THE CHRISTIAN VISITOR. Is Published every THURSDAY, by

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dianoga DRyu J. INCO FITCH Graduate of the College of Physicians and Surgeon RESIDENCE AT MR. JOSEPH DUNBAM'S, vode min Lakeville, N. Svas

All calls promptly attended to a see Nov 21,-1v.

THE ROYAL INSURANCE COMPANY, 92
Lombard-street, London, and Royal Insurance buildings, Liverpool.

Chairman of the London Board.—Samuel Baker, Esq.
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The Royal Insurance Company is one of the largest
Offices in the kingdom.

At the Annual Meeting held in August 1859, the following aighly satisfactory results were shown:—

FIRE DEPARTMENT.

i jeanened if LIFE DEPARTMENT

LIFE DEPARTMENT.

Free amount of new Life Premiums received this year is by far the largest received in any similar period since the commencement of the business, and must far exceed the average of amount received by the most successful offices in the kingdom. The number of policies issued in the year was 889, the sum assued £387,752 6s. 8d., and the premium £12,854 3s. 4d. These figures show a very rapid extension of business during the last ten years. Thus:

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

1848 98 £48,764 17 0 £1,380 9 1

1850 190 95,650 9 11 2,627 4 7

1852 422 181,504 10 6 5,823 5 10

1854 408 161,848 13 4 4,694 16 0 2,627 4 7 5,828 5 10 4,694 16 0 8,850 8 11

1852 422 181,504 10 6 5,828 5 10 1854 408 161,848 13 4 4,694 16 0 1855 703 297,569 16 8 8,850 8 11 1858 832 887,752 6 8 12,854 3 4 The remarkable increase in the business of the last four years, is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent. per annum on the sums assured and averaged 80 per cent. upon

the premiums paid.

PERCY M. DOVE, Manager and Actuary.

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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, 1864, £743,674 stg.
Losses paid in Fire Risks, 1864, 520,459
Premiums in Life Risks, in 1864, 285,248
Losses paid in Life Risks, in 1864, 145,197
In addition to the above large paid up capital, the Share-olders of the Company are personally responsible for all colicies issued.

FIRST PRIZE CABINET ORGANS! PROVINCIAL EXPOSITION, Oct. 13, 1867 he first and only prizes for Cabinet Organs was awarded to A. Laurilliand. READ THE JUDGES REPORT:

Mr. LAURILLIARD exhibits a fine toned large Cabine
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 Henorable Also, an Organ in Native Wood, and one in Black Walnut, without Stops.

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

Every Instrument fully warranted. An inspection re-PIANO WAREROOM—Sheffield House, No. 5, Market Square. (Oct 17.) A. LAURILLIARD.

AGENCY.

The Subscribers have always on hand—Doors, Sashes, c., and which, from their facilities, they can make to oror with the utmost despatch and upon the most reasona-

BANKER

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

LORILLARD INSURANCE COMPANY. Capital \$1,000,000—all paid up and invested.
Surplus in hand, 1st Aug., 1865, \$212,194.

DULICIES 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.,
Oct 12—vv

GEORGE THOMAS.

PARLOUR, CHURCH, AND SCHOOL CABINET ORGAMS, Have taken the first Prize at the

"Hold fast the form of sound words." 2d Timothy, 1, 13

SAINT JOHN, N. B., THURSDAY, MARCH 26, 1868.

there soon rose to be plenty, in the period of

The Bible alone, then, could teach a man the

most important history, containing a period which

began with the creation and went down to the

central period of all time—the coming of Christ;

it taught poetry, -different from that of the clas-

sical writers, but in its own way as correct, as

finished as theirs. It taught biography, with its deep lessons drawn from the actual life of man.

It imparted stores of richest wisdom; the pro-

foundest philosophy of common life; the highest

something higher than metaphysics, and that which could never be reached by the loftiest phi-

losophy—the knowledge of God and of immor-

Here then was a literature which contained

within itself a whole course of education; the

study of which was of necessity accompanied

with enlarged knowledge, refined taste, and lofty

philosophy. Was not this a great thing !-

The Bible contains much poetry in which we

find figurative language of the highest kind .-Moreover, in the narrative books there are plain

facts related which also teach a moral. The Bible

is oriental, with all that rich diction and pomp of

metaphor which marks orientalism. It was a

great thing to bring this to the heavier and more

practical western world. It quickened our more

dull imaginations. It gave us models and exam-

ples of the richest and most effective kinds of

figurative style and expression; and thus stimu-

lated us to imitation, and taught us from actual

Accordingly all English literature shows the

strong effect of this. It is manifest everywhere

in common life and conversation. How many

men there are, of the plainest and most practical

men when they speak on a religious theme will

striking conceptions, and made them on one sub-

ect at least men of strong imaginations. In this

way the Bible has met with many triumphs; but

never did it so exert this power as when the hum-

ble John Bunyan, weak in the learning of the

schools, but mighty in the scriptures, sat down

in the gloom of his jail to write " Pilgrim's

(From the Watchman and Reflector.)

Revival in Westerly, R. I., 1868.

BY REV. F. DENISON.

