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FIRE DEPARTMENT. 

pany, while all the others respectively fall far short of moiety of its advance.

years, is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent. per annum on the sums assured and averaged 80 per cent. upon

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INSURANCE COMPANY! Fund paid up and invested .... £3,212,343 5s. 1d. stg Premiums received in Fire Risks, 1864, £743,674 stg.
Los es paid in Fire Risks, 1864, 520,459 "
Premiums in Life Risks, in 1864, 235,248 " Premiums in Life Risks, in 1864, 255,248
Losses paid in Life Risks, in 1864, 143,197
In addition to the above large paid up capital, the Sha holders of the Company are personally responsible for Policies issued.

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FIRST PRIZE CABINET ORGANS! PROVINCIAL EXPOSITION, Oct. 13, 1867. The first and only prizes for Cabiner Organs was awarded to A. Laurilliand.

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"Hold fast the form of sound words." 2d Timethy, i. 18

SAINT JOHN, N. B., THURSDAY, APRIL 16, 1868.

New Series, Vol. VI., No. 16. Whole No. 276.

One Week in Heaven.

BY EMILY HUNTINGTON MILLER. One week in Heaven!" I sit within the room,

So strangely silent, since thou art not there, And wintry moonbeams silver all the gloom, And whitely fall across thine empty chair.

One week in Heaven! no thought of thee bound With the dark grave that hides thee from my

sight, But with the ransomed and the glory-crowned,

Who dwell with thee in God's eternal light.

So near, perchance, thy tender, pitying face But for this earthly film, would meet my eyes So far, no speech of mine can cross the space That lifts thee from me to thy holy skies!

D patient hands, whose day of toil is o'er, So meekly folded on the silent breast, How heavy was the cross of pain ye bore ! How sweet, at last, must be the promised res

Sad eyes! that saw earth's splendors fade away And moth and rust corrupt its fair delights, How bright the glow of heaven's unchanging day, The deathless lilies and the garments white!

Home, home at last! O city of the King! O Lamb! whose glory is its fadeless light! When shall our lips among the ransomed sing, In the bright streets where comes no shade o night?

stored a In the Dark all and load

Look on me. Thou who hast all creatures made And in Thy boundless love upholdest them, --On me, a child, who in the dark afraid, Am reaching forth to grasp Thy garment's

Thy heart is full of love! O give me light! The shadows come between Thy face and me And trembling, shrinking, in this ghostly night, I call aloud, O Son of God, on Thee!

Exercise Thou the dread that haunts me so, The demon whisperings of fear and doubt! Thy strong and loving arms about me throw, And bear me thus from this long blackness on

touch Thy robe! I clasp Thy wounded hand Dear Christ of God, Thou dost not turn away Leaning against Thy heart I understand How Thou wilt lead me to the perfect day !

od retinationed bas Sermonances and le trough

UNA LOCKE.

BY REV. S. RICHARDSON, M. A. OWO THERE "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. Rom. viii. 1.

be saved-viz. : either by rendering perfect obedience to the law of God, or by believing in the Lord Jesus Christ. By the former-the law o God-man's righteonsness, or the system of works. eternal life is claimed as a right; or, to use the idea of a contrast, " do this and live." Between God and man, immortal happiness is the payment for the fulfillment of the requisitions of the law so that those who go about to establish their own righteonsness, attempt to establish a right—to set up a claim—which may be preferred at the court of the Divine Lawgiver, as a plea for payment: the happiness of heaven. By the latter, the Gospel, the righteousness of Christ, or the system of Faith, Heaven is obtained as a free gift through faith in Him who became the end of the law for a justifying righteousness; so that the believer's olea at the bar of justice is founded entirely on the deservings of another-even on an everlasting righteonsness, which he is required to make mention of in defect of his own righteousness, which he is equally required to disown, as being a ground of his meritorious acceptance with God.

