety of Carpentering, House Building, Waterloo Mt.

Dooley's Building, Waterloo Mt.

SAINT JOHN, N. B., THURSDAY, APRIL 23, 1868.

viz., the joys of heaven. By the one act a threa- through all the vicissitudes of fortune. We first tened penalty is averted; by the other a title is see him in the wilderness of Ziph, whither he had made clear and a promised reward is obtained. accompanied David when obliged to flee from To justify a man, in the gospel sense, no plea of Sanl, in order to preserve his life. Even there personal innocence can be made out; yet a plea Saul had pursued David, and pitched but at a litis found by virtue of which justice requires that the distance from the hiding-place of the latter. he should be treated as an innocent person. The evangelical meaning of justification in its whole extent is equivalent to the term vindication in its bim! How could they know that all the three into the holy place; so that while the throne of God becomes a throne of Grace, it, at the same on this occasion, wished to take the life of Saul. It seemed to him the readiest way of bringing

time manifests its character as a throne of Rightecusness. Thus the gospel dispensation becomes both the wisdom of God and the power of God unto salvation.

Having thus far examined some of the reasons why it became necessary, in the accomplishment of the Divine purpose of mercy towards our race, that Christ should become the end of the law for a justifying righteousness, let us in the next place motives as he knew to be the most powerful with examine the mancer in which the sinner obtains this blessing. On what condition does the work of Christ give assurance of safety to the sinner? This condition is faith. A definition of faith, in the comprehensive sense in which it is used in the Bible, cannot be explained of any one partiwere made; by faith Abel obtained witness that he was righteous; by faith Enoch had the testimony that he pleased God. From such examples it is manifest that faith is exemplified by diverse acts. The faith of the Scriptures must then he some temper of mind pervading all these acts. What is this temper of mind? To pass by the various relations in which men stand to each other, requiring various acts and affections springing from a mind alive to every generous emotion, we readily perceive that it becomes our duty to exercise filial affection towards God, who stands to us in the relation of Greator, Preserver and Benefactor. So in reference to the revelation made in the gospel, faith transforms the soul into a full belief of, and practical conformity to, the truth which God has revealed concerning his Son. Faith teaches us to renounce our own righteonsness and to confide in Christ as an only and all-sufficient Saviour. This faith is the highest priviege of man, and secures eternal life through Jesus Christ; but though indispensable to justification, it is neither its procuring cause nor merito-rious ground. Though faith is an act, and neces-sary to justification, yet it is an act by which the cacy of what Christ has done for salvation and acceptance before God. On this point an illustration or two may suffice. We say that a room first to ascend and commence the work of death. Are the Ammonites and their powerful ally to be only transmits the light of the sun. We say of the holder of a deed of conveyance gratuitously the holder of a deed of conveyance gratuitously conferred upon him, that by this holding he possesses a title to property; yet he neither originated the deed nor granted it; he simply received the deed. Thus it is when we say of a man that he is justified by faith. He who is so justified is in possession of a discharge from the penalties of a broken law, and, of a right, though not personal, to the rewards of an honored and of a fulfilllaw. But faith did not work out this discharge, nor establish this right. Faith simply appropriates to the believer these privilegus from he source where they have been made out. Man obtains the benefit by giving full credit to the author of this work. Christ reared the foundation; man leans upon it. He does no more than is done by the walefactor who holds out his hand for the reprieve made out for him. Man knocks as a suppliant at the door of mercy; and when his Lord, but to thy Name be the glory."

(To be continued.) For the Christian Visitor. The Women of Scripture.

scriptures are altogether silent relative to her. But this seeming deficiency is compensated by he ample testimony in regard to the character of her sons, especially that of Joab. That they trongly resembled her in mind, if not in person, any be inferred from the fact that they are uniormly styled the sons of Zeruiah—instead of being alled by the name of their father—an instance or, to study their character, is to study hers. The only time we meet Joah, Abishai and tsahel together, they are in David's army, in oposition to Abner, who fought for the house aul. To use the expressive language of Scrip-ure, "There was a very sore battle that day." was at this time that the light-footed Asahel herefore should I smite thee to the ground?
ow then should I lift up my face to Joab thy
rother?" This remonstrance being unheeded, ne old warrior smote him that he died. That Asabel was much loved, as well as gener-

lly known, may be inferred from the fact that ien accustomed to scenes of blood "stood still" onate, and at the same time brave and generous; at he was guided by impulse rather than reason, ie had the honour of being one of David's "valuat men." It, too; was probably out of respect his memory that his son was appointed to the optaincy rendered vacant by his ideath. He was ze, whom all respect, and love even more than

