

THE CHRISTIAN VISITOR,
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BARNES & Co.,
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Fifty Copies to one Address, \$1 50
Advertisements inserted at the usual rates.
THE CHRISTIAN VISITOR
affords an excellent medium for advertising.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY, OF EDINBURGH AND LONDON.
ESTABLISHED IN 1825.
CAPITAL, £2,000,000 Sterling.
Invested Funds (1894), £2,204,512 7 10 3/4.
Annual Revenue, £64,468 16 3/4.
FIRE DEPARTMENT.
THIS COMPANY insures against loss or damage by Fire—Dwellings, Houses, Factories, Farm Property, Stores, Merchandise, Vessels on Stocks or in Harbour, and other Insurable Property, on the most favorable terms. Claims settled promptly without reference to the Head Office.
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Will be opened on August 1, 1895.
The Managers of this School claim for it a rank second to none of like pretensions, in the Province.
Care has been taken (without success) to secure the best Teachers, and to make the School, in all respects, worthy of patronage.
Miss Emerson, whose past labors in the School have been eminently successful, and who has remained for the last few years, has endeavored to do all her pupils, conscious as she is of her own limitations, to do her best.
Mr. Frederick Crawley has charge of the Drawing department, together with French. Mr. Crawley's long residence in Europe, and the attention given there, as also at Institutions in America, to those branches, are ample guarantees of success.
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LIVERPOOL AND LONDON AND GLOBE FIRE AND LIFE INSURANCE COMPANY!
Fund paid up and invested, £3,212,343 5s. 1d. stg.
Premiums received in Fire Risks, 1894, £743,674 stg.
Losses paid in Fire Risks, 1894, 285,248 4
Premiums received in Life Risks, 1894, 143,197 4
Losses paid in Life Risks, 1894, 143,197 4
In addition to the above large paid up capital, the Shareholders of the Company are empowered to issue £1,000,000 of additional capital.
Agents: EDWARD ALLISON,
101, Water Street, St. John, N. B.
Commercial Bank Building.

FIRST PRIZE CABINET ORGANS!
PROVINCIAL EXPOSITION, Oct. 12, 1897.
The first and only prizes for Cabinet Organs was awarded to A. LAURILLARD.
READ THE JUDGES' REPORT:
M. LAURILLARD exhibits a fine and large Cabinet Organ, with 40 Stops, Eight Stops, and 100 Pipes.
Mr. L. also shows a Cabinet Organ in Rosewood Case, Double Read, with Knee Stop and Automatic Swell, and power and purity of tone, which is entitled to Honorable mention.
Also, an Organ in Native Wood, and one in Black Walnut, without Stops.
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 respectfully solicited.
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AGENCY.
HAVING recently, and at considerable expense, fitted up the existing machinery and plant of the VENETIAN BLINDS, parties in want of BLINDS of this description, would do well to give us a call before purchasing elsewhere.
Orders for any style of VENETIAN BLINDS received at the Clock and Picture Frame Establishment of T. H. KROGAN, 21, Gormans Street, or at the Manufactory, where patterns can be seen.
The subscribers have always on hand—Dresses, Skirts, &c., and which, from their facilities, they can make to order with the utmost despatch and upon the most reasonable terms.
Our personal attention is given to every variety of Carpentry, Hoax-Building and General Contracting, and all other business made by CHRISTIE & Co.,
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SAMUEL J. SCOVILL, BANKER.
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OFFICES:
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INVESTMENTS made and Sales effected of Bank Stock, Mortgages and Securities of every description.
Drafts, in Gold and Currency, on the United States, Halifax, Montreal, Prince Edward Island, and all the Provinces.
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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 16th, 1895.

