THE CHRISTIAN VISITOR.

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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 filteen 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 Col lege 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 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 following contains a containing the contain

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.

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

Chairman of the London Board.—Samuel Baker, Esq. Chairman in Liverpool.—Charles Toener, Esq. The Royal Insurance Company is one of the largest offices in the kingdom.
At the Annual Meeting held in August 1859, the following

FIRE DEPARTMENT. 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

LIFE DEPARTMENT.

LIFE DEPARTMENT.

The 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 £12,354 3s. 4d. These figures show a very rapid extension of business during the last ten years. Thus:

Years. No. of Policies. Sums Assured. New Premiums. 1848

248,764 17 0 £1.380 9 1 £48,764 17 0 £1,880 9 1 95,650 9 11 2,627 4 7 181,504 10 6 5,828 5 10 708 01110 9832 12,354 8

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 the premiums paid. ss of the last for

the premiums paid.

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INSURANCE COMPANY Fund paid up and invested . . . £3,212,343 5s. 1d. stg. colders of the Company are personally responsible folicies issued. EDWARD ALLISON,

(Commercial Bank Building. LORILLARD INSURANCE COMPANY. Capital \$1,000,000 all paid up and invested.

Surplus in and, 1st Aug., 1865, \$212,194.

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GEORGE THOMAS.

MASON & HALLIN'S PARLOUR, CHURCH, AND SCHOOL Have taken the first Prize at the

GREAT PARIS EXHIBITION OF 1867.

Second Hand Pianos and Organs TO f. RT. ces and Melodoons Bought, Sold, or Taken t

nose and Melodeons Tuned and Repaired. PIANO FORTS No. 120 German St. St. Jotablished 20 Years.)

Chief Grand of the character of the state of

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

Vol. VI., No. 5. Whole No. 265. SAINT JOHN, N. B., THURSDAY, JANUARY 30, 1868.

For the Christian Visitor. LINES

ON THE DEATH OF HENRY W. BEECHER, Only son of Mr. and Mrs. William A. Colpitts, who fell

You miss to-night the laughing light Of little Henry's face; And, O, you miss his loving kiss, And innocent embrace-

His winsome ways and pretty plays, His laughter glad and free, The accents sweet that used to greet Your hearts with baby glee.

The sweet caress that used to bless, When on your bosom light, His dimpled face, so full of grace, Was pillowed for the night,

Have passed away with this sad day. And shaded all your joy; For pleasure bright, and life, and light, All centered in that boy.

Now still and cold beneath the mould, Your daring Henry lies; And sad you weep that death's cold sleep Has scaled his lovely eyes. But hush to-night those eyes so bright, See heaven and all the blest; For safe from harm, in Jesus arms, Your darling's gone to rest.

His noble brow is wearing now The crown to seraphs given; His supny hair and cheeks so fair, Have caught the glow of heaven. The rose-bud lips you leved to kiss, Are warbling songs of joy; For free from pain and carthly stain,

Is now your darling boy. No shade of night, nor withering blight, Can fall upon his heart; He ne'er will know uncarthly woe.

To make the tear-drops start. But ever more on that bright shore, Where all is life and joy, In peace shall rest with scraphs blest, Your darling angel boy.

Let us give Thanks. Let us give thanks the day is breaking, The tide of life is in our hearts, And blessings of our Father's making Gather around, and care departs.

Let us give thanks to Him who renders The highlands beautiful with bloom; Gives music to the brook that wanders Amid the forest's wondrous gloom.

Let us give thanks to Him who streweth With dazzling snow these blooming banks, And when the wild wind loudly bloweth And the storms rage-let us give thanks.

He in whose hands thy Fate is holden, He to whose throne thy prayers srise, Hath made thy life a pathway golden With rainbows set amid the skies.

O, when around thy flashing ingle Gather at night thy household band, Let gratitude with gladness mingle, Let prayer and peace go hard in hand,

Let us give thanks? So full of blessings Has been this pilgrimage of ours, So shadowless have been the heavens, Our opward path is bright with flowers.

- Are the Baptists anybody?

