

THE CHRISTIAN VISITOR, Published every THURSDAY, by BARNES & Co., AT THEIR OFFICE, 60 Prince William Street, SAINT JOHN, N. B. TERMS:—Cash in Advance. One Copy, for one year, \$5.00 Fifty Copies to one Address, \$1.50 Advertisements inserted at the usual rates. THE CHRISTIAN VISITOR affords an excellent medium for advertising.

# The Christian Visitor.

THE OFFICE OF THE CHRISTIAN VISITOR, 68 PRINCE WILLIAM STREET, 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. B. The Christian Visitor is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence. RELIGIOUS AND SECULAR.

“Hold fast the form of sound words.”—2d Timothy, i. 13

SAINT JOHN, N. B., THURSDAY, FEBRUARY 6, 1868.

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**The "Visitor" for 1868.**  
Many thanks to the good brethren who have rendered us such timely and kindly aid in conducting our circulating organ in the past. We need scarcely add that the *Visitor* confidently relies upon a continuance of their valuable assistance for a successful future. It affords us unmingled pleasure to be able to say at the close of some fifteen years of anxious toil in the management of the *Visitor*, that so far as we know there is not a pastor or missionary in 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 forward 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 cannot but be exceedingly useful.  
In addition to the assistance rendered by those esteemed brethren of New Brunswick, we rejoice to say that our editorial columns will be enriched in future by the able pen of Rev. Dr. Crawley of Acadia College on subjects of paramount interest to the denomination. The first of a series of excellent papers from his pen on "Baptist Policy," 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 column 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 proposition:—viz: Every article of *Goods, Groceries, and other friends*, who send us the names and addresses 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 should bear in mind that the value of their denominational paper must be somewhat proportioned 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.

**Bereavement and Consolation.**  
It is not in the parting hour, when those we fondly love  
Have breathed to us their last farewell, and winged  
Their way above;  
Nor yet, when in the darksome grave we lay them  
To their rest,  
The sharpest pang of sorrow rends the stricken  
Mourner's breast.  
'Tis when we seek our lonely home, and meet no  
More the smile  
Which could the darkest cloud dispel, and every  
Care beguile;  
And when we meet around the board, or at the  
Hour of prayer,  
'Tis then the heart most feels its loss—the loved  
One is not there.  
And thus, while days and months steal on, as  
Memory brings to view  
The vision of departed joys, our grief is stirred  
Anew;  
Though faith may own a Father's hand, yet nature  
Will rebel,  
And feel how hard it is to say, "He hath done  
All things well."  
O mournful memories of the past! ye wear our  
Lives away;  
Ye haunt us in our dreams by night, and through  
Each weary day;  
The home which late, like Eden's bower, in  
Blooming beauty smiled,  
Ye make a barren wilderness, a desert waste and  
Wild.  
But why thus yield to fruitless grief are they  
Not happier far,  
The sainted ones for whom we mourn, than we  
Who linger here!  
Our hearts should glow with grateful love to  
Him whose watchful eye  
Saw dangers gathering round their path, and  
Called them to the sky.  
Not long shall we their loss deplore, for soon the  
Hour will come  
When we, with those so fondly loved, shall slum-  
ber in the tomb;  
Then let the remnant of our days be to His ser-  
vice given,  
Who hid our idols in the grave, lest we should  
Fall of heaven.  
Not willingly the Lord afflicts, nor grieves the  
Sons of men;  
'Tis but to wear our souls from earth, and break  
The power of sin;  
He saw us wandering from his paths, and sent  
The chastening rod  
To turn our feet from error's way, and bring us  
Home to God.  
Shall we defeat His wise design, and waste our  
Days in tears,  
Ungrateful for the numerous gifts that heaven in  
Mercy sends?  
Let faith and hope be cherished still, and bright-  
days shall dawn,  
And plants of peace shall spring anew from seed  
In sorrow sown.

