

THE CHRISTIAN VISITOR,  
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BARNES & Co.,  
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THE CHRISTIAN VISITOR  
affords an excellent medium for advertising.

LIVERPOOL AND LONDON AND GLOBE  
FIRE AND LIFE  
INSURANCE COMPANY

Fund paid up and invested, £2,212,845 5s. 1d. stg.  
Premiums received in Fire Risks, 1884, £763,974 stg.  
Losses paid in Fire Risks, 1884, £20,459  
Premiums in Life Risks, 1884, £25,245  
Losses paid in Life Risks, 1884, £14,197  
In addition to the above large amount of capital, the Share-  
holders of the Company are personally responsible for all  
Policies issued.  
EDWARD ALLISON,  
Agent for New Brunswick,  
and L. (Commercial Bank Building.)

FIRST PRIZE CABINET ORGANS

PROVINCIAL EXPOSITION, Oct. 13, 1867.

READ THE JUDGES REPORT:

M. LAURELIER exhibits a fine toned large Cabinet  
Organ, with two banks of Keys, Eight Stops,  
FIRST PRIZE.

Mr. L. also shows a Cabinet Organ in Rosewood Case,  
Double Reed, with Knee Stop and Automatic Swell, of great  
power and purity of tone, which is entitled to Honorable  
Mention.

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

FIRST PRIZE.

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

Every instrument fully warranted. An inspection re-  
quested.

WINE WAREHOUSE—Sheffield House, No. 5, Market  
Square. (Oct. 17.) A. LAURILLARD.

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

In the Annual Meeting held in August 1859, the following  
highly satisfactory results were shown:—

FIRE DEPARTMENT.

The most gratifying proof of the expansion of the business  
is exhibited in the following table:—That the increase  
of the last three years exceeds the entire business of  
some of the existing and of many of the recently defunct  
fire insurance companies of this Kingdom. £120,000

The Premiums for the year 1858 were £1,100,000  
while the Premiums for the year 1859 were £1,196,148  
or upwards of 90 per cent. in three years.

The recent returns sent by Government for this  
last year (1859) again show the "Royal" as more than  
maintaining the ratio of its increase as stated in former years.  
Only one month of the London business is exhibited, and  
yet to the extent of one-half the increase of the Com-  
pany, while all the others respectively fall far short of the  
ratio 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, and must far exceed the  
average of amount received in any other year of the  
Kingdom. The number of policies issued in the year  
was 832, the sum assured £387,755 8s. 3d., and the premium  
£212,845 5s. 1d. These figures show a very rapid extension  
of business during the last year, and the following table  
shows the amount of business done in the year 1858 and  
1859.

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

1848 .. 95 .. 245,724 17 0 .. £1,380 9 1

1849 .. 109 .. 312,000 10 0 .. 2,027 4 7

1850 .. 429 .. 1,014,000 10 0 .. 5,838 6 10

1851 .. 408 .. 1,618,418 10 0 .. 4,694 16 8

1852 .. 706 .. 2,975,500 10 0 .. 8,350 8 11

1853 .. 829 .. 3,820,000 10 0 .. 12,354 2 4

The remarkable increase in the business of the last three  
years, is mainly consequent upon the large bonus declared  
in 1855, which amounted to no less than 22 per cent. per  
annum on the sum assured and averaged 50 per cent. upon  
the premiums paid.

PERCY M. DOVE, 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  
fees to the holder.

JAMES J. KAYE, Agent for New Brunswick,  
Princess-street,  
Feb. 15. Opposite Judge Ritchie's Building.

AGENCY

HAVING recently, and at considerable expense, fitted up  
the necessary machinery and appliances for the  
successful carrying on of the manufacture of VENETIAN  
BLINDS, and at the lowest rates, I have the honor to  
announce, would do well to give us a call before pur-  
chasing elsewhere.

Orders for any style of VENETIAN BLINDS received at  
the Clock and Piano Frame Establishment of T. H.  
KEOHAN, 21 German-street, or at the Manufactory, where  
patterns can be seen.

The Subscriber's name always on hand—Doors, Sashes,  
and all which, from their facilities, they can make to or-  
der with the utmost despatch and upon the most reason-  
able terms.

Personal attention is given to every variety of Car-  
pentering, House Building and General Jobbing, and  
moderate charges made.  
A. CHRISTIE & CO.,  
April 4. Dooley's Building, Waterloo St.