THE ROYAL INSURANCE COMPANY, 92 Lombard Street, London, and Royal Insurance Building, Liverpool.
Chairman 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 1894, the following highly satisfactory results were shown—
FIRE DEPARTMENT.
The most gratifying proof of the expansion of the business is exhibited in the one following fact—That the increase in the last three years exceeds the entire business of some of the existing and many of the recently defunct fire insurance companies of this Kingdom.
The Premiums for the year 1893 were—£1,000,000
While the Premiums for the year 1895 are—1,195,148
Showing an actual increase of 195,148 4/8
The recent returns of duty made by Government for this latter year (1895) again show the "Royal" as more than maintaining the ratio of its increase as stated in former years.
Our one unique London Insurance Office is eligible to an advance to the extent of one-half the increase of the Company, while all the others respectively fall far short of the moiety of its advance.
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. The amount in excess of the amount received by the most successful office in the Kingdom. The number of policies issued in the year was 522, the sum assured £2,377,754 6s. 9d., and the premium £119,454 2s. 2d. These figures show a very rapid extension of business during the last ten years. Thus—
Years. No. of Policies. Sums Assured. New Premiums.
1885 .. 95 .. 245,774 7 0 .. £1,882 9 1
1886 .. 110 .. 315,500 9 11 .. 2,627 4 0
1887 .. 131 .. 351,504 10 6 .. 3,283 10 0
1888 .. 169 .. 481,945 15 4 .. 4,294 15 0
1889 .. 215 .. 627,400 14 8 .. 5,850 7 11
1890 .. 283 .. 827,732 6 8 .. 7,854 4 4
The remarkable increase in the business of the last four years, is mainly consequent upon the large bonus declared in 1886, which amounted to no less than 22 per cent. per annum on the unassessable and averaged 50 per cent. upon the premiums paid.
JAMES J. DUFF, Manager and Actuary.
JOHN M. JOHNSON, Secretary of 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 head office.
JAMES J. KAYE, Agent for New Brunswick, Prince-Street, St. John, N. B.
Opposite the Bishop's Building.

GEORGE THOMAS,
Commission Merchant and Ship Broker,
Water Street, St. John, N. B.
Central Fire Insurance Company, St. John, N. B.
GEORGE THOMAS

The Christian Visitor.

“Hold fast the form of sound words.”—2d Timothy, i. 13
SAINT JOHN, N. B., THURSDAY, AUGUST 13, 1898.

The Communion.
‘Tis not the minister I see,
Kindling the altar’s flame;
‘Tis not his hand that spreads for me
The supper of the Lamb.
A present Saviour I behold
Beside the mercy-seat;
No bonds my flowing heart can hold;
‘Tis melting at his feet.
He speaks; his blushes drop around;
The troubled air grows calm;
Rest for the weary heart is found
And for the wounded; balm.
His aspect, how divinely sweet!
How soft the circling flame!
His throne is righteousness complete,
And Love His winning name.
Come, Saviour-God, while thy rich grace,
Thy melting power I feel,
Here, on the molten silver trace
The impress of Thy seal.

Fine Air.
Throw open your window and fasten it there,
Fling the curtain aside, and the blind,
And give a free entrance to heaven’s pure air,
‘Tis the life and health of mankind.
Are you fond of coughs, colds, dyspepsia, and
rheumats?
Of headaches, and fevers, and chills?
Of bittern, hot-drops, and fumes?
And bleeding, and blisters, and pills?
Then shut yourself up like a monk in his cave,
Till nature grows weary and sad,
And imagine yourself on the brink of the grave,
Where nothing is cheerful and glad.
Be sure, when you sleep that all air is shut out;
Place, too, a warm brick at your feet;
Wrap a bandage of flannel your neck quite about,
And cover your head with the sheet.
O prize not this lightly, so precious a thing,
‘Tis laden with gladness and wealth—
The richest blessing that heaven can bring,
The bright panacea of health.
Then open the window and fasten it there,
Fling the curtain aside, and the blind,
And give a free entrance to heaven’s pure air,
‘Tis the light, life, and joy of mankind.