best of one of his officers; others stand around him, while at a little distance sailors are dragging away their dead comrades, from whose wounds the blood is oozing. There are several representations of Bible events; the miraculous draught of fishes; Paul and Barnabas refusing the worship of the Lystrians; the death of Ananias, &c.—all very life-like and expressive to one who is not a connoisseur. Many domestic scenes are depicted so faithfully that they cannot fail to arouse pleasant memories in some and appeal to the better feelings of all. The event which is represented in one was related in the *Visitor*—that of the catastrophe in Regent's Park last year, when so many were drowned by the breaking ice. It is a fearful scene, and no doubt very true; the man who so coolly smoked his cigar until rescued, is to be seen lying quietly upon a piece of ice.  
To one who has a taste for paintings, this gallery would furnish a continued source of enjoyment, and to the artist it is no doubt a kind of Paradise.  
On Boxing day the Palace was profusely decorated with flags, evergreens, wreaths, mottoes, &c., and among the other objects of attraction was one for children—an enormous Christmas Tree, about forty feet high, and hung around with all kinds of toys. It appeared to be growing from a mass of moss covered rocks, perched around upon which were partridges, pheasants, squirrels, and other animals and birds; while at the base there were swan and geese, and other domestic fowls. Exposed for sale on stands were objects and materials of almost every kind.  
During the day, also, there were feats of strength, skill and agility, by a troupe of Arabs; and other amusements, ending by a grand pantomime in the evening.  
**THE BRITISH MUSEUM.**  
Among the places of special interest with which London abounds, this, to the antiquary, the geologist, the naturalist, or the general student, must hold a high position.  
The building is very large, and is kept warm by furnaces; every provision being made for the comfort and convenience of visitors.  
For the antiquarian department there are collections of Celtic implements and weapons, illustrative of their gradual progress in skill and knowledge. First are those of stone, rude and uncouth; next those of bronze of the rudest manufacture, gradually improving until succeeded by those of iron. Strong men and fierce vital must the ancestors of the Welshmen have been, to have used such tools and to have killed each other so readily with such weapons.  
Passing from the remains of the original inhabitants of Britain to those of the ancient Greeks and Romans, we see beautiful vases of various sizes, amphore, and other relics of the convivial tastes of these nations, all covered with paintings taken from their mythology and the deeds of their heroes, and weapons which bespeak their warlike character.  
The antiquities of Egypt are, perhaps, the most interesting, consisting of sepulchral vases and figures of the god Osiris, coffins covered with hieroglyphics, rings and other ornaments, pictorial representations of battles from a temple in Nubia, mummies of sacred animals and men, and numerous other objects. In the geological department there are to be seen types of the life which existed during the immense periods which this science recognizes. There are casts and petrified remains of crustacean mollusks and radiates of every variety. Especially to be noticed are the Orthoceras, scapites, clinoceras, and ammonites, illustrations of the changes which the genus to which they belong have undergone in the different periods.  
Among the most remarkable of the remains of the reptilian age are ichthyosaurs, 20 and 24 feet long, animals which partook of the nature of both fish and lizards, and noted for its enormous eyes; protected by bony plates; and plesiosaurs, 18 to 20 feet in length, creatures with very long necks, which enabled them, as was supposed, to fish in shallow water. Coming to the later geological periods, there is an armadillo (from an estuary deposit in Buenos Ayres) 4 feet high and 30 feet long, with claws and teeth which indicate that it lived upon roots and vegetable food; the tusks of an elephant, 10 feet long, from the Miocene, India; and a mastodon, 22 or 24 feet long from the end of its tusks, and proportionately high.  
Leaving this department with the mind vividly impressed with the magnitude of the animals which once flourished in the sea and roamed through the unpeopled solitudes of primeval forests, we come to the mineralogical department. Suffice it to say of this, that after seeing minerals of every kind, crystallized in such numerous and complicated yet invariable and regular forms, and observing their various shades of color as they glistened in the sunlight, with their iridescent hues reflecting all the colors of the rainbow, one is constrained to say that nature is more beautiful, more orderly, and more artistic than art.  
We come next to the animal kingdom. Here are found representatives of the classes, orders, genera, and species of animated nature, arranged methodically according to their grade, and occupying a long suite of rooms. Among the strange animals is a gorilla from North Africa. It is like an enormous ape, as large as a common sized man; of a dark color, with muscles which give evidence of great strength; a fierce, grinning mouth, and a general appearance which corresponds to the idea generally entertained of his satanic majesty.  
Of the birds, the cockatoo and other species of parrot from Brazil, and the bird of paradise from the Molena Islands, are among the most beautiful. Among the former, besides those of a changeable green, are species of various other colors.—We noticed some with red necks, blue necks and purple backs, reflecting various shades as the light fell upon them. Some of the latter are unrivalled in beauty: the long feathers which grow from behind each wing and fall gracefully in front and behind, constitute a characteristic feature. The tropical groves of Brazil and Malacca with their flowers and luxuriant vegetation and filled with such species of the feathered race, must be like a scene of enchantment. Among strange looking birds might be mentioned the toucan of S. America, noted for its immense bill; the hornbill of the Himalaya mountains, remarkable for its long, hooked beak and two projecting ridges of bone along the top of the head; and the pelican, characterized by an enormous pouch beneath the throat, from which it supplies its young with water. Of fresh water and marine animals there are thousands; while the order of insects is well represented, the collection of moths and butterflies presenting an unusually gaudy and rich appearance. The other classes of the animal kingdom are also profusely represented.  
Leaving this department, we enter the library. Here are treasured up many relics of the past.—Among others we notice Magnus Charta, the great

bulwark of British freedom, illegible through age; many of the great seals of the English kings, a Peshito version of Genesis and Exodus, the Codex Alexandrinus, and two other ancient manuscripts; a Psalter, the first book printed with a date, by Faust and Schœffer, Mentz, 1457, many other of the books first printed, autographs of celebrated men, &c., &c. The library itself is so extensive that one becomes confused by the amount of wisdom and knowledge treasured up, and is constrained to acknowledge his own ignorance and incited to renewed diligence, that he may become better acquainted with the rich legacy of thought and information left by our ancestors.  
London, Jan. 2, 1868.