The question, "How shall man be just with

God," is one of vital importance to all. A just and satisfactory solution of this momentous question involves a steady and protracted application of the mind to the great truths which lie at the foundation of the Gospel dispensation. Man is not and cannot be satisfied with the single isolated idea that the sinner is saved by the mercy of God. Knowing that God is a righteous Governor, inflexible in justice, as well as compassionate, he enquires how it is that God can be just and the justifier of the ungodly, who believe in Him. From ideas received from courts of human judicature, he ascends to the Divine tribunal, and unless he can perceive justice underlying the plan of Divine more, he fails to put full confidence in this system. Conscious that he has transgressed God's holy law, and at the bar of God he can have no just plea in arrest of judgment, much less a valid claim to everlasting life, he enquires—
"Where can assurance of safety be found?" The reply to this question is found in the words of our text; "There is therefore now no condemna-

tion to those who are in Christ Jesus." From these words we derive the proposition that "Assurance of safety from the violated law of God is found in Christ alone." If one doctrine of revelation stands out more prominently in im portance than another, it is that which relates to the question of our justification before God. How shall man be just with God, and how shall he at-

tain assurance of safety in this matter? If in Christ alone this assurance of safety can be found, then it cannot be obtained by those who are under the law. By the deeds of the law shall no flesh be justified. To avoid misapprehension, we may here state that the law of God may be viewed in a twofold aspect: either as that by which human character is adorned, or as that by which we claim a legal title to the Kingdom of Heaven. The personal rectitude which obedience confers is one thing, the legal right which it coufers is another. In the lutter sense we now speak of the law. Our insecurity under the covenant of works, as that by the due observance of which we may acquire a title both to exemption from its penalties and to its rewards, appears when we examine the extent of its claims and our inability to meet these claims. And first the extent of its claims. The law of God is a pure and perfect exemplar of all righteonsness. It extends to every moral act of the whole life, and is a discerner of the thoughts and intents of the heart. It is a transcript of the Divine mind—a perfect code of morality. This law, published in the most imposing manner, amid an assembly of celestial beings, comes to man with all the solemn sanctions which are fitted to proclaim the majesty of the Supreme Legislator—the perfection of his law, its perpetual obligation on all men, and times there are many

such are the indexible demands of that law, by

Who of our race, in view of the majesty of the Law to do them"), would bazard his eternal in- ought to be held is a dayout!" stary and terests by choosing this arena on which to deter-mine his fate? Does man seek justification by his obedience? Then that obedience must be perfect and complete. Does he appeal to the law! Then to the law he shall go. But let him remember that the Judge will not be mocked : that if but one count in the indictment against him Le established, one act of transgression be made out, he fails to make good his claim to Heaven under the law; for if there be one character of the law of God more distinctly set forth than another, it is its inflexible authority; stoop ing to no compromise with human disobedience That there is no admission of a sinuer's right to the rewards of a law which he has violated is position never once receded from either in the Old or New Testament dispensation. Both the aw and the gospel disown man's legal right to the rewards of eternity. In accordance with this truth, every man who goes about to establish a righteonsness of his own, is overwhelmed with fears which baunt and paralyze him; or labouring under a misapprehension in this matter, he lives at ease, under a delusion, which if persisted in must prove his ruin. Thus, on the one hand, high conceptions of the law lead to despair, and pair. There is in man an instinctive dread of the Deity. And inexplicable as this may appear to

where he dissuades them from mingling the law system with the faith system, assuring them that riety in the prayer meeting. I know towns where thereby they render the Gospel of no avail in their behalf, and that justification is to be obtained by faith alone -- is that it was given for the sake of the transgression, i. e., for the sake of having justice done. The law was given to show the terms of salvation thereby -to show the condition of those who fail to oley it, and especially to show the necessity of a Saviour from the hopelessness of salvation through the law. The law was our tutor with a view to being made ready to obtain an interest in the faith system. As under the requirements of the law man's condition. became hopeless, he was prepared by the severity of the law to accept the system under which jus-tification by faith is offered. Having thus far endeavored to show that assurance of safety from the penalty of sin is not to be attained, by the law, i. e., by man's own righteousness, we assume our original proposition, that In Christ alone as

(To be continued) We select the following paragraphs from a ser non recently preached by Rev. C. Spurgeon, and ommend them to the attention of our churches

surance of safety is found.

