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THE CHRISTIAN VISITOR affords an excellent medium for advertising.

The "Visitor" for 1868.

Many thanks to the good brethren who have rendered us such timely and kindly aid in conducting and, in circulating our denominational organ in the past. We need scarcely add that the Visitor confidently relies upon a continuance of their valuable assistance for a successful future. It affords us unmingled pleasure to be able to say at the close of some fifteen years of anxious toil in the management of the Visitor, that, so far as we know, there is not a pastor or missionary of the Baptist body in New Brunswick who is not prepared to do cheerfully what he can by his pen and in all proper ways to help us forward in our responsible work. We have now several very valuable articles on hand by our city pastors, just adapted to the necessities of our churches all of which will appear in successive issues, and can-not but be exceedingly useful.

In addition to the assistance rendered by those esteemed brethren of New Brunswick, we rejoice to say that our editorial columns will be enriched in future by the able pen of Rev. Dr. Crawley of Acadia College on subjects of paramount interest to the denomination. The first of a series of excellent papers from his pen on "Baptist Polity," appears in our present issue. Rev. George Armstrong, of Bridgetown, will also give variety and strength to our editorial columns by the able productions of his matured mind. A ready writer in Halifax will supply a weekly resume of Nova Scotia news of latest date, and a St. John young gentleman of excellent literary attainments will furnish a condensed weekly review of the news of the world. The reading space on our last page will contain a choice story for the young.

For the purpose of encouraging efforts to extend the circulation of the Visitor, we make the fol-lowing proposition—viz.: Every minister of the Gospel, and other friends, who will send us the names and address of three new subscribers, with the advance pay (six dollars) enclosed, will receive a copy of the Visitor each for one year free of charge by us.

We send specimen copies of this week's issue to non-subscribers, with the understanding that if they wish to obtain the paper by adopting our proposition as above, or by paying for a single subscription, they will have the opportunity of doing so; if they do not wish the paper, they will please return it by mail. Our ministers and readers generally must bear in mind that the value of their denominational paper must be somewhat preportioned to the extent of the subscription list. A good paying list will be sure to provide good paper, good type and all the other good things which go to make up a first class journal. Our expenses will be increased by the new tariff, which puts 15 per cent on printing paper. The tax on newspapers, we are informed, does not come into effect until April next.

DR. J. N. FITCH. of the College of Physicians and Surgeon New York. RESIDENCE AT MR. JOSEPH DUNHAM'S,

Lakeville, N. S. All calls promptly attended to. THE ROYAL INSURANCE COMPANY, 92
Lombard-street, London, and Royal Insurance build

igs, Liverpool.

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

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Offices in the kingdom.
At the Annual Meeting held in August 1859, the following nighly satisfactory results were shown:—

The most gratifying proof of the expansion of the business is exhibited in the one following fact—that the increase alone of the last three years exceeds the entire business of some of the existing and of many of the recently defunct fire insurance companies of this kingdom.

The Premiums for the year 1855 being......£180,060
While the Premiums for the year 1855 are 196149

LIFE DEPARTMENT.

True amount of new Life Premiums received this year is by far the largest received in any similar period since the commencement of the business, and must far exceed the average of amount received by the most successful offices in the kingdom. The number of policies issued in the year was 832, the sum assured £387,752 6s. 8d., and the premium £12,254 8s. 4d. These figures show a very rapid extension of business during the last ten years. Thus:

Years. No. of Policies. Sums Assured. New Premiums. £1,380 9 1 £48.764 17 0

2,627 4 7 5,828 5 10 4,694 16 6 8,850 3 11 12,854 3 4 190 95,650 9 11 181,504 10 6 161,848 13 4 297,560 16 8 387,752 6 8 The remarkable increase in the business of the last four years, is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent. per

The premiums paid.

PERCY M. DOVE, Manager and Actuary.