**Good Habits for God's People.**  
BY REV. THEODORE L. GUYLER.  
In one sense, true religion—personal holiness—is a habit. Some people have a certain dread or horror of holiness; they think of it as a sour or corrupted sanctimoniousness. Others honestly long for it as a most beautiful, but entirely unattainable state; somewhat as a child might gaze up at a luscious pear on a tree without being tall enough to reach it, or strong enough to climb after it.  
1. But holiness is not monkish asceticism—nor is it a sour sanctimoniousness as some imagine; neither is it the unattainable state of the glorified before the throne of God. It is simply the habit of agreeing with God in all things. It is the habit of soul that hates what God hates, and loves whatsoever God loves, even though this may cost no little denial of ease, and appetite, and selfish lusts. Holiness is the fixed and permanent habit of living by the Bible, and of following the blessed Jesus as our model. It begins with repentance and faith in the crucified Saviour. It is continued and confirmed by prayer and practice. That this most admirable habit of heart and life are not unattainable is clear from the fact that God commands us in His word, "Be ye holy." Our merciful Father never tells us to do what is impossible. He knows that it is entirely possible for His children to be holy. He tells us in the Bible how to become so. And to strengthen and encourage our faith he has left us the animating history of more than one man and woman whom His word describes as "holy." "Ah! but," you say, "those were wonderful men, who were raised up in a wonderful manner to do wonderful things; and they had wonderful gifts." But after all, my friend, there was no more wonder about them than there is about any converted sinner.—The holy men of the Bible were only converted sinners; and the food they fed on every day were those precious words, "My grace is sufficient for thee!" Those words were quite enough for Paul, and Peter, and John. They were the rock upon which Martin Luther and John Calvin stood against an embattled world. They sufficed abundantly to make John and Charles Wesley men of true holiness. The colossal intellect of Chalmers, and the simple heart of the Dairyman's daughter fed alike on the manna of those sweet syllables. They all needed no more than that promise, applied by God's Spirit. You have all they had. You have the same Jesus, the same Bible, the same promise of the Spirit. Those men formed the habit (by God's help) of holy thinking, and living and acting. So can you. The want of personal holiness is our sin; the possession of holiness is God's gift; but it is given to those who ask aright for it. Begin this new year by praying for, and striving after it; make it your fixed habit to imitate and follow Jesus, and you never will again sigh after holiness as a golden fruit on the tree of the too high up for the reach of your humble hand.  
2. A second good habit we commend to you is the habit of fruitfulness. Christ "went about doing good." It was our Master's beautiful habit. The Bible describes the useful, healthy Christian as an "olive tree," for the most striking feature of the olive was its fragrant and fertile habit of yielding fruit. The tough, generous, old tree bore olive berries with all its might. Season after season, whether upon rich river-bottoms or upon rocky cliffs, it the same beautiful crop came; always prompt as the almanac, and always on time. Now a follower of Christ who is habitually busy in serving his Master—who is always abounding in alms-deeds, and kind words, and Bible-givings, and in drunkards, houses, and in pauper hovels and garrets—who drops his benignant influences on the bleakest spots that sin ever cursed—who loves to do good, and cannot help doing good, and would chafe and worry if he were not permitted to do good—such a man or woman find their fitting photograph in these words, "Their beauty is as the olive-tree." A fruitful Christian has the habit of loving God, and of loving all his fellow-men. It is his way. We can count on him for a favor, for a gift, for a prayer; for a visit to the needy, for a helping hand in a good cause, for a stout lift in reform, just as confidently as we go to our cherry-tree in July, or to our pomegranate tree in October. He gives Christ the key of his iron safe; and so it is never locked when the Master sends for a donation. In serving Jesus he "adopts no such niggardly motto as 'don't put too many irons in the fire'; his way is to clap in tongs, shovel, poker, and all. The more he gives the fuller he is; the more he carries the stronger he grows."  
This is no fancy sketch. William Wilberforce realized this idea of perennial habitual usefulness as a Christian philanthropist; John Wesley realized it as a preacher; Samuel Budgett realized it as a Christian merchant. We know to-day of a prominent merchant in New York who has sat down at 10 o'clock in the morning to write a business letter, and has left it unfinished at 3 o'clock in the afternoon; the whole intervening time being consumed in listening to calls of benevolence. At 3 o'clock he hurried off to a meeting of some board or committee; and his evening was spent at a temperance meeting, or in a gathering for prayer. But it ought to be said that this mode of Christian merchant (who does somehow find time to get rich) always begins his busy and bountiful day with a good hour spent with Jesus in his closet. It is just as much his habit to give an hour to Christ, as it is for a miser to hoard.—Good reader, you are not too old to form this habit yourself. Begin with the opening year.  
3. One more excellent habit we wish to commend. Make it your habit to attend every service in your church on the Sabbath—however fiercely the summer sun may stream down its fire, or however violently the winter storm may pounce out its icy deluge. It is your habit to go to your own store, or shop, or barn-yard on Monday morning; why not go as regularly and punctually, in all weather, to God's house on God's day. I have never yet attended the funeral of a person who died from exposure in serving the Lord Jesus. I know of thousands who are spiritually dead for want of that very thing.  
How soon we pastors come to recognize this mantle-men in our churches. If I should not find Brother Punctuality or Sister Quickstep at the