Provoking one Another.
We are so constituted that we require stimulants in every department of labor. The farmer is stimulated to prepare the ground and sow the seed, in view of the harvest; the merchant to endure much anxiety in his speculations and business, in view of future benefits resulting therefrom; the student to gain some conclusion, which he perceives but dimly, but by dint of mental labour fully expects to comprehend; the artist, working on his canvas, or the sculptor at his model, spending even the time necessary to get sustenance and rest for his body; setting before his glowing imagination the magnificent painting or the life-like model, and the admiring crowd gazing thereon. We have not forgotten how two friendly nations unitedly endeavored against a common foe, and how each endeavored to rival the other in heroic deeds. The Christian is thus animated in his heavenly career, only in a far higher and holier sense. How grateful we should be to our benevolent and loving Creator, for having arranged for this weakness in human nature. In the Epistle to the Hebrews, we are reminded of the cloud of witnesses by whom we are encouraged, watching with intense and eager interest our progress in the heavenly race; and Doddridge has beautifully set the thought in verse:
“A cloud of witnesses around,
Hold them in full survey;
Forget the steps already trod,
And onward urge thy way.”
But above the cheering and animating voices of the captains of the Lord’s hosts, and the redeemed now in glory, the loving voice of Jesus, the great lover of his people, infinitely surpasses. In fact, it is through Jesus the saints on earth and the redeemed in glory are what they are.
“They marked the footsteps that He trod,
His zeal inspired their breasts;
And following their incarnate God,
Possessed the promised rest.”
To Jesus, primarily, we should look; for He gave us an example, that we should follow His steps. Montgomery says—
“Our Captain leads us on,
He beckons from the skies;
He reaches out a starry crown,
And bids us take the prize.”
So that Jesus is the Alpha and Omega of the Christian—the beginning and ending—our all and in all. Yet we require to be constantly stirred up by way of remembrance, to “provoke one another to love and good works.” And as I think the importance of the Sunday School has not been fully realized by the members of our churches generally, the following very interesting particulars, which formed part of an address delivered at our Sunday School a few Sabbaths ago, is calculated to stir us up into greater zeal and activity in this important and interesting field of Christian labour.

About 15 months ago, the narrator (Mr. Caxton, of Montreal), hired a dark cellar in one of the low and neglected localities of that populous city, for the purpose of gathering the poor, ignorant children from the streets into a Sabbath School. This Christ-like work was commenced with about 15 poor but immortal souls. Mr. C. found others to assist him in his labour of love, and their efforts have been wonderfully blessed, inasmuch that in this uncomfortable and inconvenient place, about 265 of such as I have already referred to, meet for instruction in God’s word, and by kind teachers, directed to the loving and tender Shepherd, who carries His lambs in His bosom. What a rebuke to us when we have such convenient and comfortable vestries, only about half-full, with scores of little ignorant children running wild in our streets. In this school the children are instructed in the much neglected duty and privilege of systematic benevolence; so that they actually assist in maintaining a mission-ary in another destitute part of the city. How can such poor children aid in such work as this? Not by promiscuous begging, but mainly save from their earnings; and surely it is accepted by Him who stood, when in the flesh, by the Treasury, and saw the rich giving of their abundance but only one poor widow was commended, that threw into the Treasury two mites. Such training, no doubt, will prove of incalculable value to many of those little children in after years. The declaration of holy writ is, “The liberal soul doth liberal things, and by liberal things shall it stand.” In addition to this, and verifying the