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fits for the past nine years, amount to 44½ per cent.
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THE PHENIX FIRE OFFICE, LONDON. ESTABLISHED IN 1782. C . PITAL, - - £5,000,000. - nsurances effected at the lowest rates

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St. John, March 8, 1866. LIVERPOOL AND LONDON AND GLOBE

FIRE AND LIFE

INSURANCE COMPANY! Fund paid up and invested ... £8,212,343 5s. 1d. stg sses paid in Life Risks, in 1864. 143, 197 addition to the above large paid up capital, the Shar mpany are personally responsible to EDWARD ALLISON,

LORILLARD INSURANCE COMPANY. Capital \$1,000,000—all paid up and invested.
Surplus in hand, 1st Aug., 1865, \$312,194.

DOLICIES issued at the lowest rates, pay sole in New
Brunswick Currency, with an without participation in
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GEORGE THOMAS.

MASON & HAMLIN'S PARLOUR, CHURCH, AND SCHOOL CABINET ORGAMS, Have taken the first Prize at the

GREAT PARIS EXHIBITION OF 1867. L to Mason & Hamlin within twelve years.

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Grand Square and Upright PIANO FORTES, in every style and price, from the best Boston and New York

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

Ghristian

New Series, Whole No. 264.

Lord Thou art Great. Lord, Thou art great !" I cry, when in the East The day is blooming like a rose of fire, When to partake anew of life's rich feast, Nature and man awake with fresh desire, When art thou seen more gracious, God of power! Than in the morn's great resurrection hour?

"Lord, Thon art great!" I cry, when blackness The noonday heavens, and crinkling lightnings

And on the tablet of the thunder clouds, In fiery letters write Thy dreadful name ! When art Thou, Lord, more terrible in wrath, Than in the mid-day tempest's lowering path?

"Lord, Thou art great!" I cry, when in the West Day, softly vanquished, shuts his glowing eye: When song feasts ring from every woodland nest, And all in melanchely sweetness die; When giv'st Thou, Lord, our hearts more bless'd

Than in the magic of Thy evening shows?

Lord, Thou art great !" I cry, at dead of night When silence broods alike on land and deep; When stars go up and down the blue-arched height,

And on the silver clouds the moonbeams sleep; When beckonest Thon, O Lord, to loftier heights, Than in the silent praise of holy night?

Lord, Thou art great!" in nature's every form Greater in none-simply most great in all; In tears and terrors, sunshine, smile and storm, And all that stirs the heart, is felt Thy call Lord, Thou art great!" O let me praise Thy

And grow in greatness as I Thine proclaim. From the German of Seidl.

Our Baby.

Two little feet with sinless tread Come pattering across the floor; A little face of innocence Peeps in at the open door

Two little hands, with baby touch. Meet mine with soft caressing, And, in my soul, a new, great love Springs up with its waves of blessings.

Two little lips of purity
Whisper "mamma," with love; A little heart of tenderness, Eves like the blue above. O, God who gave this darling one, This dove unto our breast,

Help us to guide its flight to Thee

And regions of the blest. Help us to lead those little feet Away from sins and strife; Help us to keep that little face Pure with a spotless life.

Dear Father, shape those baby hands For works of noble usefulness; O, make them patient, faithful hands, That earth's children will love and bless."

And when those lips are marble cold -Marble forevermore-The precious heart in slumber still, Her faithful life-years o'er,

O, Father, take unto Thy breast Our bird to realms above. And clasp it safe, forever safe, Within thine arms of love.

-Independent.

For the Christian Visitor. In Memoriam.

