Street, oil feconstrort offSamr John, N. B. of anti TERMS : Cash in Advance.

Advertisements inserted at the usual rates. THE CHRISTIAN VISITOR

THE ROXAL INSURANCE COMPANY, 92

Chairman of the London Board.—Sanual Baken, Esq.

Chairman in Liverpool.—Changs Tunner, Esq.

The Royal Insurance Company is one of the largest Offices in the kingdom,
At the Annual Meeting held in August 1859, the following highly satisfactory results were shown:—

FIRE 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 assued £387,752 6s. 8d., and the premium £12,354 5s. 4d. These figures show a very rapid extension of business during the last ten years. Thus:

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

Years, No. of Policies: Sums Assured. N 1848 110. 1198 110 248,764 17 0 18 1850 1190 1195,650 9.11 1 1852 11852 11852 181,504 10 6

the premiums paid.

PERCY M. DOVE, Manager and Actuary.

JOHN M. JOHNSTON, Secretary to the London Board.

All descriptions of property taken at fair rates, and Fire losses paid premptly, on reasonable proof of loss—without ference to the head Establishment.

JAMES J. KAYE, Agent for New Brunswick,

of heb. 15, at lamber Opposite Judge Ritchie's Building. GEORGE THOMAS, Commission Merchant and Ship Broker, N. B. Water Street, St. John, N. B. Central Fire Insurance Company Agent at St. John, Dec. 4. NORTH BRITISH AND MERCANTILE

adl soig bar INSURANCE COMPANY, 103 8'108 Of EDINBURGH AND LONDON

ESTABLISHED IN 1829.

CAPITAL, 22,000,000 Sterling.

Prested Funds (1864), 22,804,512 7 10 Stg.

Annual Revenue, 564,468 15 2 Stg.

FIRE DEPARTMENT.

THIS COMPANY Insures against loss or damage by Fire—Dwellings, Household Farmture, Farm Property, Stores, Merchaudise, Yessels on Stocks on in Harburg, and other Insurable Property, on the most favorable terms. Claims settled promptly, without reference to the Head Office.

Ninety per cent. of the Profits are allocated to thos Assured on the Participating Scale.

INDISPUTABILITY.

even meet the demand. Give us THREE THOUSAND

SUPERIOR SCHOOL. THE Subscriber begs to announce that the City Superior School will be re-opened, after holiday term, on MONDAY, 29th July instant. Classes will be graded to seeive pupils in every department of a Classical, Mathematical and Commercial Education.

SAMUEL D. MILLER,

on pileLA DLES'SIS EMI NARY Wolfville, N. S., s. day of the Re-Open August 3rd, 1868, and of this School claim for it a rank second ike pretensions, in the Provinces, taken (not without success) to secure the od to make the School, in all respects.

LIVERPOOL AND LONDON AND GLOBE FIRE AND LIFE

200 MINSURANCE COMPANY 187 Fund paid up and invested . . . £3,212,843 5s. 1d. sig.

FIRST PRIZE CABINET ORGANS PROVINCIAL EXPOSITION, Oct. 13, 1867. READ THE JUDGES REPORT:

d for St. Stephen's Bank

Corner Prince. Win Street and Market Square.

Investments and and Sales effected of Bank Stock, Morrages and Securities of every description.

Drafts, is Gold and Carrency, on the United States, Bullifax, Montreal, Prince Edward Island, and all the Provinces.

Uncurrent Funds, Specie and Sterling, Exchange.

Drafts of E10 and appeared received on deposit, for which receipts will be given hearing insered at the rate of States of sales will be given hearing insered at the rate of States assumed by a great appear.

But John, January 18th, 18th 1949 and 1959 and 1959



New Series, Whole No. 306.

Visitor Arrangements for 1869.

