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Lombard-street, London, and Boyal Insurance build'ings, Liverpool.

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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:

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1548 98 £48,764 17 0 £1,380 9 1

1550 190 95,550 9 11 2,627 4 7

1852 422 181,504 10 6 5,829 5 10

1254 408 161,848 13 4 4,694 16 0

1856 703 297,560 16 8 8,850 3 11

1858 832 387,752 6 8 12,354 3 4

The remarkable increase in the business of the last four years, is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent. per annum on the sums assured and averaged 80 per cent. upon the premiums paid.

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A VING recently, and at considerable expense, fitted up the necessary machinery and appliances for the successful carrying on of the manufacture of VENE-TIAN BLINDS, parties in want of BLINDS of this description, would do well to give us a call before purchasing elsewhere.

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Corner Prince Wm. Street and Market Square. Our steps from its greenness now, Mortgages and Securities of every description.

Sums of £10 and upwards received on deposit, for which receipts will be given, bearing interest at the rate of six per cent, per annum, and payable either at call or fixed periods, as may be agreed upon.

St. John, January 18th, 1868.

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

DOLIGIES issued at the lowest rates, pay sole in New Brunswick Currency, with an without participation in profits, and every information afforded on application to W. J. STARE, Agent, Princess St.,
Oct 12—vy Opposite Commercial Bank.

GEORGE THOMAS. Commission Merchant and Ship Broker, Water Street, St. John, N. I Central Fire Insurance Company Agent at St. John. Dec. 4. GEORGE THOMAS NORTH BRITISH AND MERCANTILI

INSURANCE COMPANY. Of EDINBURGH AND LONDON.

FIRE DEPARTMENT. THIS COMPANY Insures against loss or damage by Fire—Dwellings, Household Furniture, Farm Property, Stores, Merchandise, Vessels on Stocks or in Harbour, and other fasurable Property, on the most favorable terms. Claims settled promptly without reference to the Head

LIFE DEPARTMENT. Ninety per cent. of the Profits are allocated to thes Assured on the Participating Scale. INDISPUTABILITY.

that time.

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CONTINENTAL FIRE INSURANCE COMPY Capital \$500,000 -all paid up and invested. Surplus in hand, 1st July, 1865, £250,000.

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The average dividends to Policy Holders entitled to Profits for the past nine years, amount to 44% per cent.

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Oct 12, 1865—v

Agent.

LIVERPOOL AND LONDON AND GLORE FIRE AND LIFE

INSURANCE COMPANY! Fund paid up and invested . . . £3,212,343 5s. 1d. stg Premiums received in Fire Risks, 1864, £743,674 stg. of the Company are personally responsible to

FIRST PRIZE CABINET ORGANS!

PROVINCIAL EXPOSITION, Oct. 13, 1867. READ THE JUDGES REPORT:

LAURILLIARD exhibits a fine toned large Cabinet
Organ, with two banks of Keys, Eight Stops,

FIRST PRIZE. Mr. L. also shows a Cabinet Grgan in Rosewo puble Reed, with Knee Stop and Automatic Swell wer and purity of tone, which is entitled to the

Chrislian Disilor.

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

New Series, Vol. VI., No. 19. Whole No. 279.

TO MY WIFE, AFTER THE BURIAL OF OUR LITTLE BARE.

Come away with me, my darling, To the graveyard's sacred mound Bring some fragrant little flower For the dear one 'neath the ground.

Do not bring a wild field flower-She among them never strayed; No, nor one culled from the garden, Flowers, with which she never played.

Bring the little grave a flower From the rose beside our bed, That exhaled its kindly odors Round her little, living head.

Come away with me this morning, To the graveyard's little mound ; We may weep, as once did Jesus, For the dear one 'neath the ground.

Not the tears of murmaring sorrow, But of mingled grief and love; Tears thro! which we look not downwards, But thro' which we glance above,

Tears that glisten with the sunlight, Of the day beyond the sky; Where the ones we love and cherish, Live and love, but never die.