MRS. ANN MARCH. The subject of the present notice was born at Frome, Somersetshire, England, in the year 1799. Her father, the late William Flower, was a man of well known piety and benevolence. His house was frequently visited by ministers of religion; among these were several men of God of distinguished picty and fame, such as the Revds. Wm. Jay, of Bath; John Foster, the Essayist, Rowland Hill, Robert Hall, and Messrs. Sibree and Middleditch. Under the influences of such a home her mind became early and lastingly impressed with a sense of divine things, and whilst still very onng she experienced the "regenerating grace of God;" was baptized, and united with the Church of Christ, When about 22 years of age she became united in marriage to Mr. John March of Wells, Somerset, with whom she lived in happy fellowship for upwards of 48 years. It pleased God to bless them with a numerous family, of whom five sons and one daughter still survive her. Two of these are ministers of religion-the Rev. Samuel March, Congregationalist, of Erith, near London, and the writer of the present notice; the others are all professors of religion, and, in different localities, are filling spheres of usefulness in the Christian Church—all of whom owe a debt of gratitude to her for those parental instructions, and yearning supplications, by means of which the seeds of divine truth were deposited, and watered, which have sprung up and borne fruit in their subsequent histories. Her circumstances in life were varied. But in

every position she uniformly manifested a spirit of ardent and prayerful devotion to the cause of Christ, which gained for her the sympathy and co operation of Christians of every name. possessed a truly catholic spirit. Maternal meetings for prayer, Sabbath schools, the dis-tribution of religious literature to the destitute, the Missionary cause, as well as Home Evangelization, each and all found in her a willing laborer and a warm and zealous advocate; and "to her power, yea, and beyond her power," she gave of her substance to spread the name of that Sa-viour whom it was her delight continually to serve. She resided in various places in the Counies of Somerset and Dorset, and for several years in London, in each of which her name is remembered and embalmed in the hearts of those who

In 1858 she with her husband removed to Auckland, New Zealand, and immediately connected themselves with the Baptist Church in that place, of which her husband and sou-in-law are respectively Deacons; and here also her earnest Christian character secured her a place in the warm affections and sympathics of those who

formed her acquaintance.

But her value was most truly known and realized in the bosom of her tamily. Her husband and children can bear testimony to the fidelity man war, but the British took the stronghold, duction of any other class, by virtue of and constancy with which she discharged the du-

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

The House of Prayer she loved; the word of a shed near the "Shway Dagon," is a bell, cast God was her constant companion; the throne of and hung many centuries ago, said to be the

stores of spiritual comfort and peace. Her piety was exemplary, proverbial, constant, unfaltering. pure gold showing forth from the surface, even As nature sank her hopes brightened; her peace was as a river, broad, but serene; no fears alarmed her; no doubts could shake her steadfast faith. Anchored to the throne she felt safe, even in the shadow of death-secure, even when down in the swellings of Jordan. On the 10th day of October last, after about six months severe suffering, whilst supported by her only daughter, she sweetly, gently passed away-fell asleep in Jesus!

"Asleep in Jesus! blessed sleep!
"rom which none ever wake to weep. A calm and undisturbed repose, Unbroken by the last of foes."

There is a sweet and enduring fragrance in her memory. Surely "the memory of the just is blessed." May God sanctify their loss to the good of all bereft; and especially comfort and sustain they are in various portions of the earth. Such is the fervent prayer of her most attached and STEPHEN MARCH. afflicted son.

A Missionary's Letter.

The following is an extract from a private letter written by Rev. J, F. Norris to his friends. It was not designed for publication, but it will undoubtedly be interesting to those who are interested in our missionaries and missions in Bur-

We reached Rangoon on March the 11th, were welcomed most heartily by the missionaries there and remained two days, during which time, among other objects of interest, we visited the "Shway Dagon," or "Great Pagoda of Rangoon. This, I think, is the largest pagoda in the world. It is something quite unique. I had had but a very slight idea of it, or indeed, any heathen pagoda before, and this, surely was a very good introduction to heathenism. This immense structure is seen many miles down the river as you approach; is situated two miles back from the river and overlooks the city. The city lies east of it, and between it and the river.