For sometime past we have contemplated an en-

argement of the Visitor by the opening of 1869;

but the present press on which the Visitor is pub

lished will not admit of an increase of size, and our

Publishers do not see their way clear just now to

purchase a new one. We cannot, therefore, enlarge

at present. But we are happy to inform our subscri-

bers that we have about completed arrangements to

send them a supplement to the Visitor, munthly,

which will probably be more satisfactory to them

The supplement will be thoroughly missionary in

its character, and each issue will contain some Twen-

ence to the labors of our Baptist brethren of the Uni-

ted States in the Home and Foreign field. It will

bring us information from all sections of the Ameri-

stir the heart of the Christian, and to arouse to ac-

tion in the great work of " preaching the gospel to

every cresture," and in saving immortal souls from,

rushing on to ruin, we propose that the description of the Visitor, who pay in

advance, for 1869, a copy of this extra sheet, month-

ly, for the year. We should be glad to send it with-

out this cash condition if we could; but the finances

of the paper will only justify this favor to those who

send in their advance; and only for the generosity of

our esteemed brother, Bey John Francis, we should

not be able to do this. He pays for 250 copies of

this extra sheet. First, as he tells us, for the purpose of aiding the VISITOR in its mission of good will,

and secondly, to excite a deeper interest in our churches to missionary work. The additional copies

called for will be sent out at our expense, and every

subscriber to the Visiton who pays for it by the opening of 1869 will get the supplement. How many

will accept the proposition? We hope, for the sake of the cause, that every subscriber will do so. It of course will add very much to our expenses; but if

their churches to be missionary churches to bring

this proposition before them publicly on the Lord's Day, and thus seek to stir them all up to place the Editor of the Visitor in a position to send

them one of the best missionary papers in the world.

Let there be a general canvass immediately for cash
subscribers for 1869. It will be important for us to

know as soon as possible how many missionary sup-plements will be required, that we may prepare to

to have the CHRISTIAN VISITOR EXTRA for 1869, and

as far as possible to induce every Baptist in the land

the first of January, 1869, will secure the CHRISTIAN

Visiron and its monthly extra for the term of one

year. This proposition does not, of course, include

postage. The postage, five cents per quarter, is paid

at the post-office from which the paper is taken by

Evangelical Alliance.

WEEK OF PRAYER.

From the 3rd to the 10th of January, 1869, a wee

of prayer is besought, under the authority of the

Evangelical Alliance over the whole world. The

following is the evangelical edict, with the signatures

In prospect of the coming New Year, and mindful of

the great blessings graciously vouchsafed by God, in answer to the united supplications of his people, the Evangelical Alliance cordially renew their invitation

Christians throughout the world to observe a

Week of Prayer in January next.

Very gratifying reports have been received of the observance of this annual Week of Prayar in differ-

ent distant countries, still there is reason to know

that in many towns and cities of our own and foreign

lands Christians have not in this way been brought into sympathy with the universal Church of Christ.

The Evangelical Alliance, therefore, desirous of man-

ifesting the unique of all true Obristians, and of ex-

tending the benefits which in various ways have at-

affectionately call upon the children of God every

where to take counsel, and to make arrangements for observing it in their respective localities. The Alliance feel assured that thereby the hearts of Christians will be refreshed and the hands of those breth-

ren strengtheried who in other places, at home and

abroad, plead before God for the gifts of his grace,

and the outstretching of his arms to bless his Church

and convert a perishing world. And and T

to see the commencement of a new year, encircle the world with our faithful, f rvent, and united prayers. Let us, then, gather around the throne of our Hea

venly Father, forgetful of our differences of language,

the name of of our one Lord, Redeemer and Interces

or, for blessings with which the circumstances of our times show to be most needful, urgest, and im-

touching any

ing that they shall ask, it shall be done for them of

The following topics, among others, are suggested

bestord's Dayle and for King

ation, and ecclesiastical system. Let us plead, in

attached: 1 acts selectives an adjust a mibror will to

the subscribers no lang test was avour

r, two dollars banded in between this and

good be done we are satisfied.

We have now to ask our ministers if they

than an increase in size, by as manded by gallange

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

SAINT JOHN, N. B., THURSDAY, NOVEMBER 12, 1868.