SAMUEL J. SCOVIL,  
BANKER.

Agent for St. Stephen's Bank.

OFFICES:

Corner Prince Wm. Street and Market Square.

INVESTMENTS made and Sales effected of Bank Stock,  
Mortgages and Securities of the United States, Hal-  
ifax, Montreal, Prince Edward Island, and all the Pro-  
vinces.

Drafts, in Gold and Currency, on the United States, Hal-  
ifax, Montreal, Prince Edward Island, and all the Pro-  
vinces.

Uncurrent Funds, Specie and Sterling Exchange.

Sum of \$100 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 10th, 1868.

LORILLARD INSURANCE COMPANY.

Capital £1,000,000—all paid up and invested.

Surplus in hand, 1st Aug. 1866, £21,154.

POLICIES issued at the lowest rates, payable in New  
Brunswick Currency, with an without participation in  
profits, and every information afforded on application to  
W. J. STARR, Agent, Princess-st.,  
Opposite Commercial Bank.

GEORGE THOMAS,

Commission Merchant and Ship Broker,  
Water-street, St. John, N. B.

Central Fire Insurance Company Agent at St. John,  
Dec. 4. GEORGE THOMAS.

NORTH BRITISH AND MERCANTILE  
INSURANCE COMPANY,  
OF EDINBURGH AND LONDON.

ESTABLISHED IN 1825.

CAPITAL, £2,000,000 Sterling.

Invested Funds (1864), £2,504,512 7 10 Stg.  
Annual Revenue, £54,468 10 2 Stg.

FIRE DEPARTMENT.

Fire—Dwellings, Household Furniture, Farm Prop-  
erty, 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.

LIFE DEPARTMENT.

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

INDISPENSABILITY.

After a Policy has been five years in existence it shall be  
held to be indisputable and free from extra premiums, even  
if the assured should remove to an unhealthy climate after  
that time.

For Rates and other information apply at the Office of the  
Company, on the corner of Princess and Canterbury  
streets.  
W. J. STARR, General Agent,  
March 25.

ADAM YOUNG,

MANUFACTURER OF  
Cooking, Office, Hall, and Parlour Stoves,  
AGRICULTURAL IMPLEMENTS, &c.

Importer and Wholesale and Retail Dealer in  
Block Tin and Japan Ware, Register Grates, &c.,  
PENNY MARBLE MANTLE PIECES.

Agent for Messrs Pond & Co.'s celebrated Cooking-Range,  
Stoves, &c.

Established Mill Castings made to order.  
39, 30, and 32 Water Street,  
St. John, N. B.  
March 5.—4m.

CONTINENTAL FIRE INSURANCE COMPANY.

Capital \$500,000—all paid up and invested.

Surplus in hand, 1st July 1868, \$250,000.

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 44 1/2 per cent.  
References to the first responsibility, and any other in-  
formation given by  
W. J. STARR,  
Oct. 13, 1867—v Agent.

# The Christian Visitor.

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

SAINT JOHN, N. B., THURSDAY, MAY 21, 1868.

Old Series,  
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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.

One by One.  
One by one our days are going  
Down the silent stream of time,  
Over hours once bright and glowing—  
Funeral bells and saddest chime.  
Roses fragrant with the summer,  
Faded in our pathway lie;  
Wintry winds make solemn murmur,  
Tempest clouds are in the sky.

One by one our joys are going  
To that far, returnless shore,  
Leaving eyes with tears o'flowing,  
Leaving hearts so sad and sore.  
Hopes as fair as summer morning,  
Dreams as radiant as the May  
Rainbow hue our skies adorning,  
One by one soon flee away.

One by one our friends are going  
Down the chilling stream of death:  
Vain the balmy zephyr's blowing,  
Vain the violet's scented breath;  
Vain our bitter tears and pleading,  
All our promises are vain:  
Smiles and tears alike unheeding,  
They will never come again.

If it were not for the promise—  
I thy Comforter will be—  
As our treasures hasten from us,  
Where for solace could we flee?  
Trusting Him and still believing:  
Then when changeable life is done,  
From His gracious hand receiving  
Joys we mourn now one by one.

For the Christian Visitor.

Soul Freedom.

Soul freedom is the right of conscience; or, in  
other words, the right given to every man to  
think and act in all religious matters according  
to the dictates of his own conscience, providing  
he does not interfere with the rights of others.