Some professed guides of public thought answer this question in the negative. In their estimation Baptists are of recent origin, and occupy a very insignificant niche in the history of the Church of God; but not so have thought some of the best and wisest men of all ages. Among these we may mention Mosheim, the eminent Church historian. He says: "The true origin of that sect, which acquired the name of Anabaptists by their administering anew the rite of baptism to those who came over to their companion, and derived that of Mennotists from that famous man to whom they owe the greatest part of their present felicity, is hid in the remote depths of antiquity, and consequently extremely difficult to be ascertained." (See vol iv. p. 427, 7th ed., 1810.)

The truth is, from the days of the Apostles to the present hour, Baptists have borne a noble testimony for the faith once delivered to the Saints. We hope the time is coming, and that it is not far distant, when we shall have a faithful history of spiritual Christianity as embraced and practiced all along the centuries by the people now recognized as Baptists. "Bunvan," in the

Examiner and Chronicle, says: The question, " Are the Baptists anybody?" was asked not long since in a leading de-nominational print. It was asked half in jest and balf in earnest. It recognized a tannt and a speet not uncommon, an admission that there was much in the sneer, but that, notwithstanding, Baptists had some little claim to consideration, and could if they would say something in their own defence. A denomination, like a man, holds just the posi-tion that he chooses to hold. If he goes into society bowing, cringing hat in hand, as if apologizing for being alive, he will be despised. If he stands on his dignity and on his rights as a man, aski g nothing but what is just, and submitting to nothing that is wrong, he will be honored, though he be a shoemaker like Sherman, a printer like Franklin, and a mechanic like Fulton. If the Bapbuild the best edifices their ability will allow, they will have the respect of all who surround them, and prosperity besides.

right of conscience, in which they have not borne a prominent part. The Baptists have stood in the front of the bottest battle; dared the fiercest from John Leland, a Baptist clergyman. Mr. fires: suffered the longest imprisonments in the foulest cells; been fined, whipped, mutilated, spoiled of their goods, imprisoned and burned. They have held power, civil and ecclesiastical, and have never lifted the finger of persecution or

denied the rights of conscience to any one. A body of men who can number among their fol-Wm. Carey, Andrew Fuller, Robert Hall, Adoniram Judson and Francis Wayland, need not go knocking at anybody's door for recognition or endorsement. The missions they have planted and the institutions of learning they have founded have kept abreast of those of any other sect, and they have introduced in advance, reforms in education and in missions, which, though ridi culed at first, have been adopted by nearly all the

THEIR ROGER WILLIAMS.

denominations.

Roger Williams, a minister, was banished from Massachusetts, because he was a pestilential fellow and dangerous to the State. He was tried, after the fashion of the times, and ordered to leave Bay State in the depth of winter, amid deep snows in which it was expected, and probably hoped, that he would perish. Morton, the Puritan historian, records the crimes for which he was banished. The atrocities were errors of opinion. Morton says that Williams contended for soul liberty." He did this when it cost something. The great doctrine of the Puritans was to sustain the standing order. The laws were malignant. Torture was used to make men conform. Men were mutilated, branded, and their ears nailed to the door and whipping-posts, to induce them to hold to the old faith. Against this mode of Christianizing the land, Williams lifted up his voice. He said that soul liberty was of God. "Magistrates had no dominion over the soul." "Every one should have liberty to worship God according to the light of their own conscience." " Magistrates ought not to punish even Sabbath breaking." For these views an elegant and hely man, childlike and pure in life, as all admit, was handed over to the savages, to starve or to be scalped. What his christian brethren denied him, the savages extended to him. They knew him as a white man whom they could trust, who on more than one occasion had been their friend; they welcomed him as a brother. He laid the foundation of a State where all men should be free from intolerance and persecution. Even Pagans and Jews were to be protected in their rights of conscience. Williams bore no malice towards his persecutors. At great personal peril he notified the Colony at Massachusetts that the Indians were resolved to his persecutors. On his return from England after he had saved the Colony, he asked permission to land in Boston, promising to pass directly through to Rhode Island, but he was forbidden so to do. It was not till 1837, that Massachusetts came on to the platform for holding which she banished Williams sixteen years after the settlement of the Colony; when by altering her Bill of Rights, she adopted Williams' motto that "no one should be punished for words concerning the ways of God and salvation." Over 150 years afterwards the descendants of William's persecutors, by a sort of retributive justice, were driven from their pulpits and parsonages by the Unita-rian tornado, and took refuge under the shelter of the denomination to which Williams belonged, whose fathers were forbidden by the Boston magistrates to preach in the town. These magistrates nailed up Baptist churches, and tacked the bull of prohibition on the doors.