The property of the property o

Old Series, Vol. XXI., No. 46.

the Heathen and the Moham nedans; for the growth of missionary zeal; for the removal of hindrances to preaching the Gospel among all Nations; for recent converts; and for all who are suffering persecution while going on with our translation, I had a for the truth.

of Israel; for the circulation of the Holy Scriptures; truth to the other Indians. We used both lan-for Christian and Philanthropic Societies; and for gnages, Malisect and Micmac, and also English in the outpouring of the Holy Spirit on Christians and our work. Friend Jems is conversant with all Christian Churches throughout the World. Sunday, Jan. 10.—Sermons. Subject: the duty. one Indian dialect into another, than to translate from the Christian Church in relation to the religious from English I generally read the verse or sen-

A. G. BURROWS,

JAMES DAVIS,
HERMANN SCHMETTAU, Ph. D.,
Secretaries of the British Branch of the Evangelica Tr columns of missionary matter, having special refer-Alliance as of value and all

H. В. SMITH, D. D., ident and Chairman of Executive can Republic, from the continent of Europe, and from Locia, Africa, China, and the Islands of the sea, GUILLAUME MONOD. GEORGE FISCH, D. D. in just such form and spirit as are best adapted to

President and Secretary of the French Branch HERMANN MESSNER, Secretary of the German Branch LEONARD ANET.

CLEMENT DE FAYE.

President and Secretary of the Brussels Committee

VAN WASSENAER VAN CATWIJCK, M. Van Loon.

M. Conen Stuart.

President, Vice President, and Secretary of Dutch
Conference Committee of the Evangelical Alliance.

President of the Netherland Protestant Society

J. ADBIEN NAVIELE, President and V. President of the Geneva Commit JOHANN C. BERGER, Secretary of the Swedish Branch.

FRELING MALLINGEN, EDWIN E. BLISS, Chairman and Secretary of the Turkish Branch

as add meal safen owl lafor the Christian Visitor. The Micmac Mission.

DEAR BROTHER BILL. Having just retorned nome from a sojourn in New Brunswick of more than two months, I would like to publish in your paper a brief sketch of missionary labor among the Indians of your Province. I went to St. John to attend the Baptist Convention held in that City last August. As soon

as the Convention was over I went out into the found a number of Indian families near the City, and among others one of the Maliseet tribe, named Jim Paul, or as they pronounce it Jems Paul. With this man I had been acquainted for several years. I have sometimes employed him to give have all been bountifully supplied, I may law-CHRISTIAN VISITOR EXTRA. This will give him more that dislect, and have collected many hundreds than two HUNDRED additional columns of choice of their words, have written a brief Grammar of reading matter in the course of the year. Let every the language, and published a Tract in it. Jems paster, every agent, every head of a family, resolve is usually employed in some saw mill during the summer months, where he is universally esteemed a prime hand, and gets good wages, (\$1.40 a day), and of course at such times I cannot obtain his assistance as a Teacher. But at the time of my visit referred to, I found him laid up with a broken thigh, caused by a blow from one of the tables in the steam mill. It occurred to me that nere was an opportunity to do something permanent for him and his tribe, which, though not so large as that of the Micniacs, still numbers some hundreds. So I engaged his services as assistant translator, and sat down to the work, and in the course of six weeks completed and corrected, and prepared to copy out for the press, the Gospel of prepared to copy out for the press, the Gospel of John. This I hope in a short time to be able to put into their hands, as a printed book. I do not know as many of them can read, but I do know that some of them can, and there is no reason why the possession of a book, and that book a portion of the sacred Scriptures, should not have the same effect in the case of the Mahscets, as it has had in that of the Micmacs. When our first publication was issued—the Gospel of Matthew we knew of not more than two or three Indians that could read. But now readers are to be found among them every where, aye, and listeners too; and an attempt to dain the Bay of Faudy would be as successful as any attempt to hinder them from receiving the books, and reading them. In Micmac, we have already published the books of Genesis, Psalius, Matthew, Luke, John and Acts. Amodes is in the hands of the printer, and the Epistles to the Romans, Galatians and Hebrews. It may be asked "Why translate the Bible

into the Indian toughes, since they must soon cease to be spoken, and the Indians all understand English!" This question is often put, but it admits of an easy and satisfactory answer. That the languages of the Indians are dooined to perish, and that we have no desire that it should enable them to understand, the plainest chapter in the New Testament when read to them in Eng-