Come with me this lovely morning, To the little new-made mound-Where, 'neath earth's cold shroud we laid he Tender verdure clothes the ground. Leaves, from Nature's grave respringing,

Telling that the form there buried. Shall in beauty re-appear. Though in weakness and corruption, Mouldering now in dust it lies. Yet in glory and perfection,

Resurrection truths declare,

From the grave it shall arise. Come away with me, my darling, To the little new-made mound : Spring breathes resurrection lessons, Of the dear one 'neath the ground.

April 28, 1868.

We are Growing Old. We are growing old -how the thought will ri When a glance is backward cast On some long remembered spot that lies In the silence of the past. It may be shrine of our early vows, Or the tomb of early tears; But seems like a far off isle to us,

Oh, wide and wild are the wayes that part And we miss the joy of many a heart Mortgages and Securities of every description.

Drafts, in Gold and Currency, on the United States, Hallifax, Montreal, Prince Edward Island, and all the Provinces.

And the light of many a brown.

For deeply o'er a stately bark, Have the whelming billows rolled, That steered with us from that earthly mark— Oh! friends, we are growing old.

In the stormy sea of years.

Old in the dimness and the dust

Of our daily toils and cares, Old in the wrecks of love and trust Which our burdened memory bears. Each form may wear of the passing gaze The bloom of life's freshness yet, And beams may brighten our latter days Which the morning never met. But, oh! the changes we have seen In the far and winding way; The graves in our path that have grown green And the locks that have grown gray; The winters still on our own may spare The sable or the gold, But we saw their snows on brighter hair-And, friends, we are growing old.

ESTABLISHED IN 1809.

We have gained the world's cold wise we have learned to pause and fear; We have gained the world's cold wisdom now, But where are the loving founts whose flow Was a joy of heart to hear ? We have won the wealth of many a clime, And the lore of many a page; But where is the hope that saw in time But its boundless heritage? Will it come again when the violet wakes And the woods their youth renew ! We have stood in the light of sunny brakes, Where the bloom was deep and blue ; And our souls might joy in the spring time then But the joy was faint and cold.

> "Rock of Ages, Cleft for Me." In the pleasant County of Devon, and in one

For it ne'er could give us the youth again

Of hearts that are growing old.

of its sequestered passes, with a few cottages sprinkled over it, mused and sang Augustus Toplady. When a lad of sixteen, and on a visit to Ireland, he had strolled into a barn, where an illiterate layman was preaching but preaching re-conciliation to God through the death of his Son. The homely sermon took effect, and from that moment the gospel wielded all the powers of his brilliant and active mind.

Toplady became very learned, and at thirty-eight he died, more widely read in Fathers and Reformers than most dignitaries can boast when their heads are hoary. His chief works are controversial, and, in some respects, bear the impress of his over-ardent spirit. In the pulpit's milder agency, nothing flowed but balm. In his tones there was a commanding solemnity, and in his words there was such simplicity that to hear was

Both at Broad Hembury, and afterwards in London, the happiest results attended his minis-try. Many sinners were converted; and the doctrines which God blessed to the accomplishment of these results, may be learned from the bymas which Toplady has bequeathed to the church - "Rock of Ages, cleft for me;" "A debtor to mercy alone;" " When langour and disease invade;" and "Deathless principle arise"-hymns in which it would seem as if the finished work were embalmed, and the living hope exulting in

During his last illness, Augustus Toplady seemed to lie in the very vestibule of glory. To a friend's inquiry he answered, with sparkling eye, "O, my dear sir, I cannot tell the comforts I feel in my soul-they are past expression. The ousolations of God are so abandant that he leaves me nothing to pray for. My prayers are all converted into praise. I enjoy a heaven already in my soul." And within an hour of dying he called Mention.

Also, as Organ in Native Wood, and one in Black Walnut, without Stops.

FIRST PRIZE.

These Instruments are equal in every respect to the best
American makers, and will be sold at 20 per cent. less than
can be imported.

Every Instrument fully warranted. An inspection reappectfully solicited.

PIANO WAREROOM—Sheffield House, No. 5, Market
Square.