None can fail to be interested in Asanel's bu-In pursuing the subject of justification, or the mode of acceptance with God—a topic which has deservedly engrossed the attention of men in all ages, as being identified with their highest interests—we observe that the term "justify" is sometimes used in the sense of to vindicate from a charge of evil doing, i. e. to make out a man's innocence, and thus to free him from the penulty connected with crime. To justify in the access of to vindicate from a to vindicate man and travelled a distance of twenty-connected with crime. To justify in the access of the ancient paradise. They speak a language of purity and love, went all sight, and travelled a distance of twenty-connected with crime. To justify in the access of the acceptance with God—a topic which has a more extensive meaning. It not only wards off the annexed penalty—viz., etc. In the family set which took place not far from midnight. Jo—, and Abishai, in their bloodstained armor, invey the mangled corpse of their brother some even miles, in order to lay it in the family set which the bean travelled and loving to the sweet spring-time, are left us as mement to of the sweet spring-time, are left us as mement even miles, in order to lay it in the family set which the bean travelled and loving to the sweet spring-time, are left us as mement even miles, in order to lay it in the family set when the family set when the bean armor, inverted to have the character.

Stolla.

Flowers "the poetry of nature and the bean travelled a remaining to the sweet spring-time, are left us as mement even miles, in order to lay it in the family set when the family set al, which took place not far from midnight. Jo-

the first of the f

fullest sense. God not only frees the believer thousand who attended Saul were indeed asleep? fullest sense. God not only frees the believer from condemnation, but bestows positive favors upon him. He obtains more than a deed of acquittal. He obtains a full title to a heavenly inhoritance. To give sinners not merely permission but a "right to the tree of life," the Divine attributes so agree that justice, stern, vindicatory and incommutable, shield and secure their entrance into the class of the commutable of the c

> bis brother. Hence we may infer that Israel was dear to Abishai - not so much because he was an laraclite, or because his uncle was at the head of the nation, as that they were God's chosen people.

Abishai nowhere appears to more advantage than when the giant labbi-benob attempted to slay David. Regardless of the giant's heavy spear and new sword, he boldly comes forward, resolved to defend his king, though at the risk of his own life. Must it not have been that "The arms of his hands were made strong by the hands of the mighty Goll of Jacob ?" for the sacred historian informs us; "He smote the Philistine, and

ten to one party over the other, which "mid bellis The only remaining incident in the history of The only remaining incident in the history of Abishai, to which I shall refer, is that connected with the flight of David from his rebellious son, Absolam. None, I think, can fail to admire both his zeal and respect for his fugitive king. A certain Benjamite curses David. The soul of Abishai is stirred to its very depths while he exclaims, "Why should this dead dog curse my lord, the king I let me go over, I pray thee, and take off his head!"w

In Abishai weresee much of the impailsiveness of Asahel, May it mot be his fashness caused him too to suffer a violent death? didie to be Of Joab we know much more than of either

of his brothers. In him, we see much to admire, and much from which the hind instinctively

He must have obeen a good a general; for, like he was possessed of the most undaunted courage, is quite evident from all recorded of him. Is the castle of the Jebusites to be stormed? He is the courage of others. Most Absolum be slain, or the land deluged in blood? He, notwithstanding the entreaty of the king, pierces him to the heart. Is there danger that David will discourage his friends by his grief for his son ! Joub goes fearlessly into his presence, exhorting him to a different course of conduct, and concludes with a threat which induces him to stifle his feelings as a father, in order that he may perform his duty as a king. There was not probably another man in the kingdom who would have had the moral courage to talk to the king as Joab did on this occasion, even though the heart of the nation had become alienated from him, and had returned to

the house of Saul ?? . . ai With deep interest does one listen to Joab while he expostulates with the king, and endeayours to dissuade him from numbering Israel. prayer is heard, and favor obtained, he aspires not to a share in the glory of his own redemption, nor counts upon his faith as an independent contribution which he has brought to the cause.—
With a deep sense of unworthiness believers are ready to exclaim, "Not note his, not unto us, O sovereign's command, goes to work at the obnoxions task. But the character of Joab, as has beeen previously intimated, is not without great blemishes. Not only is he an accessory in the murder of Uriab, but he scruples not to shed the blood of the brave and generous Abner, or even of his own cousin Amasa, if there be danger that