truth of the promise, they will soon leave their dark, uncomfortable cellar; for a fine Hall is in course of erection, capable of accommodating about 500, and Mr. C. informed us that he fully expects, in twelve months, to have this full to overflowing. May God grant it. The motto of Carey will always succeed—“Attempt great things for God, and expect great things from God.” Nothing is impossible to faith and works. The result in life is becoming apparent. The following, out of many, was given as an illustration. I give it in Mr. C.’s own words as near as memory serves me:
“On one cold Lord’s Day in winter, a little ragged robin entered the cellar, attracted by our singing. He had no shoes on his feet, but merely tied round with a bundle of rags to keep them from freezing. I spoke to him kindly, gave him a seat and inquired his name, which he told me was Mike.
“During the week, I met him in the street, and found out the following particulars: That he had no home; father and mother dead; had not enjoyed the luxury of a bed for four years; the rags he had on had not been changed for eight months, and that he was staying with one Mrs. Sullivan—almost as poor as himself—who I have since found out. We render a little aid sometimes, but very cautiously. I made inquiry about Mike, and found his story correct. I consulted with a friend, and a little assistance was rendered him, and steady employment. [I have understood since that it was in the narrator’s own establishment.] The young man where he is at work takes an interest in the lad, and gives him lessons, and he is learning well.”
Mr. Caxton said, I would like to show you this boy’s photograph on that cold winter’s day that he entered our cellar, and his photograph to-day. No doubt but that many gems are in course of polishing in the said cellar, to be placed in the Saviour’s crown of rejoicing; for the instance referred to is only one out of many. What nobler work can man be engaged in? What an honor to be engaged in it!

There is again the indirect influence on the homes and friends of these children, and on the surrounding neighborhood. You have seen the sun’s rays coming down on a sheet of ice without apparently affecting nothing; but let it continue, and the softening process goes on silently, until at last it breaks up, and the clear, shining river rolls down to the sea. Similar is the influence of the Gospel on a wicked neighbourhood.
This article has already lengthened beyond my calculation when I first put pen on paper. There were some other interesting particulars with reference to this school: an interesting French class, its mode of management. But, Mr. Editor, allow me to ask Mr. Caxton, through you, for a short article now and then. I am satisfied they will be calculated to provoke us in these Lower Provinces. May the Lord bless His servant in his self-denying labours; so that his most sanguine hopes may be more than realized; so that he will have occasion to say, and “what hath God wrought!”
This should stir us up to go and do likewise. If we cannot do as much, all that is required of us is to make use of the talent we have.
T. P. D.
For the Christian Visitor.

DEAR BROTHER—I regret the necessity of troubling you with any remarks of mine respecting your account of proceedings at the Western Association of Nova Scotia, in connection with the *Christian Messenger*. But as you objected at the recent New Brunswick Association to a verbal criticism, and proposed, in preference, this method, I am left with no choice, except that your readers should remain ignorant of the real facts, and myself be regarded as unable to substantiate the statements I then attempted to make.
In your issue of July 2d, over the signature of “G. Armstrong,” I find the following:
“That Committee (on the *Christian Messenger*) presented a commendatory report; to which, through some perhaps pardonable oversight, the brethren above referred to, were not asked to agree, and to which they could not conscientiously agree. This report, without a single speech in its support, and without the question having been called for, was put for the acceptance of the body, and was rushed through with ‘hot haste,’ and without allowing brethren an opportunity to show that the *Christian Messenger* deserves not the commendation of the Baptists of Nova Scotia. The honest expression of disapproval was feared, and it was determined, it would seem, that all discussion on that paper must be shut out; and that determination was persistently carried out. And it is with regret that we must add—the Moderator gave the weight of his position and influence in that direction. Whatever brethren may say as to the goodness of the motives that prompted them to take, support or acquiesce in the course adopted on the occasion, we must be permitted to say that in our opinion the proceeding by which brethren were cut off from expressing their views on the subject of that report was undignified, unfair, unbrotherly, and not at all adapted to increase fraternal confidence, love, and union.”
And even this seems to have appeared to the writer “a humbler, holier, more brotherly, and considerate spirit” than that “exhibited at the Central Association.” Hereby our condition must be lamentable indeed, when in all our Province is scarcely to be found more not manifesting such a disposition than would have preserved Sodom. But some little explanation may serve to present the matter in a more favorable light, which would certainly be cause of rejoicing to all concerned.
It may not be fully understood that “the brethren above referred to”—Brethren Armstrong and Vidito—though opposed to the appointment of a Committee on the *Messenger*, allowed themselves to be put upon that Committee. The time for them to meet was publicly announced, and the Chairman (Dr. Tippen) having read the list, requested the members to retire for consultation. Having delayed some half-hour beyond the time appointed, the “commendatory report” was heartily adopted by all present. Afterwards, however, and before it was submitted to the Association, these brethren expressed to the Chairman their disapproval. But to his inquiry, What shall we do? I shall we sit again? I made no reply whatever. It seems to me then hardly fair that one of them should now complain that they “were not asked to agree” to the report.
But your editorial correspondent, in my judgment, also gives a distorted view of the action of the Association. He says, the report “was put for the acceptance of the body.” Was it not put for their rejection or amendment, if they did not approve? But, he says, it “was rushed through with hot haste, and without allowing brethren an opportunity to show” their disapproval; that “the honest expression of disapproval was feared, and it was determined that all discussion must be shut out, and that determination was persistently carried out”; and that these