prayer-meeting to-night, I should set them down as sick enough to need a pastoral visit. Brother P. comes home weary enough every evening from his shop, but a heart-bell rings within him, and calls him to the place of prayer and song.—His soul needs its supper as well as his body. So he fires up the engine once more, and with a wide-awake heart, in a weary frame he sallies off to the gathering of God's people. His heart is with Jesus and the band of His disciples, and his feet step "follow suit." Was there ever a night too dark or too tempestuous for a true lover to venture out to find her "in whom his soul delighteth"? Blessed is that believer who forms, on earth, those habits of devotion, which shall fit him for the "new song," and the worship of the heavenly hosts!—*Zion's Herald.*

**Unaccountable Impressions.**  
It is one of the curious phenomena of human nature that we often have anticipations of coming events which are literally realized. There is an unexplored realm whose laws no philosopher has yet been able to trace. The *New Orleans Advocate* gives a striking illustration:—  
There was an excellent sister Mary, known as the preacher's friend, who lived at a remote part of the circuit, and like Anna of old, continued in supplications night and day. One day the snow had fallen to a great depth, and as the evening came, it increased with wind, heaping up the snow into fearful mountains, obstructing the highways, and rendering them almost if not entirely impassable. This holy woman had been engaged in prayer nearly all day, and when night came on with its infuriated storm, she piled the logs on the large fireplace, and kept a kettle of water boiling, and ever and anon would go to the door and listen amid the howlings of the storm, then return and kneel in prayer. Being asked why she did this, she said she had an impression that Bro. E., the minister, was out in this storm, and that God would direct him to their house before morning, and that she had resolved to sit up all night and keep the fire burning, and a hot cup of tea ready for him. She said also that she would keep the candle burning, which light might aid him to find the house. It was nearly midnight, while repeating her listening at the door, she heard a faint cry for help at a distance. She instantly aroused the family and sent the men out; and ere long the weary and worn itinerant in the person of your father was brought in to their comfortable home. He had started in the morning, hoping to reach his appointment during the day, but night and the storm had overtaken him, and battling with storm and wind, he had lost his way. His faithful horse would founder in the drifts, until both horse and rider were for a time buried in the fleecy covering; recovering a little, they would proceed until again lost sight of; continuing thus until almost ready to give up in despair, and while on the verge of hopelessness, he espied a light in the distance, and making a desperate effort, the horse and rider again plunged forward.

**Envious Ambition.**  
The forest of Lebanon once held a consultation to choose a king, upon the death of the king, the Yew-tree. They agreed to offer the crown to the Cedar; and if the cedar should refuse, to invite the Vine and Olive to office. They all refused the honors for the following reasons: The Cedar refused, "because," said he, "I am sufficiently high as I am." "I would rather," said the Vine, "yield wine to cheer others, than receive for myself." And in the same manner, the Olive preferred giving its oil to honor others rather than receive any honors to itself.  
All these having refused the honors offered to them, they next agreed to call the Thorn to the government; and if he should decline, to choose the Bramble. The White Thorn, in its beautiful dress, received the honor, speaking thus to itself: "I have nothing to lose but the white coat, and some red berries; and I have prickles enough to hurt the whole forest." But the Bramble suggested a rebellion against the White Thorn, and kindled the fire of pride in the forest, so that all the trees were set on a flame.  
Two or three vain and proud men in a peaceful congregation, have, by contending for the preference, disturbed the peace and obstructed the prosperity of many a church, while there is no more virtue in them than there is of value in the white thorn or prickly bramble.—*Sermons of Christmas Evens.*