THE CHURCH MUST ABOUND IN PRIVER. A church, in order to have a blessing upon its pecial times of prayer, must abound in constant rayer at other times. I do not believe in spasnodic efforts for revival. There should be special occasions, but these should be the outgrowths of importanity. The Lord recover us from this sin ordinary, active, healthy vigor. To neglect prayer all the year round, and then to celebrate a special week is it much better than hypocrisy? To forsake the regular meetings, but to come in crowds to a special one, what is this? Does it not betray superficiality, or the effervescence of mere excitement? The church ought always to pray. Prayer is to her what salt and bread are to our tables. No matter what the meal, we must have salt and bread there; and no matter what the church's engagements, she must have her regular constancy of prayer. I think that in London our churches err in not having morning and evening prayer daily in every case where the church is arge enough to maintain it. I am glad that our zealous brethren have here for some years maintained that constant prayer. I am thankful that in this church I cannot much fault with you for non-attendance at the prayer meetings. There are some of you who never come, and I suppose you are such poor things that you are not of much good whether you come or stay away; but on the whole, the most of the people who fear God in this place, are abundant in their attendance at the means of grace, not to be blamed in any measure whatever for forsaking the assembling of themselves together, for they do draw near to God most regularly; and such prayer meetings have we every Monday, as I fear are not to be found anywhere else. But we must see to it that we keep this up, and moreover, those who are lax and lagging behind, must ask forgiveness of their heavenly Father, and endeavor henceforth to be more instant in supplication. THE CHURCH MUST HAVE SPECIAL SEASONS OF

But let the church be as diligent in prayer as she may on regular occasions, she ought still to have her special seasons. A thing which is regular and constant is sure to tire, and a little novelty is lawful; a little speciality may often tend to revive those who, otherwise, would be given to slumber. The church should have her special praying times because she has her special needs.
There are times when spiritual epidemics fall upon churches and congregations. Sometimes it is the disease of pride, luxury, worldliness; at other times there are many falling into course and times there are many falling into overtain.

The reason assigned for obedience is: "I am Johovan thy God." The leading idea of morality embraces love to God and love to man. "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy atrength." This is the first and great commandment. The accord is like unto it, "Thou shalt love thy neighbor as thyself." On these two principles hang all the law and the Prophets. This daty, in its leatent, embraces in the first place, all those moral

acts and affections which spring from our rela- Ged. There should be special seasons of prayer tions to the Lawgiver; and in the second place because the Holy Spirit prompts us to it. "I be-it embraces love to our fellow men—the basis of lieve in the Holy Chost," is a sectence of the all upright moral conduct. Such is the law, and Creed, but how few do really believe it! We seem to fancy that we have no motions of the such are the indexible demands of that law, by the complete observance of which alone he can be justified at the bar of God who rejects the only remaining mode of acceptance with God—viz.: justification by faith.

Again, man lacks the ability, in his present condition, to meet those claims. Notwithstanding he who rejects the Gospel has the only alternative: "Do this and live; do it not and die."—

What of the thoughts a seem to fancy that we have have no motions of the Holy Ghost now among godly men as aforetime; but I protest before the living God that such is not the case. The Holy Spirit at this day moves in those who are conversant with him and who are content to tegard his gracious monitions, and he prompts us to especial fellowship. We speak what we do know, we declare what we have tast-tive: "Do this and live; do it not and die."—

What are the indexible demands of that law, by the conversant with him as aforetime; but I protest before the living God that such is not the case. The Holy Spirit at this day moves in those who are conversant with him and who are content to tegard his gracious monitions, and he prompts us to especial fellowship. We speak what we do know, we declare what we have tast-tive: "Do this and live; do it not and die."— Who of our race, in view of the majesty of the law, the extent of its demands, its uncompromising severity, ("Cursed is every one that continueth not in all things written in the Book of the