One cannot but regret that Joab, who had ser-It may perhaps appear useless to attempt to write a sketch of the character of Zerniah, as the write a sketch of the character of Zerniah, as the giance to Solomon. May it not be that having learned that the late king had directed Solomon to put him to death, he hoped that if he could raise Adonijah to the throne he would be by him permitted to go down to the grave in peace ?! No one can fail to sympathise with the hoary headed alled by the name of their father—an instance thich is in the Scriptures wholly unique. If it e, that this peculiarity is thus to be accounted e, that this peculiarity is thus to be accounted did not expect thus to save his life, is evident from his answer when he receives the command of Solomon to "come forth." " Nay, but I will die here." There he appears to have remained while word was carried to and from the king without making an effort either to escape or to avenge bimselt of his enemies. One caunot but hope that repenting of his sins, he humbled himcd intemperate zeal in pursuing the noted vetein Abner, notwithstanding his kind remonsredemption through the blood to which the sacrifices continually pointed that were offered on

While studying the history of Joab, Abishai and Asabel, I have been struck with the fact, that while each has his own idiosyncrasies, all have many traits of character in common. Amon these may be reckoned-impulsiveness, fearles ness of danger, revenge, discernment, depth of hen they came to the place where he was lying ead. He appears to have been amiable and affecperseverance. Is it not probable that they inherited these qualities from their mother ! If so, she was a thoroughly sensible, but not an amiable worran—one who would inspire respect rather than love, and to whom her neighbours might go for counsel, but would not go for sympathy. She was more probably a judicious mother than a dutiful wife, she being one of the few women to obey. In a word, she was free from those weaknesses which are at once the reproach and ornament of the female character.

Vol. XXI., No. 17.

For the Christian Visitor.

Cradle Christians. There are many such in the Church of Christ. They never come forth from the cradle. They are "babes in Christ," cating only as they are fed, and sleeping only as they are rocked-living for no purpose, unless that others may have something to do in nursing them. They seem to be stunted from their birth. And why the difference between them and others, who are attaining " unto the measure of the stature of the fulness of Christ," becoming full grown men, bearing a man's burden, and doing a man's work? For there are a few favored ones, who have obtained an eminence in the spiritual life, from which they look down on the storms. They have pitched their tent higher than the clouds can climb. They live on the sanlit summit where the darkness and the light no more divide the day. They " Rejoice in the Lord alway. Hope is ever bright; Eaith is ever vigorous. Christ is always precious. What is the secret of the difference between the two classes we have named? In other words, why are a few so far in advance of the great mass of christian disciples? We answer, the few have made a complete surrender and consecration of themselves to Christ. They are in His hands as clay in the hands of the potter, for Him to make anything of them, and to use them as He pleases. Daily and hourly the language of their surren-

"Here on Thy altar, Lord, I lay,
My soul, my life, my all;
To follow where Thou lead at the way,
To obey Thy every call!

That was a significant device of an ancient medal, representing a bullock standing between a plough and an altar, with the inscription, "Ready for either." Ready to drag and swelter in active service, or to bleed and die as a sacrifice. This, in spirit, if not in torm, is the motto of those truly consecrated christians, who are reaching after and at length rise." Unto the stature of the fulness of Christ.' They soon quit the cradle and the pursery of a spiritual infancy.

Christian disciple, honestly perutinize the nature and extent of your surrender and consecration, if you find yourself still struggling with yourself, and still shrinking from the claims of God. Perhaps you are mourning over the meagre attainments you have made in the christian life after many years of membership in the christian church. But have you given yourself away to Christ, fully, freely, forever to You ask why is it the Lord has done so much for some, who have become eminently pious, useful and happy, and I yet remain so far in the back ground ? Ask. rather, to what extent have I yielded myself up to Christ? Am I not keeping back part of the

Truth Made Plain.

MATT. II.

The following are specimens of passages as they are found in the Revised New Testament, pubished by the American Bible Union. Matt. ii., 1. "And Jesus having been born

there came wise men;" for " now when Jesus was born." The wise men came, not at the precise time " when Jusus was born," but after he had been borr "adso ye

Ver. 2. "We saw his star in the cast, and came to do him homage," for "we have seen," "are come to worship him." While at their home in the east," they "saw his star;" and they "came" from that region to Jerusalem to find him, and "do him homage" as the prospective King of the Jews."