THEIR DOCTRINES.

Their evangelical soundness, their close cleavng to the cross, their belief in the doctrines of g ace in their simplicity and power, have never been denied. They breathe through Pilgrim's Progress, a book that will endure while the Bible lasts. They were thundered forth by the morning star of the Reformation, and all their additions to the literature of the church establish this truth. The fault of the Baptists is, that they are too literal-that they are too severe in their applications of the teachings of the Saviour. Had the doctrines of the Baptists prevailed, the dis-grace of banishing Edwards from his pulpit—per-secuting him with the bitterness of death—banishing him among the savages, where he nearly died from starvation, while his wife and daughters wove and sold lace to keep the wolf from the door-would never have taken place. The whole controversy so disgraceful and cruel, turned on an infant baptism. Had the Baptist views prevailed in New England, the Unitarians would never have gained possession of the strongholds of orthodoxy. These men were years in their siege-slow, silent, subtle, persistent. The Hollis Professorship, which settled the bent of Harvard College, was seized by Dr. Ware, who took the oath that he was orthodox. No form of church government was a shield. Freuman carried over the Episcopal Church, which was the first to make the leap, with prayer book, ritual, surplice and all; and Channing carried over the Presbyterian Church, Buckminster bridged the chasm over which Brattle street marched to the Socinian side. The Old South was saved by the casting vote of the mod-erator. The Congregational churches within a circuit of twenty miles followed in the wake of the Boston churches. But the two Baptist churches in Boston held, without wavering, the divinity of our Lord, and the preciousness of his sacrifice on Calvary. They were as safe amidst the terror of that hour as was Lot in Zoar during the destruction of Sodom. Prof. Ware, who obtained the Professorship by his oath, could not have deceived the humblest Baptist church in the

idea of religious toleration, and the necessity that the State should keep her hands off from religion, Leland was a young man all unknown to fame. He was poor. He travelled through the sparse settlements of Virginia, preaching Christ in the school-houses, cotton mills, fields and groves. He preached mostly to the slaves and to the lowly among the whites. The lordly churchmen looked down upon him with contempt, as their fathers had done in Karland. lowers such names as John Bunyan and Milton, had done in England on the Baptist ministers who labored among the poor. Leland defied the haughty power, and insisted that he owed nothing to the church, demanded nothing of her, and should preach while he lived, and his encmies might do their worst. His heroism and bravery were noised abroad, and Jefferson resolved to hear the young man preach. Leland's sermon was on the "incestuous connection of Church and State." Jefferson was charmed with the young preacher, invited him to his house, adopted his views and became his fast friend. That great law of the fullest religious freedom which is the glory of our country, came from the teaching and sacrifices of a young Baptist minister in Vir-

Come to Jesus and slift y rev How simple in their pature, and yet how glorious in their results, are the invitations and promises of the Gospel. Take, for instance, the sweet and precious invitation, " Come unto me, all ye that labor, and are heavy laden, and I will give you rest" (Matt. xi. 28). These words, although very familiar, are often misunderstood on the one hand, and sadly neglected upon the other. They contain both an invitation and a promise. The

all " who labor, and are heavy laden." One class of persons, however, to whom Jesus thus addressed His words, was that portion of the people who were groaning under the oppressive burden of the ceremonials of the Mosaic law, and is equally applicable to those of the present day who are crushed down by ritualistic weights .-The invitation was also specially addressed to such as the Sadducees, entangled in unbelief; and it comes to the unbeliever and seeker after Divine aid, at the present time, with the same welcome. Again, it was meant to reach that large class of persons oppressed by burdens and worldly cares in those days, and equally so now. The largest class, however, to whom these words are directed. includes all who are in a state of sin, the weight of which pressing upon their conscience, is an al-