The entire site of Rangoon is level, with the exception of the eminence on which the pagoda stands. It will be very difficult for me to give you any adequate idea of this structure, as you can have seen nothing built by man, enormous enough to compare with it. A pagoda differs from any building in a civilized land, by having no inside. It is solid masonry throughout. It is said that the original form was a half globe, convex side up; but I know of none which are now so formed. They form a square at the base, and for the more central portion take the form of a globe or cone, above this running up in a variety of forms, usually very beautiful, and ending in a sharp point, which is frequently surmounted by a net-work of iron, in the form of an inverted nin-

The height of "Shway Dagon" above the ground on which it rests is 327 feet, or 107 feet higher than Bunker Hill Monument. - The area of the emineuce on which it stands, it may be, an acre at the summit, sloping gradually in all directions to the common level. There are several fresh water lakes lying several miles away. which, tradition says, were scooped out to form this eminence. I did not measure the base of the "Shway Dagon," but presume it may be 500 feet or more, on a side. It is simply a mountain

The mind that conceived it must have been mighty one. It is has been completely covered over with gold leaf. For two thousand years it has pierced the sky like a pyramid of fire. The wet seasons have dinmed the gold, as they do all things here which are exposed to the rains, and the rich heathen come daily and put on new patches of gold leaf, which gives the entire mass a checkered appearance. Several were doing this at different points the morning we were there. It is surrounded by almost countless little pagodas, which compare with it as much as nine pins would with Boston State House. Miserable idol houses are still more numerous, which are full of idols of all sizes, from the bigness of a child to that of a magnified giant. These, mostly, stand erect, built of brick, and covered with plaster like the pagoda; some, also, of these figures are covered with gold leaf. One brazen idol we observed lying on his back upon a soft mattrass, while a dilapidated wooden god was watching over him. These idol houses can be counted by scores within the ramparts of the hill-summit, and the stolid- fruit. faced gods by hundreds.

It happened to be the day of the great " waterfeast;" the heathen were there worshipping in great numbers. A long covered entrance led from the level ground, up the side of the pagoda hill to the ramparted enclosure. A broad stairway several hundred feet long is protected by a continuous roof, supported by mighty pillars. On either hand, as you go up, lie immense alligators with most unfortunate looking gods in their mouths—all of solid masonry; the beasts hundreds of feet long. The ceiling overhead is richthe stairs are the most wretched looking old heathen women, begging, and offering for sale prayers written on slips of paper, candles to burn before the idols, and flowers for offerings. In one idol house the images had just been profusely bathed, and vast multitudes were kneeling in worship, their prayers and flowers in their hands, and their candles burning in rows before the images. The worshippers were mostly very aged men and women - those who were aware that they must soon die, and were thus trying to gain merit for the coming judgment; nearly all the most wretched looking beings that can be imagined. It made our hearts bleed to see them; many tottering old women his church."

were coming from long distances, bringing their

3. That the immersion of the body in water is offering of a watering-pot of water, or a present of rice or fruit; some after praying, scraping, on their knees, the dirt from the stone pavement, and carrying it away in their garment, (I could not sav garments, for they had but one.) All these prayers, offerings, toilsome labors, nay, the idols, idol houses, and the mighty pagoda, in the giving doing, and building, are so many means of gain-

grace, the fountain whence she drew her daily heaviest in the world; vast offerings of gold and precious metals were cast into it; patches of the

"The "Shway Dagon" was built more than two thousand years ago, so that even before the coming of our Redeemer, the poor Bhoodists were kneeling around it, and thus also all adown the Christian ages. How long O Lord! How long? The tradition is, that in the earth beneath the centre of this mighty pile, are deposited eight hairs of Gaudama, his drinking cup, and a dressing gown of a former Bhood.

A Plan of Study for a Pastor.