POWER IN SPECIAL MEETINGS. Now brethren, I must have just a word with you upon another matter, namely, that it should be our endeavor to bring power into these special meetings. They are lawful, they are necessary, let us make them profitable. The way to do so is to draw wear to God, as Christ did. When he prayed it was a son talking to bis Father the Son of God talking with the Father God, and no-bosoming his heart in close communion. Come up to-morrow, my brethren, as sons of God to your Father; speak to him as to one who is very hear akin to you. There will be no lack of power if such be the case. Jesus drew near to God, in his prayer as a priest, the High Priest making in tercession for the people. You are all priests and kings unto God, if you believe in Chies. Odine with your breast plates on to morrowid come that you may interced before the throne pleading the merit of the precious blood. Jeans Christ drew near to God in prayer with a wondrons love to the souls of men. Those tears of his were not for himself, but for others; those sighs and cries were not for his own pangs, but for the sorrows and the eros of men. Try to feel as Christ did. on the other hand, low conceptions of it lead to a get a tender heart, an awakened conscience, quick-false, security—still worse, if possible, than despair. There is in man an instinctive dread of the too soon be taken from us, for his years on ear dlub

> are scarcely praying men enough to keep up vathe prayer meeting is put off during the summer months, as if the devil would be put off during the summer! I know of agricultural districts where they are always put off during the harvest, and I make some kind of excuse for them, because the fruits of the earth must be gathered lu; but franuot understand large congregations, where the prayer meeting and lecture are amalgamated because there will not be enough persons coming out to make two decent services in the week. And then they say that God does not bless the word. How can be bless the word? They say, "Our conversions are not so numerous

as they were," and they wonder how it is that we at the Tabernacle have so large an increase month by mouth. Do you wonder, brethrea, that they have not a blessing when they do not seek it? Do you wonder that we have it when we do seek it? That is but a natural law of God's own government, that if men will not pray neither shall they have; and if men will pray, and pray vehemently, God will deny them nothing. He opens wide his hand and says, "Ask what ye will, and it shall be given to you." I wish our denomination of Baptists, and other denominations of christians were greater believers in prayer; for this mischief of Ritualism and Rationalism which is coming upon us, this curse which is withering our nation, this blight and mildew which is devooring the vineyard of the Lord, has all come upon us because public prayer has almost ceased in the land as to its constancy, vehemence and

The English Baptists.

The following extracts are taken from a letter, by the Rev. John Stock, D. D., to the Christian

Era (U. S.):-As a denomination we are decidedly alvancing in the matter of chapel building, &c. But our divisions are our weakness. Our Foreign Mission is languishing for want of funds. Three or four hundred men have fallen on the field lately, and their places have not been filled up, not for want of the men, but for want of the money. And yet, strange to say, while this is the case, and while the perishing world is calling out in piercing tones for our united and concentrated action, the open brethren are gradually introducing the practice of having an ultra open communion celebration of the Lord's Supper incorporated with our association services, thus compelling every church that adheres to the "strict" order to withdraw from these associations. Can we wonder that our Foreign Mission, which is sustained by both sections of the body, suffers in consequence? Ah, my brother, you little know what an honest, faithful, " strict." Baptist minister has to endure in this country! Whatever you do, stand firm on this question in America.

Sir Morton Peto's affairs are not yet settled, but it is quite believed that he will come out of the ordeal with honor and fair fame unimpeached. In the Baptist denomination we have but few revivals to chronicle. The year opened auspiclously with a week of very earnest, united prayer. I never attended such meetings at any time. They were not very crowded in this locality, but there was a power about them that cheered me amazingly. I find that all over the country this feeling was more or less shared.