most insupportable burden. To all these Jesus offers His promise, "Ye shall find rest." cut them off. His timely warning saved them from massacre. But this did not soften the heart of and submitting ourselves to Him to be guided entirely by His commands. By " rest " here, Christ did not mean that it should be physical quite or sloth, but that spiritual joy and peace which comes only from a consciousness of possessing the peace of God, which passeth all human understanding, keeping our hearts and minds in the knowledge and love of our Saviour, and the consciousness that we are daily striving to do justice, loving mercy, and walking humbly with our God. Reader, if you have not already obeyed this command, we would now, affectionately, urge the consequent, immediate real zation of the promise, allows and l'almer, and Breuner de aut les . . .

The Collier and the Love of Christ.

We make an extract-no more unique than impressive-from a sermon by Richard Weaver. the converted collier, in St. Martin's Hall. Lon-

Suppose I could be privileged to go to heaven to-night, and tell them I wanted to know what the love of Christ is, that I might come back and tell poor sinners in St. Martin's Hall about it. Suprose I ask Abel, "Abel, thou hast been here thousands of years. Canst thou tell me what the love of Christ is?" He would say, of No. Richard Weaver, thou poor, blood-washed sinner, I cannot tell thee what this love is! But God commendet his love toward us, in that while we

were yet sinners, Christ died for us !" Then, if I turn and say, "Noah, thou wert saved in the ark, canst thou tell me what the love of Christ is?" "No," he would reply, "I cannot tell thee; but it is deeper than the waters that carried me upon their bosom. And yet God commendeth his love towardsus, in that while we were yet sinners, Christ died for !! I go to David and say, "Thou sweet osalmist of Israel, canst thou tell me the measure of the love of God?" "No," says David, "his loving-kindness is better than life; my lips shall praise him; but I cannot fathom the love of God." And then I I cannot fathom the love of God." And then I go to Solomon. "O Solomon, who speakest of trees; from the cedar of Lebanon, to the hyssop on the wall, thou couldst show thy wisdom to the Queen of Sheba; canst thou tell me what the love of Christ is ?" "No, I can not tell thee; it is beyond all my wisdom !" And then my guardian angel says, "See, here is Ezekiel; may be be can tell thee!" And I say, "Well, Ezekiel, thou didst see visions and dreams, and the spirit lifted thee up to behold the glory of God; tell me how I can make these sin plighted people in St. Martin's Hall understand the love of God!" "Come along with me, I'll show thee something about it!" and he brings me to a river side; the water just covers my ankles, but rises higher and higher. "Stop, Ezekiel, it is up to my knees!" "Come along!" says the old prophet, "don't be afraid!" "O, but, Ezekiel, it's a river up to my loins." On we go a few steps farther! "Hold, stop, Ezekiel, I've lost my footing; I'm altogether out of my depth!" "Yes, Richard Weaver, it's waters to swim in, a river that cannot be passed

Franklin, and a mechanic like Falton. If the Baptists as a body accept meekly the taunts of schismatics; bow under the accusation that they are a little knot of persistents who keep the church divided; accept thankfully an organized existence in some narrow lane or back street of the town or city; build houses of worship modelled after a New England barn; allow themselves to be made weights at Union Convocations, where they are allow themselves to be insulted before the meeting closes, and they would not go into the water, and be that they would not go into the water, and be the prize of the father, Son, and Lord, thou man whom Jesus loved, was shomable lady might be willing to unite with the tor or say about the love of God? I cannot be the England barn; allow themselves to be made weights at Union Convocations, where they should not go into the water, and be they would not go into the water, and be they would not go into the water, and be the prize of the father. Son, and Lord, thou man whom Jesus loved, was shomable lady might be willing to unite with the church without much heart in the service, and do so to gratify her friends, or to be respectable, if she could do it amid genteel surroundings, wear allow the force and sostly jewels, wear sable and costly in the water put carefully on her forchead, so as not to damp things; but he waters unspeakable words which it is not lawful for man to unter, can tell us something about this love? "I cannot the beautiful on her forchead, so as not to damp things; but the waters unspeakable words which it is not lawful for man to unter, can tell us something about this love?" I cannot the first and t