This freedom of soul is the natural birthright  
of every man. It is a blessing conferred by the  
Creator upon our first parents, to which we, as  
their offspring, are legitimately entitled. It there-  
fore follows that no man, or men, have a right to  
deprive us of this greatest of all earthly blessings.  
How fearful then must be the guilt of those who  
seek to enslave the consciences of their fellows,  
by suppressing religious liberty. When God  
breathed into him the breath of life, He also  
breathed into him a love stronger than death for  
religion's freedom. And this love of freedom has  
not only survived the fall, but has lived and de-  
veloped itself to some extent in every age down to  
the present time. The ignorance, superstition,  
and despotism of those in power, have always  
been brought to bear with their accumulated force  
against soul freedom. From the commencement  
of the christian era down to the present time,  
many in authority have striven to usurp control  
over the consciences of others. Rome, for many  
long centuries, forged chains, by councils and de-  
crees, to bind her vassals in superstition and error;  
and if any, more daring than his fellows, burst  
asunder the galling fetters which bound him, and  
walked abroad in the light of religious truth, the  
iron hand of Romish law laid heavily upon him,  
and submission or death was the only alterna-  
tive. In many honorable instances death was  
cheerfully chosen in preference to the dogmas of  
Rome; and at the stake the spirits of the mar-  
tyrs were set free, to enjoy in another world that  
liberty which had been denied them in this. At  
length, religious liberty, like a broad and deep  
river whose onward course had long been stop-  
ped, finding an outlet, through the energetic la-  
bours of Luther and others, poured forth such a  
flood of religious truth that whole countries were  
triumphantly borne upon its bosom. Then, as a  
natural result, learning revived, arts flourished,  
science advanced, and peace with general pros-  
perity was enjoyed.

Although we admit the light which spread  
over England and other countries in the days of  
the Reformation to have been great, when com-  
pared with the darkness of papal superstition and  
idolatry which had so long covered the land, yet  
that light was far from being what every lover of  
soul freedom (who had been enlightened by the  
Word of God) could desire, and had a right to  
expect. For the light of the Reformation was  
sadly obscured by the conduct of many who, hav-  
ing come out of Rome, brought away with them  
their "household gods," and also a disposition  
to persecute all who would not do homage to  
their little deities, and submit to their semi-papist  
ceremonies and traditions. This fact may account  
for the reason why some protestants strove by  
fines, imprisonment and death, to compel men to  
surrender the right of conscience. But religious  
liberty was too precious a boon to be given up  
without a struggle, and to be relinquished at any  
price; and many testified to the value of soul  
freedom and their love of truth by loss of prop-  
erty, by languishing in prison, and by forsaking  
their fatherland to seek a home among savages in  
the desolate wilds of America.

But it is a fact sadly to be lamented, that just  
as soon as the "Puritan Fathers," as they are  
reverently called, were secure from persecution,  
they in turn themselves became the persecutors;  
and all who held the Word of God as the ulti-  
mate appeal in matters of religion, were made by  
the fathers to feel the anathemas of the church  
inflicted by the civil power. In the case of the  
puritan fathers, who in the main were "good  
men and true," who have a melancholy instance of  
the perversity of human nature. We also see  
the necessity of adhering closely to the Word  
of God for the government of the church, regard-  
less of the maxims, opinions, laws, and traditions of  
men. These good men had yet to learn that no  
civil power could with safety be entrusted with  
authority to enforce obedience in matters of con-  
science. They seem to have acted upon the prin-  
ciple laid down by one of their ministers, who  
wrote about the middle of the seventeenth cen-  
tury, "He that is willing to tolerate any religion  
besides his own, unless it be in matters merely  
indifferent, either doubts his own or is not sin-  
cere in it." Actuated by such sentiments as  
these, the rulers of both Church and State too  
often outraged the principles of soul freedom;  
and many among the world renowned pilgrims  
suffered fines, imprisonments, whippings, and ban-  
ishment, for conscience sake.

The noble-minded Williams alone and single-  
handed long fought the battle of religious  
freedom on this continent, against the united strength  
of Church and State. And we never see him re-  
treating from the field, though the unequal con-  
test was carried on at the expense of all that man  
holds most dear on earth—friends, character and  
liberty.