**Dancing.**  
Rev. Dr. Patton, in the *Advocate*, gives an extended examination of the Bible testimony concerning dancing, and says truly that—"The pen of inspiration has recorded it that the dance, when practiced as an amusement, alienates the heart from God, and makes spiritual religion unwelcome. It is a fact that dancing-parties are not a means of grace, either to the unconverted or to professors; that the dancing members are not the most spiritually-minded, and the most steady and active at the prayer-meetings and self-denying laborers for the spiritual welfare of their fellow-men; are not the joy and comfort of their pastors, and are not regarded by the world as the best specimens of consistent piety."  
As a result of the examination of every text in the Old and New Testaments in which the word occurs, he is led to the following conclusions:  
1. That dancing was a religious act among idolaters as well as the worshippers of the true God.  
2. That it was practiced as the demonstration of joy for victories and other mercies.  
3. That the dances were in the day-time.  
4. That the women danced by themselves; that the dancing was mostly done by them.  
5. No instance is recorded in which promiscuous dancing by the two sexes took place.  
6. That, when the dance was perverted from a religious service to a mere amusement, it was regarded as irreputable, and was performed by the "vain fellows."  
7. The only instances of dancing for amusement mentioned are of the worldly families described by Job, the daughter of Herodias, and the "vain fellows." Neither of these had any tendency to promote piety.  
8. That the Bible furnishes not the slightest sanction for promiscuous dancing as an amusement, as practiced at the present time. The dancing professor of religion must not deceive himself with the impression that he is justified by the Word of God. If he still holds on to the practice, let him find his justification from other sources, and say frankly, "I love the dance, and am determined to practice it, Bible or no Bible."

**MASON & HAMLIN'S**  
PARLOUR, CHURCH, AND SCHOOL  
CABINET ORGANS.  
Have taken the first Prize at the  
GREAT PARIS EXHIBITION OF 1867.  
The above is the fifty-seventh First Premium awarded to Mason & Hamlin within the last ten years. E. KENNA, Agent for New Brunswick for CABINET ORGANS. Price \$75 to \$100.  
Grand Square and Upright Pianos, in every style and price, from the best Boston and New York makers, and of the London, Paris, and Vienna.  
New and Second Hand Pianos and Organs TO LET.  
Old Pianos and Melodions Bought, Sold, or Taken in Exchange.  
Pianos and Melodions Tuned and Re-paired.  
E. E. KENNA,  
First Floor, No. 120, Germain St., St. John, N. B.  
(Established 20 Years.)

**THE ROYAL INSURANCE COMPANY, 92**  
Lombard-street, London, and Royal Insurance build-  
ings, Liverpool.  
Directors of the London Board.—SAMUEL BAKER, Esq.,  
Chairman in Liverpool.—CHARLES TURNER, Esq.,  
The Royal Insurance Company is one of the largest  
Offices in the Kingdom.  
At the Annual Meeting held in August 1867, the following  
highly satisfactory results were shown:—  
**FIRE DEPARTMENT.**  
The most gratifying proof of the expansion of the business  
exhibited in the one following fact—that the increase  
of the last three years exceeds the entire business of  
some of the existing and of many of the recently defunct  
insurance companies of this Kingdom.  
The Premiums for the year 1866 being.....\$120,000  
While the Premiums for the year 1865 are.....106,148  
Showing an actual increase of.....13,852  
or upwards of 60 per cent. in three consecutive years.  
The recent returns of duty made by Government for this  
last year (1866) again show the "Royal" as more than  
average in the matter of increase as stated in former years.  
Only one among the London insurance offices exhibits an  
advance to the extent of one-half the increase of the Com-  
pany, while all the others respectively fall far short of the  
results of the above.  
**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 the result of the  
average amount received by the most successful offices  
in the Kingdom. The number of policies issued in the year  
1866 was 44. These policies show a very rapid extension  
of business during the last few years. Thus:—  
Years. No. of Policies. Sums Assured. New Premiums.  
1845 .. 120 .. 248,754 17 .. 21,280 9  
1850 .. 192 .. 425,000 17 .. 32,927 7  
1855 .. 422 .. 1,015,004 10 .. 5,839 5 10  
1860 .. 698 .. 1,817,432 4 .. 4,894 16 0  
1865 .. 838 .. 2,250,738 6 .. 5,250 3 3  
1866 .. 898 .. 2,677,132 8 .. 5,268 3 4  
The remarkable increase in the business of the last four  
years, is mainly consequent upon the large bonus declared  
in 1864, which amounted to no less than 42 per cent. per  
annum on the sums assured and averaged 50 per cent. upon  
the premiums paid.  
EDMUND M. DUNN, Manager and Actuary.  
JOHN M. HUNTER, Secretary to the London Board.  
All descriptions of property taken at fair rates, and Fire  
losses paid promptly, on reasonable proof of loss—without  
reference to the insured.  
JAMES J. KAYE, Agent for New Brunswick,  
Princess-street,  
Feb. 15, Opposite Judge Nichol's Building.

**DR. J. N. FITCH,**  
Graduate of the College of Physicians and Surgeons,  
New York.  
RESIDENCE AT No. JOSEPH DUNN'S,  
Lakeville, N. S.  
All calls promptly attended to. Nov 21—ly.