A. LAURILLIARD.

his friends, and asked if they could give him up;
and when they said they could, tears of joy ran
down his cheeks as he added, "O what a blessing, that you are made willing to give me over
into the hands of my dear Redeemer, and part
with me: for no mortal can live after the glories
which God has manifested to my soul!" And
thus died the writer of the beautiful hymn,—
"Rock of Ages, cleft for me."—Dewdrop. SAINT JOHN, N. B., THURSDAY, MAY 7, 1868.

The "Covenant Meeting."

diately preceding each communion, is very generally called the "covenant meeting." We cannot say how widely the habit of holding such meetings prevails, though we have known personally of very few instances of its omission. The covenance of your Christian fidelity while on nant meeting among Baptists takes the place of earth." "the preparatory lecture" among Presbyterians and Congregationalists, as this does of the admonitory instruction which precedes the commution with the observance of the solemn rite.

The name of the covenant meeting arose, most tainly from the end. It was, and is, usual for members to give some account of their personal religious experience since the previous meeting, connect with this account some expression of fellowship, renewing the covenant relation by which the particular church is held together. The realong distances, and it was a relief to their burdened hearts to parrate in their humble assemblies their experiences of joy and sorrow, and under the force of these pervading sympathies to renew their fellowship. We remember of God's hands, until the mer thirty years ago to have heard a very aged man either as within the recollection of his own Praying Always.—A Christ childhood, or as related to him by his parents, narrate how his parents and their neighbours were

et's dream. It is easy to conceive that when scattered and harassed disciples were so assembled, narratives of their experiences and renewals of their covenant should be a distinguished feature of these periodical gatherings. - Examiner and Chronicle.

Two Pictures of Death.

In a scantily furnished chamber lies an ol skin. But his brow is high and broad; his deepset eyes are bright and piercing; a smile plays round his lips; and, though feeble and dying, he

"Do you think yourself dying, dear sir !" He fixes his eye calmly upon you, and slowly

" Really, friend, I am not anxious whether am or not; for if I die, I shall be with God; i I live, He will be with me."

Now let us step into yonder mansion. Enter ing a richly fornished chamber, we find a digoi fied personage enfolded in warm robes, and seated in a large easy chair. He, too, is feeble and dy-ing; but the light in his eyes is unsteady, and he looks like a man ill at ease with himself. Let us also ask him a question : " Mr. Gibbon, how does the world appear to

you now !" The eloquent historian of the Roman Empire -for he it is-closes his eyes a moment, then

opens them again, and with a deep sigh replies:

"All things are fleeting. When I look back I see they have been fleeting; when I look forward, all is dark and doubtful."—Protestant Churchman, Churchman Lost.

The losses that a man of business may be call ed to sustain are not always those for which he in any sense can be held responsible; but the loss of spiritual, beavenly treasures, is one which most enter into the strict account of personal responsibility. Rev. G. B. Ide, in his sermon on "Fol-lowing Christ alar off," has the following:

"Similar sorrows await all lukewarm and backward professors. If they are indeed the people of Christ, He will not let them always live careless and at case. He will one day look on them with the searching eyes of His Word and His Spirit, or with the piercing glance of His judgments, and awaken them to the sense of their forgotten obli-

"And oh, what bitter pangs will attend their awaking! What regrets will they feel for their past remissness! How will the recollections of privileges misimproved, time wasted, opportunities of usefulness lost, souls neglected, a Saviour dishonored, throng like spectres about them ! Ard though, by applying afresh to the blood of atonement, they may find a healing balm for their wounds, they will yet bear the scars of them to their very graves. Oh, who would thus surround his dying bed with the memories of a misspent ife !--memories which, even amid the consciousness of pardon and restoration, will dim the beams of faith and hope, and hang heavily on the wings of an ascending spirit.