Prof. Bartlett, of Chicago, published a lecture the Advance, setting forth the importance of habits of study to a paster, and the principles the sorrowing husband and children, scattered as which should govern them. He closes by sketching an outline plan of study for a pastor. He savs :

> I will give such a plan, which, though it may not exactly meet the case of any one, may, at least, be suggestive to all. In so doing, let me avoid the error of portioning out all your time, especially the afternoon and evening, too

Let me suppose the time of the Autumnal equinox, a medium sized parish in the country, a minister in fair health and a family man, with a a weekly prayer meeting on Wednesday eve-

For the ferencons of the first week, except Monday. At 6 A. M., ready for work. Commit a Scripture text and work about house. From 6½ to 8¼ (or 8½), breakfast, prayers, miscellaneous work or "chores." From 81 to 9, Hebrew Bible. From 9 to 1, sermon (arrested fifteen minutes before 1 for vigorous exercise). At 1, dinner, followed by "chores," newspaper, etc. Monday forenoon, from 81 to 9 review Hebrew of previous week. Remainder of forenoon, miscellaneous work in the garden, at the woodpile, helping the wife, round to the stores, write letters; general errands and arrangements for the week. Some time on Monday fix on the subject for sermon.

Afternoons, Tuesday, Thursday, and (if need be) Saturday, from dinner till tea, including errands. Visit the sick Tuesday (some prefer Monday; but better on one of your visiting afternoons). Monday, Wednesday, and Friday, at home. Family "chores; then general reading and study; but more or less by system. Monday, more miscellaneous, periodicals, etc.

Evenings (except Wednesday and Friday). At 6½ tea; and prayers while the family are wakeful. Social time afterwards; talk, play, sing with the children till 8 o'clock. From 8 to 9 read with your wife. At 9, do what you please, except hard thinking. At 10 go to bed, or sooner if you need it. Wednesday evening, meeting ; make some use of the scripture you have studied. (If you have district meetings, hold them on the day of your parish calls, and take tea with your parishioners.) Friday evening, at home—reception (for old people and children, if necessary, in the afternoon too). Invite your people; and while happy to see them at other times, let them know they will then find you at home and expecting

The evening readings with your wife may follow some method. Your own afternoon and evening readings should follow a plan, of which the details must be left to the individual.

Each alternate week substitute the Greek Scripture for the Hebrew; and if you choose, to some degree alternate your general reading and study in the evening.

A plan like this insures the study of the original scriptures six days in the week; gives five long forenoons to the composition of sermons, provides for family duties and enjoyments, arranges amply for parish visiting and for receiving calls, and leaves, if we include Monday, the principal part of three afternoons and a portion of four evenings a week for general reading and improvement. The afternoons might be given to heavier reading, and the evenings to lighter litera-

This plan may at least answer for a hint. you do not adopt it, then devise a better, and, by all means adopt that. You will be interrupted often, not to say constantly, in its execution. Yield pleasantly to all such interruptions as are manifestly providential; and just as soon as they are past, come back invariably to your plan and adhere to it. In due time you will reap the

What Baptists Hold, and Why.

A pamphlet has recently been issued by the Publication Society from the pen of Rev. T. Armitage, D. D., of New York, on the Necessity of a Baptist Sunday-school Union, in which he pre-

sents the reasons for our organization. The divine truths which have "maintained the integrity" of the Baptist churches, as distinct from all other religionists, are these, namely :

1. That the word of God, as found in the inspired manuscripts, is the only rule by which the ly frescoed, Chinese being still at work on it. On church is to be governed, edified, and built up, in its doctrines, ordinances, and discipline, and that no creed, liturgy, rubric, catechism, decree, law, or tradition, is to be set up as of any authority whatever in any department connected with the up-building, defence and perpetuity of Christ's ransomed church.