Ver. 4. "And having assembled all the chief riests and scribes of the people, be inquired of hem where the Christ should be born," for when he had gathered," "he demanded of them where Christ," "Having assembled" the Jewish priests and scribes, Herod did not authoritatively demand," but rather "inquired of them :" as if desiring to know for some worthy reason. No did he wish to find some male infant without de-

sign named "Christ," but that particular one who was to be "the Christ," the Messiah of the Jews. Ver. 7. "Then Herod having secretly called he wise men, inquired of them exactly the time of the appearing of the star;" for when he had privily called," "diligently what time the star appeared." He did not care at "what time the star" might now be seen; but he "inquired exactly the ime of" its first appearing, that he might thus

learn the age of the child See ver. 26.

Ver. 8. "Go and inquire strictly concerning the child; and when ye have found him bring me word again, that I also may come and do him homage " instead of " search diligently for, come and worship him also," Herod did not wish a " search" to be made, suspicion aroused, and the child concealed Nor did he say "worship him also;" but, "I also may come and do him

Ver. 10, 11. "And seeing the star, they re-"coming into the house, they saw the child; "did homage to him; and opening their treasures they presented to him gifts;" affording a clear, concise, and direct narrative of a succession of acts, instead of "when they saw," " when they were come," when they had opened."

Ver. 12. " And being warned by God in dream not to return to Herod, they departed into their own country by another way;" for "warned of God," " that they should return," " country another way." Notice the clearness and brevity : warned by God" "not to return," "by another

Ver. 13. "An angel of the Lord appears to Joseph," for "the angel." Matthew does not point out some particular angel, but simply says, "en angel." See ch. i. 20; ii. 13-19. "Herod is about to seek the child to destroy him;" showing the urgency of the case, as admitting of no delay nstead of the less definite "will seek."

Ver. 14. " And he arose and took the child and his mother by night and departed into Egypt;" showing immediate compliance with the command in ver. 13; instead of "When he arose he took." Ver. 15. "Spoken by the Lord through the prophet;" for "of the Lord by." "Spoken of the Lord" would now be understood, "concerning the Lord." "Out of Egypt I called my son;" as in Hosea xi., referring primarily to God's calling the Israelites out of their Egyptian bondage; instead of " have I called."

Ver. 16. "Mocked by the wise men, was " in all its borders," " had exactly learned from the wise men;" for "mocked of," "exceeding wroth,"
"all the children," "all the coasts thereof"— Bethlehem being an inland town, and not having a "coast" as the word is now used; "had ditivently inquired." Herod did not "slay all the children," but only "all the male children;" so as to be sure, as he thought, of destroying "the

The above are examples of the faithful rendering of the Greek text in the Revised New Testament, and of the light shed on less than one chapter. Reader, will not you procure the book, and study it, and reap for yourself the golden harvest of truth!

THE OFFICE OF THE

# CHRISTIAN VISITOR,

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 Bisitor

Is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence, RELIGIOUS AND SECULAE.

#### For the Christian Visitor. Self-Denial for Christ.

The grand lesson inculcated and enforced on brist's disciples is that of self-denial. It is made a test of the sincerity of their profession of faith in him. Nor is there anything peculiar in this test. We judge of a man's patriotism not by his wordy pretensions or elequent professions, but by his promptness to forego his own pleasure, to sacrifice personal interests for his country's welfare. We have a right to question the friendship of a man if, when we are in sickness or in destitution, he shows no willingness to curtail his own gratifications for our relief and comfort. Are we hoarding and hugging worldly possessions in preference to Christ? Are we clinging to them, and grudging him the portion which he claims or his cause? We cannot be his disciples. Christ most be exalted, and self abased. "There is, lisays one, tijust as much religion las there is self-denial." "Our religion, Langa abother, att is exactly in proportion as we are home away by the love of God and his creatures from self, and stand ready from that heavenly principle to sacrifice personal case, comfort and property, to advance the Kingdom of Righteonsness. A missionary mother placed on board of the ship about to sail from Aracan, her darling child. Forever in this world was that child to be separated from ber fond embrace. Her heart was read o to break with the grief that filled it. Kneeling mon the shore as the boat pushed off with her treasure, and looking towards heaven with her tearfuleyes she exclaimed - "O Jasus I Do THIS FOR THEE!" "He that loyeth son or daughter more than me