very good opportunity of communicating Bible three. But as it is much easier to translate from from English, I generally read the verse or sentence in Micmac, my "pundit" turned it into Maliseet, and I wrote it down, my acquaintance with the latter language enabling me sometimes to go ahead of him, and to do the translating myself, and in all cases to superintend him, and put him right if he went " off the track" into the wrong Tense, or Mood, or Case. Other Indians, both Micmacs and Maliscets were encouraged to come in and listen, and they often did so, and I received nothing but civil treatment from them, and from all others, with two solutions exceptions. These were each on the Lord's day, when we were annoyed by the intemperance of a couple of white men a different man each time, more than half drunk, who, undertook to defend their "church" and their "co-religionists" against the intru- he had not felt a conviction of his sinfulnesss—sions of "imposters." They met however with that he was in no respect radically changed. His poor shecess, itses aidt ni

Besides my missionary labors, I had opportu-

nities of preaching to all the different Baptist churches in the city, Portland and Carleton, and of bearing their ministers. I also frequently at-tended their prayer-meetings and lectures, and took part in them. I formed some very pleasant acquaintances in the city and in Portland. After completing the translation of John's Gospel, we held a meeting on behalf of the Mission in the Germain street chapel. The evening was rainy, and the attendance was somewhat slim. A collection was taken up for the Mission which amounon the 8th inst. Next day I went with Bro. Duval to Lake Lomond, and preached in that place the same evening, and twice the following Sabbath. Thence I went to Quaco, stopping at Ten Mile Creek, where I preached twice. I had never visited those places before, but I had a very pleasant time every way. As we seemed now to be fairly into winter, and I had left home in the heat of summer, and had not even brought an overcoat with me, I seemed to be clearly admonished

that it was time to go home, where I arrived last Wednesday, via Windsor, per steamer.

I must add a word about finances. I have strictly adhered to the Muller plan. I asked no one for aid, and gave no hint, intenti nally, of my necessities. When I needed money, I proyed for it, and I got it. Now that my necessities to attend the Convention, our money and provisend home, money to supply my personal wants, and money to supply my teacher, at the rate of s dollar a day, and money to meet some other demands. I never carried much in my pocket.— Once for several days I had only one cont. I put that—literally all I had in the world—into a mis-sionary collection for Father Chiniquy, and car ried my empty purse—no danger of being rob-bed—for some time. But as surely as money was really needed, whether it were a five dolla bill to send to my wife, a dollar or a pound to pay my excellent but wounded teacher, whose family is large and his wants proents or whether it were three cents to pay for a postage stamp, always had it when the time came. Nor will ans one be led to imagine that I had to sustain any very remarkable amount of self-denial or want, when I state that our receipts in all, during my stay in New Brunswick—about ten weeks—were one hundred and forty dollars. I left the city free from debt to any one there, except debts of gratitude, and with about forty dollars in my pocket wherewith to meet the increasing wants of approaching winter. So we can sing, "The Lord is my shepherd; I shall not want." "Gasting all your care upon him; for he hath said, I wil never leave thee nor forsake thee." "Blessed are all they that put their trust in him." "Take no thought for the morrow; for the morrow shall take thought for the things of itself."

To the christian friends whose generous hospitality I have shared, and to those who have so kindly, and often so unexpectedly, handed me aid in larger and smaller sums, I would tender my heartfelt thanks. May the gracious Lord abundantly reward them, and enable them to abound more and more as "fellow-helpers to the truth. Yours very truly, Hantsport, N. S., Oct. 29, 1868.

From the Christian Era.

Transient Emotions. We knew a young man attacked by acute di be otherwise, is freely admitted, and also that they all understand a little English. But this forms no reason why the Scriptures should not be given them in their own tongues, because, in the first place, their languages are not yet dead, and because in the second place, scarcely one in a hundred is sufficiently acquainted with English to ready, it seemed, to give the fatal thrust. He enable them to understand the plainest chapter in the New Testament when read to them in English. The fact is, nothing is easier than to obtain a sufficient acquaintance with a foreign tongue, (and English to the Indian is a foreign tongue, (and English to the Indian is a foreign woke, and stung him with reproofs. He had a tongue), to enable one to make known his common wants, and to transact a little business. A few words and phrases will answer for this. But to understand a discourse, or a book, when especially the subject treated is one with which the reader or heater is unacquainted, is a very different affair. To understand, to comprehend fully what is said in such a case, one must be familiar was afraid to die o be knew he was not prepare what is said in such a case, one must be familiar with the language. So, then if we are to commend the Gospel to the present generation of Indians, we must do so through the medium of their "own tongue when they were born."