brethren were cut off from expressing their views.”
Now it is said, in addition to all this, “that the report was adopted without a single speech in its support;” and though, so far as known, these were the only brethren opposed to it, it is pronounced “undignified, unfair, and unbrotherly” not to permit them to speak, when the multitude who stood ready and eager to express their approbation, were to an equal extent “cut off,” as “it was determined, it would seem, that all discussion on that paper must be shut out.” Surely our brother failed to perceive the force of his own representations.
But you will permit me to appeal once more to the facts. When the report of the *Messenger* was submitted by the Chairman, it was in the usual way moved and seconded. The Moderator then asked if any one wished to offer remarks, whereupon every eye was turned to the quarter where it was expected the opposition would proceed. But to the surprise of all, no one arose. After waiting “a full half-minute,” he proceeded to take the vote without, it appears, the usual inquiry, Are you ready for the question? And this was the only deviation—if such it is—from parliamentary usage and the usual course, complained of. [That there was another, which was undoubtedly such, those versed in these matters will perceive as we proceed.] But, Sir, I ask, was this not, in the circumstances, at least pardonable? It was a moment of intense excitement. Many were deeply anxious, it is true, that there should be no discussion. But why? Because they “feared” it in the sense intimated? I know I speak the sentiment of the body, when I say most emphatically, No! The session had been one of harmony and enjoyment. The hour for adjournment had about arrived, and nothing had occurred to produce a jar. And now there seemed a possibility of separating without discord. But at this juncture, and while the voting was proceeding, the brethren in opposition arose to expostulate, contending, as they do now, that they had been “shut out.” This was most earnestly denied by a number; and the negative being called for, the report was adopted almost unanimously. As they still loudly protested, the Moderator, with the sanction of the body, repeatedly announced that if either of those brethren would move a re-consideration of the question, they should have the privilege of fully expressing their views. This, however, they declined to do, and the Association proceeding to business, they departed, leaving the body to sing the union hymn, and adjourn.

Now, Mr. Editor, I think that you will admit that this is a correct account of what transpired; and in fulfillment of your promise, I trust you will publish what I have written, and allow your readers to form their own conclusions.
Yours, very truly,
T. H. PORTER, JR.
North Sydney, Cape Breton.
For the Christian Visitor.

DEAR BROTHER—In your editorial of July 23d, respecting the calling of Councils, I think you have not fairly represented the position taken by the leading minds from Nova Scotia, and one of two of our New Brunswick brethren, in stating that they “opposed it (the resolution alluded to) on the ground” mentioned. In addition to some of the reasons you give, I have a very distinct recollection of the following having been strongly urged:
1st. That it is not clearly in harmony with that Article which states that “A Church has power to depose such officers as walk contrary to the rules of the gospel, and to discipline their members.”
2nd. That it seems also opposed to that clause of our Covenant which says, “If we at any time know that any of the members of the Church are guilty of immoral conduct, we will not expose them by tattling to others, but will faithfully labor with them according to the direction of our Lord (Matt. xviii. 15-17).”
3rd. And that if, as was argued, the resolution only advocated that which is in accordance with our Articles, Baptist usage, and the Bible, it seemed hardly necessary or expedient then, and in such a manner so earnestly, to re-affirm its sentiments.
Yours, very truly,
T. H. PORTER, JR.
To the Editor of the Christian Visitor.