**CONTINENTAL FIRE INSURANCE COMPANY.**  
Capital \$500,000—all paid up and invested.  
Surplus in hand, last July, 1867, \$250,000.  
New Brunswick Agency—1 Princess Street, opposite Com-  
mercial Bank, St. John.  
POLICIES issued at the lowest rates, payable in New  
Brunswick Currency, with and without participation  
in profits.  
The average dividends to Policy Holders entitled to Pro-  
fits for the past nine years, amount to 4 1/2 per cent.  
On the basis of the first responsibility, and any other in-  
formation given by W. J. STARR,  
Oct. 12, 1867— Agent.

**THE PHENIX FIRE OFFICE, LONDON.**  
ESTABLISHED IN 1782.  
CAPITAL .. \$5,000,000.  
Amounts effected at the lowest rates.  
C. W. WELDON,  
Agent for New Brunswick.  
Office—70 1/2 Prince William Street,  
St. John, March 8, 1868.

**LIVERPOOL AND LONDON AND GLOBE**  
FIRE AND LIFE  
INSURANCE COMPANY!  
Fund paid up and invested...\$2,912,848 5s. 1d. stip.  
Premiums received in Fire Risk, 1866, \$748,974 5s.  
Losses paid in Fire Risk, 1866, 520,459 7s.  
Premiums in Life Risk, in 1866, 1,451,177  
Losses paid in Life Risk, in 1866, 145,177  
In addition to the above large fund capital, the Share-  
holders of the Company are personally responsible for all  
Policies issued. EDWARD ALLESON,  
Agent for New Brunswick,  
100 St. (Commercial Bank Building).

**LORILLARD INSURANCE COMPANY.**  
Capital \$1,000,000—all paid up and invested.  
Surplus in hand, last Aug. 1866, \$314,184.  
POLICIES issued at the lowest rates, payable in New  
Brunswick Currency, with and without participation in  
profits, and every intimation afforded on application to  
W. J. STARR, Agent, Princess St.,  
Upper Commercial Bank.  
GEORGE THOMAS,  
Commission Merchants and Ship Broker,  
No. 2, Water Street, opposite St. John's,  
GEORGE THOMAS

**From our London Correspondent.**  
Mr. Editor.—  
Lexicon, January 2, 1868.  
During Christmas week, but more especially upon  
Christmas day and the day following, the  
inhabitants of London give themselves up to en-  
joyment. Business men throw off their cares, the  
contracted brows of men upon whose shoulders is  
the burden of government are relaxed; and the  
poor, while spending the carefully hoarded shil-  
lings which they have for a long time been gather-  
ing, strive to drive the grim spectre of want  
from their view, and make the best of the present  
good cheer; even the little boot-blacks, the street  
sweepers, and the beggars, ply their work more  
cheerfully, as though determined not to be cheated  
out of their proportionate share of the general  
enjoyment. Christmas day seems devoted to feast-  
ing and attending worship, as with us. The day  
following, however—called Boxing day from some  
reason not very well understood, but said by some  
to refer to the custom of boxing and scuffling pre-  
sents—is devoted to amusements of different  
kinds, each individual seeking that which is most  
agreeable to his taste. Theatres are crowded,  
jugglers and all kinds of humbugs are well pa-  
troned, and publicans—by whom this city is es-  
pecially cursed—reap a rich harvest of Judas'  
money while scattering the seeds of death. Per-  
haps the greatest centre of attraction, however, is  
the Crystal Palace.

This building, after the great exhibition was  
purchased by a company, and removed from  
Hyde Park to Sydenham. Since then, one wing  
has been burned down; but it is yet an immense  
structure, and with the beautiful grounds which  
surround it, affords a day's delightful recreation  
to the Londoner, tired of fog, mud and bustle,  
and is an object of great interest to the stranger.  
It still contains many plants and trees, with bronze  
groups of nations of various parts of the world,  
Africa, Australia, Asiatic Islands, North America,  
&c., all, we suppose, very natural—all, certainly,  
very hideous; representations of portions of tem-  
ples from Nineveh, &c., with their figures and  
hieroglyphics, and other interesting objects. Its  
sculpture department is very large. There are to  
be seen statues of fairies, of nymphs of gods  
and goddesses—Jupiters, Bacchuses, Cupids, Ju-  
nos, Venuses, &c., &c., and among the rest, his  
satanic majesty; of ancient heroes—Achilles,  
Theseus, and most of the rest of those of Greece,  
with representations of many different characters.  
Coming to historical times, you can see state-  
men, generals, admirals, kings and queens, and  
many other celebrities in the costumes of the  
ages in which they lived, while there are busts of  
famous men of almost every calling; among the  
preachers, that of C. H. Spurgeon, and many figures  
in bronze.