One cannot but admire the courageous, self-  
denying spirit which he exhibited, as we see him  
with a heroism worthy of an Apostle going forth,  
guided alone by the light of inspiration, amid  
poverty, dangers and persecution which raged  
around him, to plant, by the authority of his

Master, a tree of liberty, whose roots were to  
strike deeply into American soil, whose seed was  
destined to be scattered over the whole continent,  
and under whose shade thousands and tens of  
thousands would take shelter from the storms of  
religious persecution that might rage in after  
years.  
J. A. B.

Personal Responsibility.

One of the greatest needs in our churches at  
the present day, is a feeling of personal respon-  
sibility on the part of the members. The piety  
and prosperity of a church can be secured and  
promoted only by the watchfulness and fidelity of  
the individuals of which it is composed. Aside  
from this, there can be no vital energy, and con-  
sequently no moral power for good in any eccle-  
siastical organization. As a body, a church is ir-  
responsible and inactive. Its responsibilities and  
efforts are only the aggregate of the responsibility  
felt, and the efforts put forth by the individuals  
composing its membership. And this is the rea-  
son why so many of our churches are in a low and  
languishing state. The sense of personal respon-  
sibility is wanting, and individuals are disposed to  
leave the welfare of the church to the mass, rather  
than to look after it themselves. This is the  
prevailing evil in our churches. And it is an evil  
that can be remedied only by a return of this feel-  
ing of personal responsibility. Each member of  
a church needs to have and cherish this to the  
largest possible extent. Each needs to feel as a  
person does who believes that the weal or woe  
of his family depends upon himself, or as a mem-  
ber of a mercantile firm or association, who fears  
that an important enterprise may fail unless he  
gives his prompt, personal attention to it. In such  
cases the pervading sentiment is, that the indi-  
vidual himself has a place to fill, a part to act,  
an influence to exert for which he alone is account-  
able, and which admits of no substitute. Such a  
feeling in any association of men inspires vigour  
and energy of action. It was found to a very  
high degree in the best days of the primitive  
church. Hence we read of its members being of  
one accord in one place. They pursued one ob-  
ject, breathed one Spirit, and "did not eat their  
bread with singleness of heart." Each felt a per-  
sonal interest in the duties of the church, and a  
personal responsibility in regard to its welfare.—  
And though comparatively few in numbers, they  
were strong in vital energy—a mighty phalanx,  
valiant for God and truth, and seemed to be en-  
dowed with a kind of moral omnipotence. And  
we repeat, it is this feeling that is needed in our  
churches at the present day. Without it our  
church, whatever her numbers or her wealth, can  
stand before the world in the might and glory of  
her strength. There is not an association of men  
in the commercial or business community which  
can exist long, with any kind of efficiency, with-  
out this feeling. We know how apt persons are  
in a church to imagine that their influence is noth-  
ing among so many—that they shall not be mis-  
led if they are not in their place, and that it is of  
but little consequence whether they are active in  
the affairs of the church or not, and we know  
that a feeling like this, wide-spread, is robbing  
Zion of her true glory, and the world of effort  
demanded for its evangelization. Every Christian  
has been converted as an individual, has pledged  
himself and his service to God as an individ-  
ual. And if a member of a church, he has  
entered into covenant obligations as an individ-  
ual, and hence is personally responsible for a faith-  
ful discharge of his duties and the fulfilment of  
his vows. And were it true that he would not  
be missed by his brethren, and that others could  
do both his work and theirs, that would not re-  
lease him from his obligations to the church, or  
the great Head of the church. Our duty is plain  
in this matter, and we are each to remember this,  
and to cultivate the feeling that whether learned  
or illiterate, whether weak or strong, whether  
there have been committed to us ten talents or  
one talent, or a mere fragment of a talent, we are  
accountable for an improvement of what we have,  
and that God requires every one to do his duty.

Knowledge is Power.

"By knowledge the depths are broken up,"  
"Through knowledge the just shall be delivered,"  
"A man of knowledge increaseth strength." And  
"by a man of knowledge shall the state be pro-  
longed."

Such are some of the declarations of inspira-  
tion concerning the power of knowledge. And  
while matter is subservient to the mind, knowl-  
edge must be power. It is by a knowledge of  
human nature that man makes his way to power.  
By knowledge men grapple successfully with the  
difficulties that obstruct their progress to power.  
What gave Homer, Milton, Newton, Bacon, and  
thousands of other writers their power over men,  
but knowledge?