## ble teachers Musical restraint in the institution bard Cast on the Water and the service of the control of the service of the

is not worthy of me or si on sillawall side

In a little fishing village on the shore of Massachusetts Bay a Baptist house of worship was a vear since destroyed by fire. The insurance was light, and a society that had recently taxed uself to the utmost in fighting off a long standing debt hardly saw how to meet the new demand which the disaster so saddenly imposed. Nevertheless the sanctuary must be rebuilt so, relying on God and the sympathy of the people, the work was promptly begun . While casting about for helpein this time of need, the church was cheered by a contribution very liberal from a business man who unade no pretension to piety, and was living miles away. While the edifice was in course of crection another offering hearly four times as large came unsolicited from the same hand, belong the struggling band through stern straits, and securing a structure in every respect superior to the one consequence. Now what prompted a stranger unasked to

show himself such a benefactorin a dark hour! What incited a gift large enough in itself to have built a church in some western town! Listen, ye that at times are weary in well doing, any have little faith of ever garnering any yield. Half a century ago, or less perhaps, this man, a friend-less, homeless, penniless boy, was taken into a family living in this scaport town, and sent to the Sabbath school and meeting maintained by the feeble church just planting its peculiar standard there. A little time and the lad went to take his place alongside of struggling thousands in the world of toil. Success crowned his endeavors. Wealth by and by flowed in. But prosperity did not obliterate all the good impressions of early days. Tenderly he referred to them when the meridian of manhood had been reached. And when calamity fell on God's people who had been the friends of his childhood, the boy of whom most had hist sight, came with generous hand to help! paying back for all they had done for him an hundred fold. If to nother set of The galban A Cast thy bread upon the waters, far thou shall

find it after many days " stadto bas lied dory

## Prof. Bill and Mr. sluod rot lasza by Mr. Harde

A traveller was journeying in the darkness of ight along a road that led to a deep and tapid iver, which, swollen by sudden rains, was chaffing and roaring within its precipitous banks. The bridge that crossed the stream had been swept away by the torrent, but he knew it not. A man met him, after inquiring whither he was bound, said to him in an indifferent way 200 out "Are you aware that the bridge is gone 12 ....

"No." was the answer. "Why do you think "Oh, I heard such a report this afternoon, and

hough I am not certain about it, you had better, perhaps, not proceed."

perhaps, not proceed."

Deceived by the hesitating and undecided manner in which the information was given, the traveller regarded it as a mere rumor, and pushed onward in the way of death. Soon acother, meeting him cried out in consternation-"Sir, sir, the bridge is gone piet and and and

"O, yes," replied the wayfarer, " some one told me that story a little distance back; but from the careless tone with which he told it, I am sure it is only an idle tale." bas soulding

"O, it is true, it is true!" exclaimed the other. I know the bridge is gone, for I basely escaped being carried away with it myself. Danger is, before you, and you must not go on." And in the excitement of his feelings he grasped him by the hands, by the arms, by the clothes, and besought him not to rush upon manifest destruc-

Convinced by the earnest voice, the earnest eves, the earnest gestures, the traveller turned back and was saved. // The intelligence in both cases was the same; but the manner of its conveyance in the one gave it an air of fable, in the other an air of truth.

So it is only through a burning zeal for the salvation of the lost-a zeal glowing in the heart, and flashing out in look and action, and atterovercome, and the heedless travellers of the broad way won to the path of life and happiness. Love is the most potent logic; interest and sympathy are the most subduing eloquence.—Dr. G. B. Ide.

AN INCORRUPTIBLE CROWN. - A French officer. ho was a prisoner upon his parole at Realing. olly of skeptical principles, and of the truths of Christianity, and resolved to become a Protestant. erious turn, he said in his vindication: "I have lone no more harm than my old school-fellow, Bernadotte, who has become a Lutheran."

"Yes, but he became so," said his associates, "My motive," said the Christian officer, "is the same; we only differ as to the place. The object of Dernadotte is to obtain in Sweden; mine is to obtain a crown in heaven." army gold real out gold

In matters of great concern, and which must be done, there is no surer argument of a weak mind than irresolution to be undetermined where the case is so plain, and the necessity so it urgent; to be always intending to lead a new life, but never to find time to set about it.