For the Christian Visitor.

invitation is extended, in the broadest sense, to

"But," says the anxious and awakened one, npon you the acceptance of the invitation, and

cannot speak the languages of Europe. The English language has made great headway in Europe the past year. On hundreds of shop doors you read: "English Spoken." The great influx of visitors, the increasing number of tourists, has made it a necessity in the shop keepers to employ some one attendant able to speak English. Foreigners are the best customers. In the hotels of Europe, almost without exception, you will hear English spoken by the servants, who are mostly Germans. They acquire language with much greater facility than the French. It is exceedingly difficult for a Frenchman to acquire the English, but the backbone of the English language is Saxon, and the German acquires it readily. German servants, clerks and waiters are driv-

ing out the French in hotels and shops. The English language is always aggressive, and it is making wonderful progress throughout the world. Cultivated people acquire the French, because it is easy and fashionable, but it is not an aggressive language. It is spoken in Algeria, but it is making no progress. The English lan-guage, on the other hand, has possession of North America, Australia, portions of South America, the islands of the Pacific; it has a foothold in India; it is making inroads in China, and is yet to be the language of Africa. It is the language of civilization and of liberty. To the missionary to the statesman, the moralist, the Christian phi losopher, what a panorama of the future is unfolded at the thought! Above all others it is the civilizing and Christianizing language of the world. Let those who conduct the great missionary operations of the day study this question of language. Instead of wasting time, strength, and money, and lives of missionaries, in making written languages out of the thousands of dialects among savages, begin at once with the Euglish A half century of effort well directed will sweep from the earth hundreds of dialects, especially in Africa and the islands of the Pacific. Railroads, steamships, telegraphs, printing presses, are mighty agencies for obliterating old things. It is material age of iron and coal. But there are agencies at work other than these, such as the world never saw before this century. The old world sends its swarms to the new. Irishmen. Germans, Norweigans, Danes, Swedes, French, Africans—like old rags, go into the great hopper of the common school, and at the other end of the mill there is a generation speaking the English language!

Chinamen are flocking to the Pacific coast .-They are becoming settlers; some return to their own land. The child of every Chinaman should be compelled to attend school and acquire the English language. It is time for the States to look closely into the question of education in connection with this vast emigration from all countries to the United States. The safety, the future development, the stability of the Republic is involare sure to be insulted before the macting closes, they must expect a subordinate position wherever they are located. If, on the other hand, they stand on principle, throw themselves upon the Divine Record, saying: "I cannot go beyond the world of the Lord to do less or more, bring themselves up to the front in every institution they rear; select the best sites for their churches, and that in so doing they were "buried beneath the waters under the best sites for their churches, and that in so doing they were "buried beneath the same of the love of Christ."

point lace and sostly jewels, wear sable and costly satins, and have a little clean water put carefully was caught up into the third heaven and heard unspeakable words which it is not lawful for a must be kept up. Thus far education in the United States has not been compulsory, but the love of Christ. "Now, Paul, what have you less they fully believed that it was the command of the Lord to do less or more, bring themselves up to the front in every institution they selves up to the front in every institution they selves up to the front in every institution they selves up to the front in every institution they selves up to the front in every institution they selves up to the front in every institution they selves up to the first and the universal properties of the Gentiles, who was caught up into the third heaven and heard unspectation in the body was caught up into the third heaven and heard unspectation in the body unspeakable words which it is not lawful for a few would be willing to put on the unseemly baptime to utter, can tell us something about the United States has not been compulsory, but the love of Christ. "Now, Paul, what have you the United States has not the United build the best edifices their ability will allow, they will have the respect of all who surround them, and prosperity besides.

THEIR RECORD.