The Aimighty, could, no doubt, have enabled the Apostles to teach individually the thousands assembled on the day of Pentecost at Jerusalem, to be pentence, and his plendings for mercy, and his declarations of faith in Christ, that, had he then died, his triends would have felt confident of his safety. Even the minister who visited him said to others, "I have no doubt of his convertible." But he did not then die; he narrowly escaped; he recovered. Some of his religious utterances had been reported, and the first time appeared out he was rallied by his associates peak Hebrew. But it was a wiser and better as a convert. He denied the impeachment, an to empower them to address the multitudes once in a language familiar to them. To an ertake to teach all the ludians to read and uncertake to teach all the ludians to teach all th dy furnished to our hand by the "God of promise then. But regrets are not repentance; would seem to think, they hire the wife as well race." to give them the glorious Gospel of the dread of perdition is not faith in Christ; the sed God in their own Longue, is a very differ prayer of fear is not the appeal of a loving heart; to them—a part of the contract with the minis-

Friday, Jan. 8.-Missions: for the conversion of favor to be secured by our going to them with solvent. His plans were frustrated, his hopes were crushed, his credit was reduced, his pride was mortified, his family was without the means of support. Disheartened, he knew not which way to turn. The competence he had laborious ly gathered, and to which he had heped rapidly to add, was gone like a broken bubble. He felt as if "bankrupt" were written all over his per son. " He had new views of the vanity of wealth; he reproached himself for his worldliness and his failure to recognize his dependence upon God. His conscience was touched; his feelings were tender his thoughts took a religious direction. He needed help from above; he betook himself to the Bible and even to the throne of grace; he appeared to be seeking "first the kingdom of God and its righteouseness." But not long did he remain in that mood. After the first paroxysm of suffering was over, there was a reaction id He gradually accommodated himself to his circumstances. His creditors were lonient, and be was encouraged to re-commonce hasiness. Immediately there was a revulsion in his religious tendencies. The closet of devotion was exchanged for the counting-room, the Bible for the day book and ledger, the care of the soul for that of retrieving his fortune. It was plain enough that goodness was as the morning cloud and as the early dew which the rising sun disperses. A few years afterwards he died suddenly in a state of

ntemperance.

We knew a lady who had been dispossessed by death of the faithful, affectionate one on whom she had leaned for support-her counsellor, coin panion idol. She mouned in anguish, "Lover and friend hast Thou put far from me." Having no children, she felt as if her all was gone. The world seemed to her an entire blank, and she protested that it would never more have charms for her. Eternity had in her mind new interests; she wished to go and join her departed one. Ouc day, after saying, "Wherever he is, saved or lost, I wish to be forever with him : I care for no one else;" she was shocked by her own words, for she knew that she had not realized their purport. Her fears were awakened; the call ran loudly in her ears, "Prepare to meet thy God!" read her long neglected Bible; she repaired to the unvisited mercy-sent, she conversed fruely about the welfare of her soul. All was apparently encouraging; she seemed to her pastor to be on the border-land of Salvation. But, alas! the impressions wanted depth, and were not permanent. The idea haunted her that should she become a Christian, she might be forever separated from her husband, and she hesitated. She long remembered the eleeper; she often visited the spot where she left him in "God's Acre." In Summer, she planted flowers around his grave; in tracked by her feet. But she could not carry forsions were nearly all out. I needed money to | ward both her idolatry for the human and her duty to the divine. Her heart was in that grave; she did not give it to the Saviour. With the lapse of time, the keen sense of bereavement was duniuished; her mind slowly rose from its depres sion; surrounding objects began to awaken in terest; the claims of religion seemed less impera-tive; prayer became less frequent; gradually every thing religious faded out of her thoughts; God was forgotten, and preparation for a future life was indefinitely postponed. She is still widow, and a monraer : but she is not a Chris tian, and never will be until something more now erful than affliction acts upon her soul convincing her of her lost condition and showing her the blood and righteonsness of Christ as her only hope for eternal life, We saw her lingering to months near the door of divine mercy, but by no process could she be persuaded to enters and now she is one of the most muspproachable by Christian influences Her goodness vanished like the morning cloud and the early dew.