2. That his church is composed only of regenerate persons, and that, therefore, all interference in its affairs on the part of the state or civil ru-lers, is an unwarranted dictation, oppression and tyranny, that must not be brooked, but it is to be resisted, broken, and shaken off by all true lovers of soul-liberty, on the ground that Christ,

3. That the immersion of the body in water is the only baptism whereby men can be admitted into fellowship with Christ's Church; therefore, all other symbols of that mystic union are spurious and deviations from Christ's appointed badge of discipleship; and are to be rebuked as innova-

within the ramparts of the pagoda hill top the der any pretext whatever, to a place in a gospel Burmans found their last retreat in the late Bur- church as members thereof; and that the introman war, but the British took the stronghold, duction of any other class, by virtue of parentage

6. That the church of Christ is a simple bro-

therhood of renewed spirits, walking in the paths of gospel obedience; that they all stand upon a perfect parity in the household of faith, under the legislation and leadership of their elder Brother; and that, therefore, he disallows among them all orders and distinction that savor of a human heirarchy, and all ecclesiastical domina-

tion whatever, as inconsistent with the right of

self-government, which inheres in each individual

Old Series, Vol. XXI., No. 4.

congregation of his elect, as composing the Church of God in any given place.

Dizilor.

These truths are broad and fundamental and plain as "CHRIST TAUGHT THEM," and vet, with the exception of one or two points, they are held by none but Baptists in all their bearings practically. They ramify through all the ground work and life of Christianity. And so far from being considered by the Christian world as small points, external and non-essential, they have drawn a broad belt across the bounds of Christendom, and divided the Christian world in two. There is not another doctrine of Christianity of which this can be said. The question as to what material constitutes the Church, and by what law it is to be built up into the living temple, has agitated the Church for fifteen hundred years, and troubles its waters more to-day than ever before. It has consumed the best learning and talent of Christianity. Millions of the best minds are devoted to the theme to-day. Each polpit and press in the British empire is handling the subject, with its embarrassments and responsibilities, and it is engendering nearly as much discussion and profound feeling in the Republic itself. The man who tells you that the only thing involved here is a mere external rite, is as blind as he can well be to the times in which he lives. The truths involved are precisely these, and these only, which necessitate the existence of the Baptist world on one side, as distinct from all other Christians, and the Pedo-Baptist world on the other side as distinct from

The Tract "Come to Jesus."

Dr. Newman Hall's account of the origin of this tract, as narrated by a correspondent of the Sunday School Times. is as follows : While in Hull, attending a missionary meet-

ing, I accepted an invitation to dine at the house of a wealthy merchant, a friend of missions and reform. When the feast was ended and the cloth removed, as I do not drink wine or smoke, I withdrew, and in a company with a friend, went on the street to see something of the masses, and if opportunity offered, to speak to them of Jesus. We turned down an alley, and soon found a crowd, whose attention we attracted by singing the familiar hymn, "Come to Jesus," in which they joined heartily. Taking these words,lome to Jesus," for a text, I asked. Jesus ?" "He is God. He is in heaven. He is here." Thus familiarly I talked to them of the Saviour, and they listened attentively. Returning to my room, I jotted down the eight or nine points of my simple talk, and reflecting upon the deep impression it seemed to have made upon my street audience. I embodied my rough notes in a sermon, during the week, which I preached to my people the following Sabbath. Soon after J was prostrated by a severe illness, from which for a time it was thought I could not recover. What shall I leave bkhind me if I die? I asked myself despondingly. Only a tract on Temperance. I wish I could leave more than one tract, and I will, if God should spare my life. It was his Christ in God." good pleasure that I should recover, and during my convalescence the tract was written, and it proved a pleasant work for leisure hours.

When ready for the press, I ordered an edition of 2000 copies, which was soon exhausted; then 10,000 were issued; then 50,000 followed, and soon 100,000. Missionaries all over the world translated it into other languages, and now it is been circulated, and, including America, two millions in all. There is not, he continued, much of man in it, for it did not cost great intellectual effort; but it contains only the simple truths of the Gospel, and it is such means that God often blesses in a wonderful manner.

A Touching Tribute.