A friend tells us a story which is good enough to print. In the "more former" days of the Theological Seminary in connection with Harvard College, when Theodore Parker's theories were exciting great interest in the community, and voung menespecially were feeling strongly their influence, it was the custom in the Harvard Law School, when holding a most Court, to send over to the Seminary and procure some of the theologues to sit upon the jury. Judge Story was preparing to open Court thus one day, and despatched a messenger to secure the usual attendance. That messenger having ill success, returned after awhile with the report: "May it please your honor, I can't find men enough in the Theological Seminary who believe in a God, to piece out this jury, and I wait further instructions." The Judge is and I wait further instructions." The Judge is reported to have indulged in an answering roar, which did better in a moot Court than it would

ed and glorious state to you. Behold what I Satan-humble me;" or, "O Lord! I am so The meeting held by Baptist churches, imme- owe to your kind and anxious efforts. Come with that I can unclose my fists. Make me generous."

A man hath need of a well-set mind when he. speaks to himself; for otherwise he may be worse npany to himself than if he were with others; nion in the Episcopal Church. The Scripture but he ought to endeavor to have a better with origin of all these means of preparation for the him, to call in God to his heart to dwell with Lord's supper, is undoubtedly, to be found in those him. If thus we did, we should find how sweet apostolic instructions which connect self-examinathis were to speak to ourselves, by now and then intermixing our speech with discourses unto God. For want of this, the most part not only lose their likely, from an incident of the meeting, not cer- time in vanity, but do carry in heaps of that vanity to the stock which is in their own hearts, and do converse with that in secret, which is the and it was formerly more than now, a custom to bishop Leighton.

MURMURING .- Every murmurer is his own martyr; he is a murderer; he kills many at once, son of this mode of conducting the covenant his joy, his comfort, his peace, his rest, and somemeeting, and the interest and importance attached to this feature, are easily explained. Our ment, and it becomes none so ill as saints. Never Churches were formerly country churches - complain that thy afflictions are greater than towns were not much in those days - and our others, except thou canst evidence that thy sins people a scattered and persecuted people. They took great pains to come to these meetings from long distances, and it was a relief to their burpots were filled with water up to the brim; so oftentimes mercy is nearest, deliverance is nearest, when our afflictions are at the highest; but there is no possibility of taking a mercy ont of God's hands, until the mercy be ripe for us

PRAYING ALWAYS .- A Christian cannot always hear, or always read, or always communicate, but he may pray continually. No place, no company accustomed to go from the border of Connecticut can deprive him of this privilege. If he be on to Leicester, Mass., to attend the meeting of the to Leicester, Mass., to attend the meeting of the aucient church in that place, of which Dr. Thomas Green was the eminent and long-continued pastor. The distance was eighteen or twenty miles. It was the period of rough roads and horse-back riding, and the men with their wives or daughters behind them on pillions, went in such numbers as to form a sort of cavalcade. A be in the prison with Paul, he may pray; if he top of the house with Peter, he may pray; if he be walking in the field with listed the old African church. I preached in the morning to the house perfectly filled, and hundreds were outside who could not get in. I had so much pleasure in preaching, that I will give you a skeleton of the sermon:

Text. 1 John i. 7. "The blood of Jesus Christ our Lord cleanses us from all sin." such numbers as to form a sort of cavalcade. A generous hospitality welcomed the disciples who had come so far, and in the ample fields of Dr. Green their beasts found pasture. The covenant rieth his temple about him," saith Austin, "may meeting occurred on Saturday, and the commu-nion on Sunday. The whole picture of the jour-ney, the religious services, and the return were to the old man's recollection as beautiful as a pocomes to an altar whereon he may offer the sacrifice of prayer .- Swinnock.

We clip the following from the London Freeman. The objections raised by the Freeman are without foundation. The "Baptist Hand-book" is correct and consistent in its statistics, for the Baptists of the United States do not allow that all the different and speckled sets, prac-Scotch minister with thin, gray hair, and wrinkled tising baptism according to the mere mode taught in Scripture, are Baptists. To include these different sects in making up a statistical record of looks calm and happy. Let us speak to him, the Baptists, would be " stating the facts (?) of the case very loosely." The American Baptists beg to be excused from making returns " on the same principle" adopted by "The Baptist Union of Great Britain and Ireland." Dr. Smith's statistics may pass for what they are worthwhich is very little :