None but a pastor knows how numerous and how disheartening are such cases. They are the occasions to him of many heart-griefs.

From the Examiner and Chronicle. Things Said and Things Done. THE PROGUE ALL OVER.

Sir Jonah Barrington, in his Personal Sketches says of a certain Irish judge, who was Irish all over," that," he had the brugue in his shoulders." His nationality was apparent in every word and

every motion. The Christian has his citizenship in heaver Let his celestial nationality be seen in every word and every motion, in body, soul and spirit. Let wim have the dialect of Canan not only on his lips, but in his shoulders, as that every one will say of him, " He was born there." Some alas, who have a name in the commonwealth of Israel, seem to be ashamed of their citizenship, and seek to rid themselves of the broque. They generally succeed. Their speech does not at all betray them, neither do their manners. Let them not fear that any one would suspect them of being Israelites. The disguise is complete. No one would say to them, Surely you were with Him They affect and eatch the style, the language, the fashions of the world. Have they forgotten the exhortation. "Come out and be ye separate, a peculiar people, epistles known and read of all

In the early days of the new State of Maine, while it was yet a province of Massachusetts, the good people of Augusta, then just rescued from the wilderness, were blessed with a minister, their first minister, who had taken to himself a help meet indeed. Arrayed in a scarlet pelisse, he head surmounted by a black beaver bonnet, with plumes of the same color, she was accustomed, on the Lord's day, to sit in the pulpit beside her husband, and there, while he was expounding the truth, she was busy with her eyes, seeing that none were sleepy or inattentive. It is to be pre-sumed there were few careless hearers and few ab sentees, for there was the faithful sentinel, every Sabbath, watching from her tower, and ready to report to her liege lord any cases of indifference or delinquency. That was a minister's wife worth having; and much do we wish that those churches which are ever complaining that their paster's wife is so inefficient, that she does not "go head," might have sent to them one of like spirit with our lady of the olden times—one who would just take her station in the pulpit, and magnify her office as Inspector-General of every soni of them to their hearts' content. And if, as some churches would seem to think, they here the wife as well as the restate of their hearts have a freely sonic of right. blessed God in their own longue, is a very different and the latter can be done, and is done, and our labor is not in vain in the Lord."

It may be added that even were English understood number better than it is by the Indians, it would be worth all the additional labor and expense of ains that seemed to have been response required to enable us to address them in their own tongue. As in the case of the Irish, the latter can be done, and is done, and is done, and on unable the absidence of a fever followed by the appearance of ains that seemed to have been the purpose required to enable us to address them in their own tongue. As in the case of the Irish, the indians, it would be worth all the additional labor and expense required to enable us to address them in the pulpit, by all means, and give full play to her every and be empowered to report to the Board of Deacons all delinquents of every designed.

We knew a man in middle life, who had by industry and economy accumulated property, stripped and their prejudices are more likely to yield, and their ped suddenly of all his earnings and rendered in-

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 Bisitur

Is emphatically a Newspaper for the Family-1t furnishes its readers with the latest intelligence,

speak because they have something to say; others, because they must say something." has not listened to speakers, to preachers, of both classes ?-- to the former because you were delighted; to the latter because you could not well get away? Here is a true man of God; he feels that he is an ambassador from Heaven to his guilty fellow creatures, entrusted with a message of infinite mement. Now is his opportunity. His heart is full, and out of the abundance of his heart his mouth speaketh. He has something to say : and you listen. And here is your professional preacher: Sunday has come; he has an official task to perform. He rises to speak; and he speaks and speaks-there are words, perhaps elegant words, but you see that his heart is not in his work; he has no solemn message ! he offly speaks because he must say something The half-hour must be tilled up with something; and

Plucked from the Burning.