The most interesting part of the palace, how-  
ever, is the picture gallery, upwards of five hun-  
dred feet long, and lined on either side with the  
choice paintings of the best artists. You can see  
mountain scenery, with forests, crags, and  
torrents, so natural and grand as to excite a feel-  
ing of awe; there are landscapes, with their plains  
and streams, and mountains blue from distance;  
all bathed in the bright and quiet sunlight, and  
the blue sky overhead with silver-edged, floating  
clouds, forming a prospect so calm and beautiful as  
to set one dreaming. There are sea-scapes; in one  
a ship is being dashed upon the rocks, while the  
heavens look wild and dark with thick hurrying  
clouds, and the waves, lighted up by a few strag-  
gling rays, are foam created and billowy; in an-  
other, a vessel is on fire in the midst of a tempest;  
the flames, fanned by the winds, shoot up into the  
sky, casting a red glare over the tossing waves,  
and send their light far out into the darkness of  
night which broods over the face of the deep.  
Among the historical paintings is one of the  
death of Lord Nelson; he is supported upon the

bulwark of British freedom, illegible through age; many of the great seals of the English kings, a Peshito version of Genesis and Exodus, the Codex Alexandrinus, and two other ancient manuscripts; a Psalter, the first book printed with a date, by Faust and Schœffer, Mentz, 1457, many other of the books first printed, autographs of celebrated men, &c., &c. The library itself is so extensive that one becomes confused by the amount of wisdom and knowledge treasured up, and is constrained to acknowledge his own ignorance and incited to renewed diligence, that he may become better acquainted with the rich legacy of thought and information left by our ancestors.  
London, Jan. 2, 1868.

**Good Habits for God's People.**  
BY REV. THEODORE L. GUYLER.  
In one sense, true religion—personal holiness—is a habit. Some people have a certain dread or horror of holiness; they think of it as a sour or corrupted sanctimoniousness. Others honestly long for it as a most beautiful, but entirely unattainable state; somewhat as a child might gaze up at a luscious pear on a tree without being tall enough to reach it, or strong enough to climb after it.  
1. But holiness is not monkish asceticism—nor is it a sour sanctimoniousness as some imagine; neither is it the unattainable state of the glorified before the throne of God. It is simply the habit of agreeing with God in all things. It is the habit of soul that hates what God hates, and loves whatsoever God loves, even though this may cost no little denial of ease, and appetite, and selfish lusts. Holiness is the fixed and permanent habit of living by the Bible, and of following the blessed Jesus as our model. It begins with repentance and faith in the crucified Saviour. It is continued and confirmed by prayer and practice. That this most admirable habit of heart and life are not unattainable is clear from the fact that God commands us in His word, "Be ye holy." Our merciful Father never tells us to do what is impossible. He knows that it is entirely possible for His children to be holy. He tells us in the Bible how to become so. And to strengthen and encourage our faith he has left us the animating history of more than one man and woman whom His word describes as "holy." "Ah! but," you say, "those were wonderful men, who were raised up in a wonderful manner to do wonderful things; and they had wonderful gifts." But after all, my friend, there was no more wonder about them than there is about any converted sinner.—The holy men of the Bible were only converted sinners; and the food they fed on every day were those precious words, "My grace is sufficient for thee!" Those words were quite enough for Paul, and Peter, and John. They were the rock upon which Martin Luther and John Calvin stood against an embattled world. They sufficed abundantly to make John and Charles Wesley men of true holiness. The colossal intellect of Chalmers, and the simple heart of the Dairyman's daughter fed alike on the manna of those sweet syllables. They all needed no more than that promise, applied by God's Spirit. You have all they had. You have the same Jesus, the same Bible, the same promise of the Spirit. Those men formed the habit (by God's help) of holy thinking, and living and acting. So can you. The want of personal holiness is our sin; the possession of holiness is God's gift; but it is given to those who ask aright for it. Begin this new year by praying for, and striving after it; make it your fixed habit to imitate and follow Jesus, and you never will again sigh after holiness as a golden fruit on the tree of the too high up for the reach of your humble hand.  
2. A second good habit we commend to you is the habit of fruitfulness. Christ "went about doing good." It was our Master's beautiful habit. The Bible describes the useful, healthy Christian as an "olive tree," for the most striking feature of the olive was its fragrant and fertile habit of yielding fruit. The tough, generous, old tree bore olive berries with all its might. Season after season, whether upon rich river-bottoms or upon rocky cliffs, it the same beautiful crop came; always prompt as the almanac, and always on time. Now a follower of Christ who is habitually busy in serving his Master—who is always abounding in alms-deeds, and kind words, and Bible-givings, and in drunkards, houses, and in pauper hovels and garrets—who drops his benignant influences on the bleakest spots that sin ever cursed—who loves to do good, and cannot help doing good, and would chafe and worry if he were not permitted to do good—such a man or woman find their fitting photograph in these words, "Their beauty is as the olive-tree." A fruitful Christian has the habit of loving God, and of loving all his fellow-men. It is his way. We can count on him for a favor, for a gift, for a prayer; for a visit to the needy, for a helping hand in a good cause, for a stout lift in reform, just as confidently as we go to our cherry-tree in July, or to our pomegranate tree in October. He gives Christ the key of his iron safe; and so it is never locked when the Master sends for a donation. In serving Jesus he "adopts no such niggardly motto as 'don't put too many irons in the fire'; his way is to clap in tongs, shovel, poker, and all. The more he gives the fuller he is; the more he carries the stronger he grows."  
This is no fancy sketch. William Wilberforce realized this idea of perennial habitual usefulness as a Christian philanthropist; John Wesley realized it as a preacher; Samuel Budgett realized it as a Christian merchant. We know to-day of a prominent merchant in New York who has sat down at 10 o'clock in the morning to write a business letter, and has left it unfinished at 3 o'clock in the afternoon; the whole intervening time being consumed in listening to calls of benevolence. At 3 o'clock he hurried off to a meeting of some board or committee; and his evening was spent at a temperance meeting, or in a gathering for prayer. But it ought to be said that this mode of Christian merchant (who does somehow find time to get rich) always begins his busy and bountiful day with a good hour spent with Jesus in his closet. It is just as much his habit to give an hour to Christ, as it is for a miser to hoard.—Good reader, you are not too old to form this habit yourself. Begin with the opening year.  
3. One more excellent habit we wish to commend. Make it your habit to attend every service in your church on the Sabbath—however fiercely the summer sun may stream down its fire, or however violently the winter storm may pounce out its icy deluge. It is your habit to go to your own store, or shop, or barn-yard on Monday morning; why not go as regularly and punctually, in all weather, to God's house on God's day. I have never yet attended the funeral of a person who died from exposure in serving the Lord Jesus. I know of thousands who are spiritually dead for want of that very thing.  
How soon we pastors come to recognize this mantle-men in our churches. If I should not find Brother Punctuality or Sister Quickstep at the