Sir—The editor of the *Christian Messenger* in his reply to Elder Todd’s letter, of the 24th July, while referring to “what the Visitor said on the 25th June last,” says: “We do not find absolute uniformity in the action of our Churches; but we do find essential unity. On this point it is difficult for other denominations to understand the connection that exists amongst our independent Churches. We may quote from Haynes in reference to this. He says: ‘The harmony among the Baptists on these points can only be accounted for in that with them the only rule of faith and practice is the Bible. As they all resort to the same source of knowledge, they harmonize in a most remarkable manner.’”
Now, I beg leave, through the medium of your paper, to request that the Editor of the *Messenger* will explicitly explain what he means by essential unity; that he will point out clearly the difference between essential unity and the uniformity that he considers non-essential; for, “on this point, it is difficult for Baptists” to understand the connection that exists amongst our independent Churches. Most intelligent Baptists are of the opinion that we do not, at present, find “essential unity” in the action of our Churches.
The quotation he gives from Haynes is not of much importance, as it is well known that all evangelical churches—whether Baptist or Pedo-Baptist—resort to the same source of knowledge.
Yours, &c.,
A BAPTIST OF THE OLD SCHOOL.
Westmorland, July 21st, 1898.

The Word of God Abideth Forever.
We find the following beautiful thought in the *North British Review*:
It is a matter of congratulation that the Bible has passed triumphantly through the ordeal of verbal criticism. English infidels of the last century raised a premature pæan over the discovery and publication of so many various readings. They imagined that the popular mind would be rudely and thoroughly shaken, that Christianity would be placed in imminent peril of extinction, and that the church would be dispersed and ashamed at the sight of its *magna charta*. But the result has blasted all their hopes, and the oracles of God are found to have been preserved in immaculate integrity.
The storm which shakes the oak only loosens the earth around its roots, and its violence enables the tree to strike its roots deeper in the soil. So it is that Scripture has gloriously surrounded every trial. These gather around the Bible a “dense cloud of witnesses,” from the ruins of Nineveh and the valley of the Nile, from the

slabs and bas-reliefs of Sennacherib and tombs and monuments of Pharaoh, from rolls of Chaldean paraphrasts and Syrian versionists, from the cells and libraries of monastic scribes and the dry and dusty labors of scholars and antiquarians.
Our present Bibles are undisturbed by the lapse of ages. Her oracles, written amid strange diversity of time, place, and condition—among the sands and cliffs of Arabia; the fields and hills of Palestine—in the palaces of Babylon, and in the dungeons of Rome—have come to us in such unimpaired fitness and accuracy, that we are placed as advantageously toward them as the generation which hung on the lips of Jesus as he recited a parable on the shores of the Galilean lake, or those churches which received from Paul or Peter one of their epistles of warning exposition.
Yes, the throne of life, which issues out from beneath the throne of God and the Lamb, may, as it flows through so many countries, sometimes bear with it the earthly evidences of its conquests; but the great volume of its waters has neither been diminished, nor dimmed in its transparency, nor bereft of its healing virtue.