The Roman Catholics and Puscyites are earnestly at work, but they make only little impression on the masses of the people. Just recently the lady superior and seven sisters of a Puseyite establishment went over in a body to Rome. Of course, this was no real loss, for already they

If an expression of the country of t

about political and religious matters, il much fear the rising ministry in the Baptist body is gradually and steadily giving up the Calvinism of their fathers for a much less scriptural theology. In fact I know it to be so. In our horror for Antinomianism, we are quietly drifting into an Evangelical Arminianism. Few of our young men hold the theology of a Jonathan Edwards of an Andrew Fallers of They have got beyond that sort of thing. at Wellatherold theology is the invoview the best. Under it were strained the limen who gave strength and influence to counibody in this gave strength and influence to country we shall lose in spiritual power by a renunciation of the great principles of a sover peign grace"; in fact, we have already lost much power both with God and men. May God revive our love for those precious truths which, while they burntle human pride, magnify the riches of the Divine mercy ! On this point Mr. Spurgeon's influence is all of a right kind.

A Sabbath with Bapast Rool.

In the morning I went to the Baptist chapel on John St., Bedford Row. The chapel is a next plain edifice of stone. The audience room is similar exercise which I's subsequently heard in

At the proper interval, he tally alimeman, the plated righteousness is imperfect in the cloquent goodness of whose constructed that it is not considered to it.

Tooms, and ascended to the pulpit with a step as a clastic as youth. This was Mr. Nocl. The spirit of the devotional exercises foreshadowed the spirit of the sermon. The fact was a clastic of the devotional exercises foreshadowed the spirit of the sermon. The fact was a clastic of the sermon. The fact was a clastic of the devotional exercises foreshadowed the spirit of the sermon. The fact was made and the sermon. The fact was made and the sermon of the devotional exercises foreshadowed the spirit of the sermon. spirit of the sermon. The text was Acts ii. 36, Therefore let all the house of Israel know as-

at ornament; no manufactured enthusiasm. His sermon was not a "heap of stones," polished to the shining, but an atterance of truth, vitalized by a spirit of genuine piety. My recollections of him, are of a man standing up to proclaim the gospel as a dying man to dying men of a man straitened to accomplish his mission. When he went from the ranks of the nobility, he stepped up. A friend who had met Mr. Noel said to me,

He is the most godly man I ever knew." In the evening, at seven o'clock, I went out in London's inevitable rain, to hear Newman Hall. Surrey Chapel, on Blackfriar's road, was built in 1782, for Rowland Hill. It is a brick edifice, with sixteen sides, and dingy as every structure in London is bound to be. The double octagonal roof terminates in a small cupola. Private rooms and vestries are connected with the building in the rear. Within, the balustrades of the galleries form an octagon. The pews are arranged octagonally around the pulpit, which stands well to-wards the centre of the audience room. The aisles are as irregular as the streets of Boston. Behind the pulpit, in front of the choir, is a slab in grateful memory of Rowland Hill. On the right of the pulpit, is a low desk at which an assistant stood, to open the service with reading the Scriptures. On the left is a similar desk at which a man sat, who led in the responses, read the hymns, and so forth.

[From the Brooklyn (N. Y.) Union.] The Temperance Movement. MEETING AT THE PARK THEATRE, NEW YORK.

Park Theatre was crowded lately to hear Mr. Judson, better known as Ned Buntline, speak upon Temperance. Before he was introduced brief remarks were made by Messrs. Bradley and

Morton. Dr. Bennett presided.

Mr. Judson commenced his remarks by saying that the gertleman who preceded him said that he would give the poetry of the evening; but, alas! there is nothing of poetry in intemperance. It is too horrible. But he would dwell for a moment upon a more pleasant subject-love. The