BAPTISTS AND OTHER RELIGIOUS BODIES. We observe that the "Baptist Hand-book" for 1868 gives the number of the members of Baptist churches in the United States, America, as being upwards of 1,000,000 (page 142). This is stating the case very loosely; for the Baptist member-ship in the United States is very nearly, if not quite, a million and three quarters. The Baptist Union Returns for Great Britain and Ireland in clude both General and Particular Baptists. In making any return of American Baptists, therefore, the Baptist Union ought, on the same principle, to include the various sections of our body there. The following figures will be interesting to our readers. At the recent General Conference of the Evangelical Alliance, held in the States, the Rev. Henry B. Smith, D.D., of the Union

number of churches and their communicants in that country, which was as follows : Churches.

 Roman Catholic
 3,300

 Methodists
 10,460

 Baptists
 17,220

 Presbyterians
 5,600

 Lutherans
 2,900

 Congregationalists
 2,770

 Protestant Episcopalians
 2,800

 German Reformed
 1,160

 Dutch Reformed
 440

 United Brethren
 3,000

 Moravians

 Moravians,
Unitarians,
Universalists,
Quakers (Orthodox).
Quakers (Hickites).

Theological Seminary, presented a report of the

Baptist returns, however, give our denomination about 1,775,000 members, and this estimate is undoubtedly nearer the mark. The Evangelical Alliance Report figures are, however, sufficiently large to show with what wonderful rapidity Baptist principles are spreading over the Union. But these figures only give a portion of the truth; for in all the leading so called Pædobaptist churches baptisms by immersion, and on a personal profession of faith, are becoming quite common. There are many thousands of Baptists in membership with Pædobaptist churches. Pædobaptist ministers will, in most instances, baptise according to our principles when requested, rather than lose the sheep from their own fold.

Sands of Gold.

Never wish a thing done, but do it. If you can say nothing good of any one, say nothing at all.

In friendship as in love, we are often happier in our ignorance than in our knowledge. Some men are like waggons; they rattle pro-digiously when there is nothing in them.

There is one single fact which you may oppose to all the wit and argument of infidelity—viz.:

That no man ever on his death bed repented of

being a Christian. An old writer says of the gospel of St. John-It has its shallows in which a lamb may wade,

and its depths where an elephant may ewim."

Tears often prove the telescope by which men ce far into heaven.

They tell us that Calvinism plies men with mo hammer and with chisel. It does; and the re-

mean and stingy, that 'tis only with great pain

Old Series, Vol. XXI., No. 19.

Our Union Meeting Treatment.

It is almost impossible for union meetings to be held, without being made offensive to those who hold to believers' baptism. Those who conduct Fulton street meetings intend to conduct it fairly. No controversial topics are allowed to be introduced. Yet not a day passes, that in prayer or exhortation the hearer is not reminded of God's covenant vows with children baptized in infancy. Every instance of juvenile conversion is magnified as illustrating the saving power of the ordinance, as if no children had been converted but those who had been sprinkled, and as if the Holy Spirit would pass by a child because somebody had not put a little clean water on its face when it was little, and against its own protest of tears and strong crying. Many union meetings to which Baptists have been invited have been largely made up of direct assaults on their faith, and leading Doctors of Divinity have declared amid great excitement that the views held by Baptists must be and should be abandoned. It is impossible to attend a Sunday School Convention without hearing sectarian views eulogized, and our principles condemned. If these principles are worth anything; if they are worth the torture, imprisonments, fines, exiles, treasure, blood and sufferings which have been borne for conscience sake by champions who have defended them-a persecution that has run over a period of many hundred years, then it is not strange that the Baptists decline the union banquet to which they are invited, and do the work of the Lord committed to them pretty much their own way.

Rev. Dr. Colver writes from Virginia to the Chicago Standard as follows:

Yesterday (11th) was an interesting day

our Lord cleanses us from all sin."

Introduction and exposition .- Blood ! His son ! Us? Cleanseth? Doctrine.- The godly walker by the sacrifice of Christ, is clean in the eye of God's law-per-

I. The death of Christ was vicarious, substitutional.

II. The sacrifice of Christ was just. God could in justice give no created being to that suffering, but he could give himself.