What Baptist need be ashamed of the record of his denomination, tried by any test, nour the present hour? There have been no battles for freedom, civil or religious, or conflicts for the for freedom, civil or religious, or conflicts for the for freedom, civil or religious, or conflicts for the first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to for freedom, civil or religious, or conflicts for the first martyr, to first m

Letters to the Editor, Box 194, St. John, N. P.

Vol. XXI., No. 5.

THE OFFICE OF THE

CHRISTIAN VISITOR,

58 PRINCE WILLIAM STREET.

SAINT JOHN, N. B.

REV. I. E. BILL.

Address all Communications and Business

The Christian Bisitar

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

"It's no use. I am discouraged about my

Sunday-school class. I have taught them as well

as I could for the last six months, I have prayed

for them, I think in faith, (though I haven't much

faith to-night,) but they seem just as thoughtless

as ever. I think they regard the Sunday school

and all its surroundings as necessary evils which

must be endured as patiently as may be for a

time. But it is no use for me to teach them

longer. I am going straight to the superintend-

ent and ask him to get a new teacher and a bet-

"So said Miss Adams to Miss Wilson as they

"Don't be in too much haste, Mary," replied Miss Wilson. "Let me tell you something of

my own experience. Several years ago you know

I went to a distant State. There I had a dear

class of boys. There were ten of them. When a

year had passed I felt very much as von do but

at length resolved to try all that prayer and effort

of the Good Shepherd, until at the close of ano-

he would seem almost decided to be a Christian,

and again he would seem hardened and thought-

less. We urged him. We played for him. At

times I am sure we prayed in faith, and we felt

sure the blessing would come though long delay-

ed. One dear one of our band we saw leave us

joyfully for the upper fold. He said he should wait at the pearly gates for all our class.

"At the close of the third year, I left them sorrowing most of all that one was not a follower.

of the Lamb. The others promised to pray for

him, and never to give up till their prayers were

answered. Letters often came to my dis-

tant home saying, "There is no change

in William, but we are still praying. God is

trying our faith." Thus it was for more than

year. To-day come a joyful letter saying.

We hope William is a Christian. He united

with the church last Sabbath, God has answer-

ed our prayers at last.' As I read the glad news.

I thought, 'Oh, fools, and slow of heart to be-

"But here we are at the church door, and

"No," said Miss Adams, " I think I will pray

1. An inward and heartfelt satisfaction in con-

templating the character and attributes of God, as

ness, justice, goodness and truth. " steps and beared

2. Delight in God's law its precepts and

analty.

3. Satisfaction in the worship of God, and in

the ordinances of the gospel. Secret prayer; family prayer; the prayer-meeting; public wor-

4. A peculiar love to those who are striving to

5. A benevolent affection and desire for the

there is the superintendent. Will you give up

Evidences of a Good Hope-

eternal and unchangeable in his being,

and wait a little longer."

ship; the Lord's Supper.

be like Christ.

ter one for them."

left the Sunday-school.

Don't Give up the Class.

Editor and Proprietor.

Following Christ-At Once.

"Tell us something about your conversion," said we to a new convert who came before the session for admission to the church.

I have only this to say," he replied; " I was at church a week ago on Sunday, and the command of Christ to Andrew to follow me, came into my mind with sudden and prodigious power. at once resolved to follow Christ, and ever since that time have been trying to live a Christian."

Now here is an experience that we commend heartily to every seeker after salvation. It is as brief and business like as if it came out of the Bible. Nothing was said about protracted convictions or long periods of distress. The man felt his duty, under the drawings of the Holy Spirit, and he did it. The path of obedience

was the path of salvation. It was a duty-doing after the Bible model .-Precisely in this manner did Peter and John and James come to Christ. Their destiny for this world and for the next all turned on just one could do to bring them to Jesus. Soon I had the joy of leading one after another into the fold thing. They obeyed the call of Jesus Christ, and followed him at once. Christ did not come twice after them, nor need to speak twice to them. ther year five were Christians. These all turned They all left their nets, their boats, their homes, missionaries, and brought their companions to the and their kindred and followed him. To-day those three obscure fishermen are doing a might-Saviour's feet; one only lingered. Sometimes

ier work for God and humanity than all the em-

perors and philosophers of their century. Impenitent friend! suppose that those men had reated the Saviour that day as you have always treated him. Where were Peter's heroic history,? Where were James's martyr-crown? Where were John's precious writings and his harvest of souls! All these, you observe, turned on a simple Yes or No. It was "now or never" with them. If they had gone back to their nets, Satan would have had them in his net. We do not read that they sat down to weep over their past sins, or went off to spend a week in fasting and prayer before they decided. They just rose up, left their nets, and immediately started with their Lord on their up-hill march toward an immortali-