The steam engine, the electric telegraph, the  
art of healing diseases, and every other useful in-  
vention that lightens labor, lessens toil, facilitates  
commerce, and dispenses blessings to mankind,  
is the result of knowledge. We take our seat in  
the cars, and in a few hours travel a distance that  
formerly would have required almost as many  
days, and we say knowledge is power. We stand  
in New York and speak to a man in London, and  
in a few minutes receive his answer, and again we  
say knowledge is power. We sit down in our  
studies and think, we give form to our thoughts,  
and submit them to the press, and the next day  
hundreds, or it may be thousands, are reading  
our thoughts, and we feel that knowledge is power.

A Model Village.

The future model village of New England, as  
I see it, shall have for the use of its inhabitants  
not merely a town lyceum hall and a town library,  
but a town laundry, fitted up with conveniences  
such as no private house can afford, and paying  
a price to the operators which will enable them  
to command an excellence of work such as private  
families seldom realize. It will also have a town  
bakery, where the best of all bread—white,  
brown, and of all grains—shall be compounded;  
and, lastly, a town cook-shop, where soups  
and meats may be bought, ready for the table.  
Those of us who have kept house abroad remem-  
ber the ease with which our foreign establish-  
ments were carried on. A suite of elegant apart-  
ments, a courier, and one female servant were the  
foundations of domestic life. Our courier board-  
ed us at a moderate expense, and the servant took  
care of our rooms. Punctually to the dinner-hour  
every day, our dinner came in on the head of a  
porter, from a neighbouring cook-shop. A large  
chest, lined with tin, and kept warm by a tiny  
charcoal-stove in the center, being deposited in  
the ante-room; from it came forth, first, soup,  
then fish, then roast of various names, and, lastly,  
pastry and confections—far more courses than  
any reasonable Christian needs to keep him in  
healthy condition. And dinner being over, our  
box, with its debris, went out of the house, leav-  
ing a clear field.—Mrs. Stowe.

Household Revivals.

Rev. G. G. Phipps thus admirably develops,  
in the *Advance*, a very important theme too often  
overlooked:

Why should we think of the soliciting knock  
of the Heavenly Guest as resounding at the broad-  
folding gates of a church or community, and not  
as well at the humble panels of our homes?—  
Could you pray or labor for any other refreshing  
so heartily and hopefully as for a household re-  
vival, if you only thought of it often as a possible  
and practical reality?

There is your Willie, what would you not give  
to see him a Christian! Noble boy that he is,  
your eldest, to whom you already begin to look  
for many words and deeds; fast getting through  
his teens, launched already, or soon to be, per-  
haps, on the danger-whitened waves of a business  
life, to toss amid temptations numberless. Ah!  
you tremble to think of what and where he is, and  
"Would that he were a Christian," rises to your  
lips time and again, that so through grace you  
might hope to see him stand secure where now  
he is liable at any hour to be swept away.

Or Mary, your daughter of the busy school  
days, what a gentle spirit for Jesus to rule—"If  
he only would," you longingly whisper to your-  
self. And Jessie and little Robert, too! "Suff-  
er the little ones," sounds sweeter than ever  
when you look on those two, your own! Are  
you going to prove its abiding sweetness by tak-  
ing your heart treasures in your own arms to the  
One who uttered for every anxious mother's  
encouragement and faith those melody breathing  
words?

Or your life companion is it? He or she that  
is always first in your thoughts is as yet uncom-  
mitted? No father's voice at a family altar in your  
home! Or worse, if possible, no mother's secret  
prayer and watching to follow up the pleading of  
each morning.

A home revival! Ah, when we have prayed  
for the Spirit of God to descend, we need not go  
from under our own roof-shadow to watch and  
wait for his coming. Invite and expect Jesus to  
call at your home as well as to visit your church.  
Read once again, too, of that Roman Centurion  
who could not wait for Christ to pass that way,  
but went out to find him, saying, "Lord, my ser-  
vant lieth at home, sick!" Not worthy are you,  
indeed, to have him come under your roof. Yet  
you would love to have him there, nevertheless,  
would you not! Trust him at least, then, "to  
speak the word only," that you may have a genu-  
ine household revival. He honors faith.

The Fullness in Christ.