III. The sacrifice was adequate. The God-man suffered at the hands of justice the penalty due

to man; his suffering not constructive, but real, and to the full.

IV. The death of Christ is available, Faith pays the sinner's debt by it, to the full. Faith partakes of and appropriates his righteonsness.

Reflections. 1. The Christian's title to heaven is sore. It is the well pledged integrity of the

Father to the Son. 2. The remembrance of that death is the liv ing bond of the pious heart to God.

3. The Gospel presents an available remedy to lost men. Let them beware how they trifle. At the close of the sermon the pastor, who is one of our earnest students, haptized sixty-six diseiples into Christ's precions death. A more solemn or impressive scene I have seldom witnessed. It seemed as if the Spirit hovered over the scene. All was calm, still and appropriate. O, it was a sight worth looking at, too see that great company, dressed in white, so recently freed from slavery to man, and now freed from slavery to sin, with their smiling faces and happy hearts follow in the footsteps of the Master. To me the ordinance was never more beautiful, or immersion more appropriate. It talked of burial and resurrection. I could not but feel that those who have changed this ordinance to sprinkling have a fearful responsibility. They have, with sacrilegious hands, defaced a monument which the Lord has set up as a reminder to his people of his triumph over death as their redeeming Lord.

Something like Liberality.

The people of Glasgow, Scotland, have a famous University, established so far back as 1450, nearly 50 years before the discovery of America. The buildings are now altogether inadequate to the requirements of the present day. and are besides situated in the worst, though it was at one time the most fashionable portion of the city. Application was accordingly made to Parliament for a grant to assist in erecting a new College, and £20,000 was promised on condition that as much more should be raised by private subscription. The condition was answered by two subscriptions of \$25,000 each; six of \$10,-000; forty of \$5,000; twenty-six of \$2,500; twenty-seven of \$1,250; eight of \$1,000; fittyfour of \$500; and 19 of \$250 each, besides smaller sums, making up an aggregate of \$600,000, subscribed for this noble purpose, by Scotchmen. A country animated by such a spirit cannot be otherwise than prosperous.

Every now and then we read of large legacies left to public institutions of learning in the United States. How is it that by no accident such a thing happens in these Colonies. Literature and science are at a discount among us. Our seats of learning are mere shrivelled skeletons, and the consequences are sufficiently deplorable, in the prevailing absence of literary taste or sci-

The Value of a Scrap Book. Every one who takes a newspaper which he in

the least degree appreciates, will often regret to see any one number thrown aside for waste paper which contains some interesting and important articles. A good way to preserve these is by the use of a scrap-book. One who has never been accustomed thus to preserve short articles, can hardly estimate the pleasant familiar pages. Here a choice piece of poetry meets the eve, which you remember you were so glad to see in the paper, but which you would long since have lost had it not been for your scrap-book. There is a witty anecdote-it does you good to laugh over it yet, though for the twentieth time. Next is a valuable receipt you had almost forgotten, and which you found just in time to save much

THE OFFICE OF THE CHRISTIAN VISITOR.

58 PRINCE WILLIAM STREET. SAINT JOHN, N. B.

REV. I. E. BILL,

Address all Communications and Business

Editor and Proprietor.

Che Christian Bisitat

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

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

Varieties.

Let nothing get between heaven and prayer. out Christ. To things which you bear with impatience you

bear them well. Waiting upon God continually, will abate your nnecessary cares and sweeten your necessary

should accustom yourself, and by habit you will

Agreement in religion is not genuine Christian oncord, unless it be agreement in the gennine religion of the gospel.

A man's character is frequently treated like a grate-blackened all over first, to, come out the righter afterward.