prayer-meeting to-night, I should set them down as sick enough to need a pastoral visit. Brother P. comes home weary enough every evening from his shop, but a heart-bell rings within him, and calls him to the place of prayer and song.—His soul needs its supper as well as his body. So he fires up the engine once more, and with a wide-awake heart, in a weary frame he sallies off to the gathering of God's people. His heart is with Jesus and the band of His disciples, and his feet step "follow suit." Was there ever a night too dark or too tempestuous for a true lover to venture out to find her "in whom his soul delighteth"? Blessed is that believer who forms, on earth, those habits of devotion, which shall fit him for the "new song," and the worship of the heavenly hosts!—*Zion's Herald.*

**Unaccountable Impressions.**  
It is one of the curious phenomena of human nature that we often have anticipations of coming events which are literally realized. There is an unexplored realm whose laws no philosopher has yet been able to trace. The *New Orleans Advocate* gives a striking illustration:—  
There was an excellent sister Mary, known as the preacher's friend, who lived at a remote part of the circuit, and like Anna of old, continued in supplications night and day. One day the snow had fallen to a great depth, and as the evening came, it increased with wind, heaping up the snow into fearful mountains, obstructing the highways, and rendering them almost if not entirely impassable. This holy woman had been engaged in prayer nearly all day, and when night came on with its infuriated storm, she piled the logs on the large fireplace, and kept a kettle of water boiling, and ever and anon would go to the door and listen amid the howlings of the storm, then return and kneel in prayer. Being asked why she did this, she said she had an impression that Bro. E., the minister, was out in this storm, and that God would direct him to their house before morning, and that she had resolved to sit up all night and keep the fire burning, and a hot cup of tea ready for him. She said also that she would keep the candle burning, which light might aid him to find the house. It was nearly midnight, while repeating her listening at the door, she heard a faint cry for help at a distance. She instantly aroused the family and sent the men out; and ere long the weary and worn itinerant in the person of your father was brought in to their comfortable home. He had started in the morning, hoping to reach his appointment during the day, but night and the storm had overtaken him, and battling with storm and wind, he had lost his way. His faithful horse would founder in the drifts, until both horse and rider were for a time buried in the fleecy covering; recovering a little, they would proceed until again lost sight of; continuing thus until almost ready to give up in despair, and while on the verge of hopelessness, he espied a light in the distance, and making a desperate effort, the horse and rider again plunged forward.

**Envious Ambition.**  
The forest of Lebanon once held a consultation to choose a king, upon the death of the king, the Yew-tree. They agreed to offer the crown to the Cedar; and if the cedar should refuse, to invite the Vine and Olive to office. They all refused the honors for the following reasons: The Cedar refused, "because," said he, "I am sufficiently high as I am." "I would rather," said the Vine, "yield wine to cheer others, than receive for myself." And in the same manner, the Olive preferred giving its oil to