The Christian Era contains a note from the Rev. N. Pierce, pastor of the Baptist Church at Bellows Falls, Vermont. It expresses a remarkable experience of sanctified affliction, and contains a beautiful tribute to the memory of a wife, departed at the early age of 26 years :-

God has visited me repeatedly, and one after another of my happy family has been taken until but one, a daughter of five years, remains,

I entered upon my labors in Bellows Falls about two years since. Just previous to that I buried my father, who, for over thirty years, had faithfully preached Christ and him crucified in this immediate vicinity, and whose rich experience and wise counsels I had hoped to enjoy as I was entering upon the same work.

Soon after I began my work here, at a public meeting in Burlington I solemnly consecrated all that I had to my blessed Master, and promised never to take it back again. In this act of consecration every member of my family was included. In August following, my youngest boy was taken home to Him who gave. In October following this, my wife followed her dear mother to the grave, and in December following that, we sadly laid our oldest boy-alad of seven yearsby the side of his younger brother. One blow after another, in such quick succession, shattered the constitution of my wife, and now, after the apse of only eleven months, she has followed the dear one, and sleeps with them 'neath the cold. snow-covered earth.

She was converted at the age of nine years, and became my wife at the age of sixteen, and was at that time, as it now seems to me, a woman of ripe Christian experience. When we were married I had never to my knowledge, given the subject of personal religion one serious thought. By her winning manner, and without any apparent attempts to effect the purpose, she led me, in one year's time, to the blessed Jesus. I felt it my duty to preach the gospel, and went about preparing myself. She subsequently said, "I told Mrs. T. long before we were married, that you would be a minister of the gospel."

During my college and seminary studies, she labored with untiring zeal with her hands for our sind constancy with which she discharged the dustinguish the truly christian wife and mother. Here her pious counsels and holy example will ever live in grateful recollection.

For several years she was the subject of great bodily affliction, arising from a distressing cough and numerous infirmities which increased with advancing age; but these she endured patiently "seeing Ilim who is invisible;" she murmured not under the rod, nor did she despise her Heavenly Father's correction.

with the loss of only five, whose graves are within the wall. Many varieties of trees have grown of the purposes for which the Founder of the Church established it is the earth.

5. That regenerated persons thus buried with only persons who do or can possess the requisite only persons who do or can posses the requisite only persons who do or can possess the requisite only persons saw also a few precious souls gathered into the fold of Christ, and then in the triumph of faith she "passed beyond the river" to meet the dear Saviour she loved so well, and children and loved ones who waited her coming. Hers was truly a I cannot take back my vow of consecration, but THE OFFICE OF THE

CHRISTIAN VISITOR, 58 PRINCE WILLIAM STREET.

SAINT JOHN, N. B. REV. Im 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.

my bleeding heart most tenderly pleads with Jesus to spare the remaining daughter. O, may my prayer be heard!

The Watchman and Reflector speaks of the alleged tenacity with which Baptists hold to their principles. We quote the following:

We hold firmly to certain things in our belief and practice because they are principles over which we have no control, and respecting which we are allowed no discretion. They underlie our individual character and ecclesiastical polity, and when any depart from them they cease to be Baptists. They distinguish us as a denomination from all others. Our usages may change, and; provided they do not compromise our principles, at we still are Baptists, "grounded and settled."— Usages are incidental, and, though sometimes very important to certain ends, are not, like principles, essential to character. They are susceptible of improvement, and, relating to questions of fitness and good order, it should be our study to

adjust them to the wisest efficiency. There are valid reasons why our principles should be uniform, for in reference to them we have no discretion; there are not two or more sets between which we may choose. God has, by infallible inspiration, given us one set, leaving us no alternative but acceptance or rejection. But with respect to usages, while it may be desirable, it is not indispensable that they should be uni-

The necessity for a frequent and explicit re-affirmation of our principles grows out of the fact that that they are constantly misrepresented. It is said, and persistently repeated, that we make very small matters distinctive; that we translate opinions into principles; that we make more of the points in which we differ from others than of those in which we agree; that we are more denominational than Christian. Accustomed to such false representations, we care not, for our own sakes, to refute them. But our allegiance to the King in Zion, and our convictions of duty as sentinels along the border-line of His kingdom, require that we be vigilant in guarding the inclosure as He has established it.