True Dignity.
Lofly ends give dignity to the lowest offices. It is, for instance, an honest, but you would not call it an honorable occupation, to pull an oar; yet if that oar dips in a yeasty sea to impel the life boat over mountain waves and through roaring breakers, he who has stripped for the venture and, breaking away from weeping wife and prating mother and clinging children, has bravely thrown himself into the boat to pull for yonder wreck, and pluck his drowning brothers from the jaws of death, presents, as from time to time we catch a glimpse of him on the crest of the foaming billow, a spectacle of grandeur which would withdraw our eyes from the presence even of a queen, surrounded with all the blaze and glittering pomp of royalty.
Take another illustration, drawn from yet humbler life. Some years ago, on a winter morning, two children were found frozen to death. They were sisters. The elder child had the younger seated in her lap, closely folded within her lifeless arms. She had stripped her own thinly-clad form to protect its feeble life, and to warm the icy fingers, had tenderly placed its little hands in her own bosom; and pitying men and weeping women did stand and gaze on the two dead creatures, as with glassy eyes and stiffened forms they reclined upon the snow wreath—the days of their wandering and mourning ended, and heaven’s own pure snow no purer than that true sister’s love. They were orphans; homeless, homeless beggars. But not on that account, had I been there to gaze on that touching group, would I have shed one tear the less, or felt the less deeply that it was a display of true love and of human nature in its least fallen aspect, which deserved to be embalmed in poetry, and sculptured in costly marble.
Yes, and however humble the Christian’s walk, or mean his occupation, it matters not. He who lives for the glory of God, has an end in view which lends dignity to the man and to his life.
Live, then, “looking unto Jesus,” live for nothing less and nothing lower than God’s glory; and these ends will lend grandeur to your life, and shed a holy, heavenly lustre on your station, however humble it may be.—*Dr. Guthrie.*

Bible Students.
A Christian Epistolar, whose name was Theodosius, wrote out the whole of the New Testament with his own hand, on purpose to fix its words better in his memory. Another emperor, of the same name, who was very much occupied in business during the day, used to spend a portion of every night in not only reading, but studying the Scriptures. Prince George of Transylvania, read the whole Bible over twenty-seven times. And one of the kings of Arragon was so interested in the study of the Scriptures that he read them through, together with a large commentary, fourteen times. Sir Henry Walton, an English nobleman, was very much engaged in public business; yet he kept, day and night, the Bible before him, that at leisure moments he might read a verse or two; and when his public duties were over he always spent an hour or two in studying the Bible. And a French nobleman, named De Rantz, used every morning to read three chapters of the Bible on his bended knees, stopping every little while to pray that God would help him to understand it. The Rev. William Romaine, one of the best ministers of the Church of England, for the last thirty years of his life, never read nor studied any other book but the Bible.
There was an Irish peasant who had got possession of a copy of the Bible, and was so fond of it that he spent all the leisure time he had in studying it. The Romish priest found him one day with the Bible in his hand, and asked him what warrant he had to read the Bible for himself. “Faith,” said he, “and please yer reverence, I have a search warrant. For didn’t the blessed Master say, ‘Search the Scriptures?’” John v. 39. And thus we see that the Bible is a wonderful book for the way in which it has been studied.—*Rev. Dr. Nepton.*

Home, warm clothing, plenty of wholesome food, nice books, pictures, and playthings, with ever, thing else that can add to your happiness. If you, my dear children, would be preserved from the sufferings of Edward and May, resolve now to taste the vile liquor that made their father a drunkard, and ask your parent never to drink any.
A Beautiful Reflection.
It cannot be that earth is man’s only abiding place. It cannot be that our life is a bubble, cast up by the ocean of eternity to float upon its wave, and sink into nothingness. Else why is it that the high and glorious aspirations which leap like angels from the temple of our hearts are wandering about unsatisfied forever? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse on their faded loveliness? Why is it that the stars which hold their festivity around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory. And finally, why is it that bright forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of affection to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth. There is a realm where rainbows never fade, where stars will be spread out before us, like islands that slumber on the ocean, and where the beautiful beings which here pass before us like shadows, will stay in our presence for ever.—*Prentice.*