"How it rains! I think I will not go out with my tracts this afternoon," said a gentleman to himself one very wet Sabbath. Then, retiring from the window, he threw his bundle of tracts ipon the table, and dropped into his easy chair. There he sat, idly musing, while the sacred hours fled. By and by his little daughter came in from Sunday school. Seeing his bunch of

tracts upon the table, she said : "Why, pay haven't you been out with your racts ?"

" No, my dear."

"Are you going with them, pa ?"

"Not today, my dear. It is so very wet." "Oh, pa, let me go with them. I've got my bonnet on, and can soon take them round. "No wel At's two wet for any one tongo out, We must stay at home, my dear."

"I won't get wet, pa. I'll take the big um-brella. The people will want the tracts. please let me go, pa."

These and similar pleas conquered the reluc-

tant father. The little girl started. She knew the district, and was soon at her blessed work. A few steps led her to a large old bouse with a big knocker. She rapped again and again, but no one replied. The poor abild's pationce was almost exhausted, when she heard a sound in the hon e. Another knock, and the door was opened by a woman who wore a good dress, but whose face, the little girl thought, looked very unhappy. The child smiled upon her, gave her a tract, finished her round, and went home, little thinking that by her walk in the rain that afternoon she had snatched a soul from the mouth of hell, and a body from the jaws of death.

And yet it was even so; for the woman at whose door she had waited so long was in the act of hanging herself when the child first lifted the knocker. The rope was fastened to the high post of an old-fashioned bedstead, the noose was round her neck, and she was about to launch her guilty soul headlong into eternity. The knock disturbed her. She waited, It came again. She waited longer. It came again and again, until, to get rid of the annovance, she slipped the rope over her head and went to see who might be the disturber. The loving look of the child disarmed her anger. She took the tract, read it, was convicted, led to Christ, and the next Sabbath told her joyful story to the little giff's father. Thus did the httle girl's hand, armed with a

tract, pluck a brand from the everlasting burning. Here is another case: A young man having been robbed of upwards of one hundred pounds by the nimble flugers of a gang of gamblers, was bent on putting an end to his own life. While on his way to execute his desperate purpose, a gentleman traveller put a tract into his hand only tiod, "On the Worth of the Soul,"

It startled him, shook his purpose, and to relieve his distress, he resolved to take a journey. In the carriage he met the donor of the tract, who. though ignorant of his character and purposes, gave him another tract entitled "The Spicide. The coincidence startled the young man, and during a pause in the journey lie went to the giver of the tract, and in very earnest tones said " Pray, sir, give me a few more of your tracts.

He then gave the foregoing recital of his case listened to much serious advice, and on parting with the tract distributor gave assurance that he would not neglect the salvation of his soul. Here was another brand plucked from the burning by

for they have saved my life."

Courage, O laborer in the field of tract distri-bution! You may be feeble in ability and weak in personal influence, but your weapons are mighty. Go forth daily, therefore, armed with your unpretending but potent instruments of warfare! Who knoweth but you, too, may pluck soals from the mouth of hell,

A True Hero.

The city of Marsoilles, in France, was once afflicted with the plague. So terrible was it that it caused parents to forsake children, and children forgot their obligations to their own parents. The city became as a desert, and funerals were constantly passing through its streets. Every body was sad, for nobody could stop the ravages of the plague. The physicians could do nothing. and as they met one day to talk over the matter, and see if something could not be done to pre-vent this great destruction of life, it was decided that nothing could be effected without opening up a corpse in order to find out the mysterious character of the disease. All agreed upon the plan, but who shall be the victim ! it being certain that be who should make the examination would certainly die soon after. There was a dead pause. Suddenly, one of the most celebrated bysicians, a man in the prime of life, rose from is seat and said, " Be it so; I devote myself for the safety of my country. Before this numerous assembly I swear, in the name of humanity and religion, that to morrow at the break of day I will dissect a corpse, and write down as I proceed what I observe." He immediately left the room, and, as he was rich, he made out a will, and spent the night in religious exercises. During the day a man had died in his house of the plague, and at daybreak on the following morning the physician, whose name was Guyon, enter-ed the room and critically made the necessary examinations, writing down all his surgicul obser-He then left the room, threw the papers into

ase of vinegar, that they might not convey th disease to another, and refired to a convenplace, where he died in two we hours. Was this a true hero to While we all admire the br