speaker spoke of the various phases of love, and then asked: Is there a love that can blight all other earthly loves? Is there a love that can send parents in agony to their graves—which can bring agony where there was joy? Yes, there is a love-it is the love of strong drink. It is that love all Temperance organizations are labouring to destroy. It is the love which of all others is the most accursed; it is the love which will make a man turn his back upon all the joys of his home, and rob it of everything that is good and most to be desired. The rumseller was spoken of, and it was said that of all the rumsellers of New York here were twenty-five who were foreigners where here is one American. The first three who struggled for the honor of introducing a bill juto the Legislature the present session for the repeal of the Excise Law were foreigners themselves, had been rumsellers, and are the paid birelings of liquor dealers. Formerly the rumseller kept his shop open all day on Sunday. The men who got their wages on Saturday night were allured, by the announcement of a raffle, into the rum shops, where, after they had been induced to take a drink or two, they spend all their week's hard earnings. Allusion was made to the effort making for the repeal of the Excise Law. Before the law went into operation the arrests were as five to one now. were in heart, Papists. They have simply gone to their own people. Most of the perversions to without milk but not without heer or rum. This There are families who, they think, can get along without milk, but not without beer or rum. This love of strong drink is destroying families all around us. A Consul representing a foreign nation in New York had six sons die of delirium tremens. The speaker said he looked back or a sad life of dissipation. Only a year ago he was so situated that if he had not become a Son of Temperance he should have been hopelessly ruined. Moderate drinkers were then referred to. From the moderate drinkers 100,000 are drawn to fill the places of those who have filled a drunkard's grave. He spoke of the adulteration of li-

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

quors. It is to this adulteration of liquor that must be attributed the prevalence of delirium tremens. Thirty or forty years ago this disease was scarce, known. If, by chance, a druggist should by mistake poison a person to night, you would bustle him off to morrow to jail. What do the romsellers deserve who will sell more streehning to morrow than will be sold by all the druggists in the city for a year Moral sussion is music to the ear of the rumseller; but talk probibition and at once you will see the tongue of the serpent, the tail of the devil. Mr. Judson closed his address with an appeal to sign the pledge and do what they could for the cause of temperance. Yarmouth and its staceists districts

Inherent and Imputed Righteonsness.

The following discriminating sentences are taken from the writings of the Rev. John Mason. a celebrated English divine, who died in the year tion, and as a legitimate result, many of them hat 1981

Juherent righteousness sanctifies, imputed righteousness makes on John St., Bedford Row. The chapel is a neat plain edifice of stone. The andience room is commodious, with ample galleries. Doors connect with private rooms and a vestry in the rear. Nearly in the centre of an open space in front of the pews, and separated from them by a railing stands the pulpit, rejsed four or five feet above the addience, upon a single pillar. It is reached by a winding flight. In front of the pulpit sat a man whose duty scemed to be to give the notices, read the hymns, and lead the congregational single. The singing was good, but it did not approach the excellence and thrilling power of a similar exercise which I subsequently heard in similar exercise which I subsequently heard in rightcousness our glory. Inherent eightcousness spurgeon's Tabernacle, when 7000 people united is to be loved, imputed rightcousness is to be

gant mansions; palatial residences; magnificent palaces; of silver and gold and precious stones in pe Deity. And inexplicable as this may appear to many, doubtless the foundation of it consists in a consciousness of guilt. The impression of a power which can carry its purposes into execution, and which he can do nothing to propitiate,—of a righteous monarch who can call all men before his tribunal, and drive away in his anger all who work iniquity, becomes the source of this frequently undefined dread.

In the place of the place of the proping the proping that the house of Israel known as some dealth in properties and gold and precious stones in sunedly, that God hath made that same Jesus consciousness of guilt. The impression of a power meetings is small, be constantly attached by all, every man should be constantly attached by all, every man should make it a points of duty to come as often as possible to the place of duty to come as often as possible to the place of the right course monarch who can call all men before his tribunal, and drive away in his anger all who where prayer is wont to be made. I wish that all the house of Israel known as sunedly, that God hath made that same Jesus duty that God hath m great abundance ; of almost untold wealth proposed righteous monarch who can call all men before his tribunal, and drive away in his anger all who work iniquity, becomes the source of this frequently undefined dread.