Acts and their Consequences.
There is something solemn and awful in the thought that there is not an act nor thought in the life of a human being, but carries with it a train of consequences, the end of which we may never trace. Not one but, to a certain extent, gives a colour to our own life, and insensibly influences the lives of those about us. The good deed or thought will live, even though we may not see it fruitfully, but so will the bad; and no person is so insignificant as to be sure that his example will not do good on the one hand, nor evil on the other. There is, indeed, an essence of immortality in the life of men even in this world. No individual in the universe stands alone; he is a component part of a system of mutual dependencies; and by his several acts he either increases or diminishes the sum of human good now and forever. As the present is rooted in the past, and the lives and examples of our forefathers still to a great extent influence us, so are we by our daily acts contributing to form the condition and character of the future. The living man is a fruit formed and ripened by the culture of all the foregoing centuries. Generations six thousand years deep stand behind us, each laying its hands upon its successor’s shoulders, and the living generation continues the magnetic current of action and example destined to bind the remotest past with the most distant future. No man’s acts die utterly; and though his body may resolve into dust and air, his good or his bad deeds will still be bringing forth fruit after their kind, and influencing generations of men for all time to come. It is in this momentous and solemn fact that the great peril and responsibility of human existence lies.

WHAT MUST YOU DO.—Reader, do you feel the slightest drawing toward God, the smallest concern about your immortal soul? Does your conscience tell you this day that you are not forgiven, and have not yet felt the Spirit’s power, and do you want to know what to do? Listen and I will tell you.
You must go at once to the Lord Jesus Christ in prayer, and beseech him to have mercy upon you, and send you the Spirit. You must go direct to that open fountain of living waters, the Lord Jesus Christ, and you shall receive the Holy Ghost.—(John vii. 39.) Begin at once to pray to Jesus for the Holy Spirit. Think not that you are shut up and cut off from hope. The Holy Ghost is promised to them that ask him. Give the Lord no rest until he comes down and makes you a new heart. Cry mightily unto the Lord; say unto him, bless me, even me also; quicken me, and make me alive.”

Miscellany.
THE OLDEST INHABITANT.—The most valuable antiquity in the British Museum is the royal mummy of Pharaoh Mykerinus of Egypt, whose remains are still wonderfully perfect, though nearly thirty centuries have rolled on since he occupied the throne.
FRUIT OF GOSPEL TEACHING.—A missionary in China, on approaching a village on the Sabbath where no European had ever been, noticed the stillness that pervaded the place, reminding him of a Scottish Sabbath. Almost the whole of the people of the village had met for Christian worship, as was their custom, and were keeping the Sabbath day holy, having been instructed in the Christian religion by native ministers.
AN ENGINEER ON THE PACIFIC RAILROAD OVER THE SIERRA NEVADA RANGE, writes that in the valley the weather is uncomformably warm, the plains to the foot of the mountains being covered with the most lovely wild flowers, and yet within sixty miles, snow is, on an average, ten feet deep on the level!
THE RULING PASSION.—The grandmother of a celebrated English financier, who had reached the venerable age of ninety-eight years and eight months, inquired of her physician if she would live to be one hundred. He replied that he would do his best to have her. “Oh, do,” said the old lady, “I should so much like to reach par.”
THIRTY.—Sir Walter Raleigh is said to have written the following lines on a blank leaf of his Bible the night before his execution:
“Even such is time, that takes no rest,
Our youth, our joys, our all we have,
And pays us back with age and dust;
Who, in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days.”

RUSSIA IN THE EAST.—For many years the Russian government has been quietly but surely advancing its power into the heart of Asia. Having conquered the Caucasus, and secured an influential position in the court of Persia, it has taken one after another of the provinces of Independent Tartary. News has been received by the Atlantic cable that Turkestan, the only country which separated Russia from the English possessions in India, has been conquered, its capital Bokhara, the great city of Central Asia, having been captured, and Russian armies are now encamped within ten days’ march of the British troops in Northwestern India.
The Book of the Evangelists is the history of the life and teaching of Jesus Christ. The Book of the Acts is the record of what has been said and done by the Holy Ghost.—*Chrysostom.*

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