The reasons why we became Baptists are reasons sons we should remain such, and be the faithful defenders of foundations. In matters of secondary has importance we may be flexible, like Wordsworth's

"Whose root is fixed in stable earth. but in relation to principles we must be remarkable for tenacionsness, giving up to nothing, holding on to everything." It is not pleasant to be repreached as uncharitable; but we cannot "make a fool of Charity." We have borne more of that kind of abuse than we care to remember, and if necessity shall require, we can bear a great deal

CHRISTIAN COURAGE. - Chrysostom, before the Roman Emperor furnishes us with a most impressive and beautiful example of true Christian

The Emperor threatened him with banishment

if he would still remain a Christian. Chrysostem replied, "Thou canst not, for the world is my Father's mansion-thon canst not banish me.' "But I will slay thee," said the Emperor.

"Nay, but thou canst not," said the noble champion of faith again; " for my life is hid with

"I will take away thy treasures."

" Nay, that thou caust not," was the retort; " for in the first place, I have none that thou knowest of, my treasure is it. heaven, and my heart is there, "But I will drive thee away from man and odd thou shalt have no friend left.

" Nay, and thou caust not," once more said the faithful witness; "for I -have a friend in heaven, read in as many languages as the Bible. In Eng- from whom thou caust not separate me. I defy land alone one million and a quarter copies have thee. There is nothing thou canst do can burt

> THREE IMPORTANT THINGS .- Three things to love-conrage, gentleness, and affection. Three things to admire-intellectual power,

dignity, and gracefulness. Three things to hate-cruelty, arrogance, and ingratitude. Three things to delight in - beauty, frankness,

and freedom. Three things to wish for-health, friends, and a

Three things to pray for-faith, peace, and purity of heart. Three things to like-cordiality, good humor,

and mirthfulness. Three things to avoid-idleness, loquacity, and flippant jesting.

Three things to cultivate-good looks, good friends, and good humor. Three things to contend for-honor, country.

Three things to govern-temper, impulse, and ESSENTIAL PRELIMINARIES TO PROFITABLE FAR-MING .- A thorough knowledge of your business.

practical and theoretical. Ability to buy in the cheapest and sell in the dearest market.

To select the most able workmen of industrious and honest habits. To choose as your bailiff a man of forethought,

integrity, and firmness, combined with great industry and keen perceptive powers. To apportion rightly your land and capital. To maintain in economical efficiency the mo-

tive power, whether horse or steam. Deep, frequent, and clean cultivation. Drainage of land not naturally filtrative, it boat salt Shelter for stock.

Efficient machinery and farm implements. to some Ample use of purchased food and manures. Rigidly correct farm accounts, posted daily from the cash-book and journal. Estimates of the cost and return of each ctop in detail .- Mechi.

Working with God, -" Work, for it is God hat worketh in you." This beautiful union of holy fear, and yet holy courage, of entire dependence upon God, and yet unabated and jealous "diligence to make our calling and election sure," is attainable only, nay, I might say intelligible only to a spiritual mind. Not that there is any inexplicable mystery in their connection; men are continually acting in the affairs of life in the same way. They clear their ground, sow their unremitting diligence, and show they can do night more; they watch the increase, they think of it, they talk of it with the deepest interest, while yet it is undeniable that they cannot make a single blade of wheat to spring up or bear produce. The sun must shine upon it; the rain must water it; the earth must nonrish it. They can command none of these,—Bunyan.

The slanderer harms three persons at once; him of whom he says the ill, him to whom he says it, and especially himself in saying it.—Basil.