If, then, by the deeds of the law no flesh can be justified, the question may be repeated; "Why then the law?" Why was it given? What purpose does it serve? The former can be measured and exhausted in all throughout this country the prayers of God's churches were more carnest and constant. It might make a man weep tears of Blood to think that it out dissenting chardles in so many cases bold, the doubting confident; unfolded the inspiring power of the Spirit, of found terribly wanting; "they make to them the law?" Why was it given? What purpose does it serve? The reply of the Apostle to the Galatians his preaching of The sermon, occupying about God :" the Being "Who is from everlasting to our forty five minutes, was entirely extempore, and everlasting;" "Who is glorious in hidiness, fearfull of practical and spiritual thought, that was ful in praises, doing wonders! The soul is well calculated to instruct, arouse, and convicte atherst for those things, that liven in perennial to The special peculiarity, as I was impressed, of bloom beyond the river! These unsearchable Mr. Noel's style of address, is a persuasive eloquence that is inspired by an apparently deep and rich spiritual experience. There was no attempt only can be filled, only can set its affections withdivine things upon which a nature incorruptible only can be lifled, only can set its affections without danger of committing idolatry. These are the riches before which all earthly splendors fade away; and for which it would be well-aye, of vital moment-for one to part with all his timepossessions, to gain, Indeed, there is a period approaching, when, if destitute of these, however munificently endowed and surrounded with the pomps of earth, he will be a miserable papper. For what is a man profited if he shall gain the

whole world, and lose his own soul?" Then, dear reader, be true to the moral nature entrusted to thee. Leave it not to famish. Thou wouldst not so wrong thy social nature! Ah. wrapt in the dry husk of the outer life lie warmer seeds than ever yet have burst from its dull covering; strong purposes should stir within and make thee great with a new life—a life akin to

What Jesus is Able to do.

" Able even to subdue all things unto himself" (Phil. iii. 21).

" Able to make all grace abound toward you : that ye, always having all sufficiency in all things, may abound to every good work " (2 Cor. ix. 8) " Able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).

" Able to succour them that are tempted" (Heb ii, 18). " Able also to save them to the uttermost that

come unto God by him" (Heb. vii. 25); "What he had promised, able also to perform" (Rom iv. 21). " Able to make him stand " (Rom xiv. 4).

"Able to keep that which I have committed unto Him." (2 Tim. i. 2). "Able to build you up, and to give you an in-

heritance among all them which are sanctified." (Acts xx. 32). . Able to do exceeding abundantly above all that we ask or think." Eph. iii. 20). "Believe ye that I am able to do this ?" (Matt

DIFFERENT KINDS OF GIVERS .- A little boy who had plenty of cents, dropped one into the mission-ary box laughing as he did so. He had no thought in his heart about Jesus, the heathen, or the mis-

sionary. His was a tin penny, light and worth-Another boy put a penny in, and, as he did so, ooked around with a self-applauding gaze, as if he had done some great thing. His was a brass penny. It was not the gift of a "lowly heart." A third boy gave a penny, saying to himself, 'I suppose I must because all the others do."

That was an iron penny. It was the gift of a cold. hard heart. As the fourth boy dropped his penny in the box he shed a tear, and in his heart said: "Poor heathens! I'm sorry they are so poor, so ignorant, and so miserable." That was a silver penny. It

Was the gift of a heart full of pity.

But there was one scholar who gave his cent, saying to himself; "For thy sake, dear Jesus, I give this penny, hoping that the poor heathen whom thou lovest, will believe in thee, and become thy disciples." That was a golden penny, because it was the gift of love.

How many of our readers give golden pennies ? -Spirit of Missions. Would you make home attractive to your chil- and of

dren? Beautify it. Money spent for this purpose morning is well invested and pays interest continually.ong and

STEADINESS OF PURPOSE. - In whatever you en. 2 st jost gage, pursue it with a steadiness of purpose, as though you were determined to succeed. A waiving mind never accomplished anything worth naming. There is nothing like a fixed, steady aim. It dignifies your nature and insures you

There is nothing more certain than death, nothing more certain than the time of dying. I will therefore be prepared for that at all times, which may come at any time, must come at one time or another.—Wereask,