Man is like a watch; if evening and morning he is not wound up with prayer and circumspection, he is unprofitable and false, and serves to

Guilt is that which quells the courage of the bold, ties the tongue of the eloquent, and makes greatness itself sneak and lum and behave itself Good Pay. -- If ye knew the mind of the glori-

fled in heaven, they think beaven came to their

hand at an easy market, where they have got it for threescore or fourscore years wrestling with All the blessings of the Gospel are for " whosoever will." Are you willing? Then they are for

you. Believe this, and what becomes of all your doubts and fears? Our advancement in the Christian life may be said to depend upon one thing, viz ; whether we wish to direct God, or are willing to resign our-

selves to be wholly directed by him. Some are brought to Christ by fire, storms and tempests; others by the more easy and gentle gales of the Spirit. The Spirit is free in the work of conversion, and, as the wind, it blows where and how it pleases. Thrice happy are

be in the winter's night or on a summer's day. The joy of the spirit is a delicate, sacred deposit, and must be kept in a pure casket; ap unholy breath will dim its lastre and fade its fresh-

those souls that are brought to Christ, whether it

As the magnetic needle points always toward the pole, so does pare love evering re point its possessor toward that God whose nature and whose name is Love.

A RULE FOR TALKERS .- No one who wishes that conversation should be pleasant to his neighbors as well as himself, should speak more than two or three sentences at once. However much he may have to say, it will be all the more agreeably said for giving others the opportunity of assenting, illustrating, qualifying, or even contradicting. The ball needs to opposite player to make a lively game.

"Mother," asked a little girl, "what do you want me to be in the world?" . A good woman, said her mother; "that is all I ask for you." If everybody would mind their own business,

more business would be done. If we would talk less about other people, other people would talk less about us.

THE WRONG WAY !- " I have turned many a woman's head," boasted a young nobleman of France. "Yes," replied Talleyrand, "away from

"I go through my work," as the needle said to the idle boy. "But not till you are hard pushed," as the idle boy said to the needle. There are more poor willing to give charity

from their necessity, than rich from their super-If you let trouble sit upon your soul like a hen upon her nest, you may expect the hatching of a

large brood. Folly does not know when to hold its tongue. Wisdom does, and this shows the difference be-

tween them. A FRANK ADMISSION. - The Christian Era says: Sitting beside a leading Episcopal clergyman, the other day, in the cars, he said. If anything is plain in the New Testament, it is that immersion is the primitive form of haptism; and I should consider that I was disgracing myself before scholars and unlearned alike, by attempting to prove the contrary. Only I do not consider it essen-

Faith is exceedingly charitable, and believing no ill of God.

He who loves little, prays little; he who loves much, prays much. He that would reprove the world, must be one

whom the world cannot reprove. The Christian life is not an engagement by contract between the master and his servant. It is the union of two hearts-that of the Saviour and the saved by the endearing ties of the most

ntimate love. A SEED .- A seed is one of the most wonderful things in the world, containing not only the first principles of the plant, but holding the power to ie, as it were, asleep, until the fitting period for the expansion of the germ, and meanwhile withstanding influences of destruction such as totally destroy objects that have co life in them.

Par's Confession .- "Patrick," said a priest to an Irishman, "how much hay did you steal?" "Well," replied Pat, "I may as well confess to your rivirence for the whole stack, for my wife and I are going to take the rest of it on the first

A very eminent writer has said, that although we seem aggrieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be of age; then to be a man of business; then to arrive at honor; then to retire. The usurer would be very well satisfied to have all the time annihilated that lies between the present moment and the next quarter day; the politician would be content to lose three years of his life could he place things in the posture that he fancies they will occupy after such a revolution of time; and the lover would be glad to strike out all the moments of his existence that are to pass away before the next meeting.

STRONG CHARACTERS.—Strength of character consists of two things—power of will and of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them. Now, it is here that we make perplexity. There is a sweet little story, the memory of which has cheered and encouraged you before whose frown domestics tremble, and whose which did better in a most Court than it would in a real one; but which made it very certain that it wasn't a mute Court.

A Double Heaven.—Next to the joy of meeting our dear Redeemer will be the unspeakable delight of meeting some shining one at the pearly gate awaiting our arrival, who will take us by the hand and say, "By God's blessing you saved my soul from death. Next to Jesus, I owe this bless-