Dr. Guthrie presents in a very striking and  
compact form the fullness in the Saviour to meet  
all human wants. He says:

How difficult it would be to name a noble  
figure, a sweet smile, a tender, attractive rela-  
tion in which Jesus is not set forth to woo a re-  
luctant sinner and cheer a desponding saint. Am  
I wounded? He is balm. Am I sick? He is  
medicine. Am I naked? He is clothing. Am I  
poor? He is wealth. Am I hungry? He is bread.  
Am I thirsty? He is water. Am I in debt? He  
is surety. Am I in darkness? He is sun. Have  
I a house to build? He is a rock. Must I face  
that black and gathering storm? He is an anchor  
sure and steadfast. Am I to be tried? He is an  
advocate. A sentence passed, and am I to be  
condemned? He is pardon.

To deck Him out and set Him forth, nature  
calls her finest flowers, brings her choicest orna-  
ments, and lays treasures at his feet. The skies  
contribute their stars. The sea gives up its  
pearls. From fields, and rivers, and mountains  
earth brings the tribute of her gold, and gems,  
and myrrh, and frankincense; the lily of the valley,  
the clustered vine, and the fragrant rose of  
Sharon. He is "the chiefest among ten thou-  
sand, and altogether lovely." "In Him dwelleth  
all the fullness of the God-head bodily." "Offer  
Him to you—make a free offer of Him; and  
doing so will challenge you to name a want for  
which I shall not find a full supply in Christ,  
something that fits your wants as accurately as  
the works of a key the wards of its lock.

Spurgeon's College.

The New York *Sun* speaks of Spurgeon's ex-  
ecutive ability as quite as marked as his eloquence,  
and as an illustration of this gives the following  
interesting account of his College:

"This he founded and maintains. It is lo-  
cated in the basement of his church. The Presi-  
dent of the College is a Presbyterian, but Mr.  
Spurgeon instructs the students in theology,  
church government and ordinances. The students  
are ninety-three in number. They are required  
to go out and preach a portion of each year.  
Circuits are assigned them by Mr. Spurgeon, and  
they are required to keep up their studies while  
they are absent preaching. To accomplish this,  
a portable library is located at certain centres, for  
the safety of which the student is made respon-  
sible. When he is relieved, he makes over the li-  
brary to his successor. When the student com-  
pletes his collegiate course, which is rather theo-  
logical than literary, he is an efficient preacher.  
A large number of the graduates settle in churches  
as are not Baptist, they are so practical and  
efficient. Over fifty pastors are settled in and  
around London. Whitefield's old pulpit is filled  
by one of these men. The Congregationalists of  
London have voted to receive these men in their  
churches though they hold Baptist views. This  
College is supported entirely by voluntary con-  
tributions made through Mr. Spurgeon. Boxes are  
placed in all parts of his church in London for  
this purpose, and from \$250 to \$300 are collected  
on each Sunday.

He who sends the Storm, Steers the Vessel.

So said an old ship-captain to me when describ-  
ing a fearful storm at sea; when he told of the  
awful gale, the vivid lightning, the billows mount-  
ain high, the ship tossed about like a plaything  
for the rude winds and waves to buffet; then his  
voice became softened, his eyes glistened amid  
tears as he added, "But, captain, he who sends  
the storm, steers the vessel, and at last we were  
brought safe into port."

"That is a very comforting thought, captain,"  
said I; "I wish we could all remember it when  
storms are raging, and there seems little hope of  
peace and safety."

"Yes, man! it is a great comfort, and if we  
only believe and trust, all will be right. When  
the storm of adversity sweeps over us, and the  
sunshine seems shut out for ever by clouds of  
sorrow, when we cry aloud in our anguish, 'All  
thy waves and billows have gone over me,' let  
this ray of light into the sinking heart, and all  
will be right in His good time. The clouds will  
disperse, the sun will glisten over the waters, the  
mighty winds and waters at his voice will cease  
their raging, and there will be a great calm,  
that 'peace of God which passeth all understand-  
ing.'"

Prayer Answered.

During the last illness of a pious mother, who  
she was near her death, her only remaining chil-  
dren, the subject of many agonizing and believing  
prayers, who had been at sea, returned to pay his  
parent a visit. After a very affectionate meeting,  
"You are near port, mother," said the hard-  
looking sailor, "and I hope you will find an  
abundant entrance."

"Yes, my child; the fair haven is in sight,  
and soon, very soon, I shall be landed on that  
peaceful shore, where pilgrims meet to part no  
more."

"You have weathered many a storm in your  
passage, mother; but now God is dealing gra-  
ciously with you, by causing the winds to cease,  
and by giving you a