Unconverted reader! the "net" which you are to leave at the command of Christ is your favorite sins. The only Christian repentance is an abandonment of sin. This step may be attended with poignant distress of mind, or it may not. This depends upon your temperament, and the degree of the Holy Spirit's convicting work. Do not wait for sorrow of heart-do not think of it. Wait for nothing and no one. Just begin to serve Jesus in the first duty that comes to your hand. Just refuse to do the first wicked thing to which you are tempted. Do this with earnest prayer to God for help. You will get help when you are in the line of obedience; but not one iota of relief or comfort while you remain revealed in the Scriptures. "A spirit, infinite, away from the Saviour.

sentence. The loving Jesus calls you to faith, and offers you the assurance of hope; he calls you to labor, and offers you a glorious reward; he calls you to personal holiness, and offers you the sinless rest of heaven. Quit your darling sins, and follow him at once. - N. Y. Evangelist.

The English Language.

In a recent letter in the Boston Journal, 'Carleton" thus speaks of the progress of the English language :

bappiness of all mankind of boatsery shows we've of 6. Cheerfulness in practising self-denial for all Christ's sake ; leaving off bad and expensive habits for Christ's sake, or for the sake of other people, ado No American reed stay at home because he as for our own sake; giving cheerfully to bless the world and spread religion.

7. A mind to forgive and pray for enemies solving 8. An habitual mind to consult God in all our ways. " Lord, what wilt thou have me to do?" 9. A fixed determination to do every duty to God, to ourselves, to all men. Remarks. 1. The "assurance of hope" is de-2. Others have obtained it, and why may not ad 3. The comfort of a good hope will amply compensate for all the effort which its attainment base costs. - Christian Secretary, bas belit si souge so

tunity further remarks Has She a Call to be a Wife? Has she a call to be a wife who thinks more of her silk dress than her children, and visits her Has the woman a call to be a wife who sits reading the latest novel while her husband stands before the glass vainly trying to pin together a buttonless shirt bosom? Has that woman a call to be a wife who cries

or a cashmere or camel's hair shawl when her husband's notes are protested from and to seed lalonge Has that woman a call to be a wife who expects nov her husband to swallow diluted coffee, soggy ton bread, smoky tea and watery potatoes, six days an out of seven? Has she a call to be a wife who firts with

every man she meets, and reserves the frowns for the home fireside? Has she a call to be a wife who comes down o breakfast in abominable curl papers, a soiled

dress and shoes down at the heel? Has she a call to be a wife who bores her husband when he comes into the house, with the omit history of a broken tea cup, or the possible where-was abouts of a missing broom-handle in one on Thissel Has she a call to be a wife whose husband's trid

love weighs naught in the balance with her next que door neighbour's damask curtains or velvet Has she a call to be a wife who would take advantage of a moment of conjugal weakness to ex-

Has she a call to be a wife who takes a journey or pleasure, leaving her husband to toil in a close 100 office, and " have an eye," when at home, to her

Has she a call to be a wife to whom a husband's society is not the greatest of earthly blessings? Has she a call to be a wife who listens to outside slanders against her husband, and does not scorn the slanderer?

THE MINISTER'S HOME. -- We were in the house of a minister not long ago. It was plainly for his nished, yet there were here and there quite a number of objects of taste and elegance. Seeing and his guest's attention directed to them, the minister of the control ter said: "Those vases on the mantel are from E., a young man in my congregation; that picture is from R., one of my stated hearers; those elegantly-bound books were given to Mrs.—by the ladies of the church." And thus he went on until