A remarkable, and, in some respects, an unex-ampled work of the Holy Spirit has been experi-

enced in this town. Considering all the circum-

stances, the work surpasses even the great awake-

ning of 1742, that manifested itself so wenderfully

in this region. It also exceeds the glorious out-

It may be instructive to other communities

we briefly sketch a history of the work. Prior to

"the week of prayer" in January, the churches

were in a very ordinary state; in fact, some of

them were in a low and torpid state. However,

a few believers were burdened in spirit, and pray-

ed much that the Lord would interpose by His

Spirit. New symptoms of life appeared during the week of prayer. Two union prayer meetings were held in that week. A few quiet conversions had occurred in two of the churches. Shortly

the minds of several persons were led to propos

that the the churches (as many as might agree, should invite the well-known evangelist, Rev.

John D. Potter, (Congregationalist,) to labor in the town for one week. After special prayer the proposition was accepted, eagerly by three of the churches, kindly by two, and hesitatingly by one.

to visit the town, on condition that the place and

surrounding country should be divided into dis

tricts by the churches, and every family be visit-

ed by Christian committees, praying where pro-per, and leaving a printed circular relative to the contemplated meetings. The whole region was thus canvassed. The churches united in hiring

Armory Hall-the largest hall in the place, capa-

On the day of Mr. Potter's coming, Jan. 19th

the hall was packed; hundreds returned home

without hearing the preacher. At the close of

the first sermon thirteen came forward for pray-

ers. The public services consisted of preaching

in the forenoon, conference in the afternoon, and

preaching in the evening. At every meeting special prayers were offered for particular persons.

(without using their names in public, yet men-tioning their circumstances,) and for all inquirers

ble of holding a thousand persons. Meantim

Mr. Potter, after prayer and consultation, de

pouring of the Spirit here in 1842.

example how to make that imitation perfect.

3d. It added to our stores of imagery.

ludge ye.

The Bridge of the History of the His

book, but a collection of books—a library. It contains history, biography, lyrical and dramatic poetry, allegory, proverbs, and simple narrative. It was the production of men of high attainments,

confined to this. Their wisest men and most Judea for a man to be learned who only knew the sacred writings; it is equally possible now, in England or America. True, his learning would consist not of classics, mathematics, or natural science; but is it not, after all, learning of a high description? The uneducated man, who is mighty in the scriptures, is not illiterate. Such a man may know by heart book upon book of the noblest poetry that ever was written. Of such men

which I speak; and there have been many ever P's labors, Before leaving, on the evening of Jan. 24th, he addressed over two hundred converts and inquirers, most of them sincere enquirers, as subsequent events have shown.

After Mr. Potter's departure the work went steadily forward. The six churches remained as one band. The meetings were continued in the hall every evening. Indeed, the work of the Ho-ly Spirit seemed to be deeper and stronger than ever. A daily prayer meeting of the business men, in the morning from nine to ten o'clock, was instituted, and still continues as a mighty of all systems of moral philosophy. It gave power. Also female prayer-meetings arose. These means have been supplemented by visiting from house to house and by tract distribution. The usual exercises of the meetings have been short addresses on vital points, prayer and con-ference. The burden of every meeting has been prayer. Things spiritual, things unseen and eter-nal, the verities of the Gospel, the things or Christ, were opened to all minds. All seemed to of evil shrunk away in shame and guilt. The power of a higher life, the love of Jesus came into the ascendant.

An unanthorized statement went abroad in character, knowing nothing but the Bible, dull servance of the Lord's Supper. No such step has and unimaginative, with no taste for poetry, and a positive dislike for sentiment; and yet these union of the churches is one of heart and labor, one of love and life, not one of ceremony or ecuse a style full of the most magnificent imagery. clesiasticism; it is a oneness in Christ, and Christ's There they are all poetic. We have examples of work, and not a oneness of parade, uniform, step it in the speeches of such men; in their pray- and drill; the brigades makes one army, and ers; in the books written for them. All are full move to one action; the Spirit of Jesus keeps them in a line, shoulder to shoulder, and fills

> The most honorable mention should be awarded to the rector of Christ church, Rev. John P. Hubbard, for his disinterested, zealous, unwearied and effective labors; and Jesus has given him many souls as the seals of his ministry. The good man, devoutly following his convictions and the manifest leadings of the Holy Spirit, visiting all classes in the community, from the cabin in those who have been at variance, pleading with the impenitent to come to Jesus, and exhorting, praying and preaching in the public assemblies, has endeared himself to all the people and made a Christian record, by his deeds, that the town may never forget. Led by his Divine Master. consecrating his person and his property, he has been an example to us all. In true, brotherly love, he proposed to Rev. F. Denison, pastor of the First Baptist church in the town, an exchange of pulpits, on the basis of a generous courtesy, each minister to observe the order of services preferred by the respective congregations. The proposition was accepted in the honorable spirit that dictated it. At this juncture, however, the bishop of Rhode Island, Dr. T. M. Clark, sent to Mr. Hubbard an interdict of the proposed exchange. The important correspondence, in this matter, between the diocesan and the rector, was published in the Providence Journal of Feb. 18th. Points of great moment, touching our common Christianity, are involved in it. The rector's letter has the spirit and ring of the glorious old Reformers and the defenders of religious liberty. In a gentle, loving, meek, yet firm spirit, the rector replied to the diocesan that, in harmony with the Christian scope of the church canons and the principles of the Gospel he had ventured upon the step of liberty and brotherly love; in short, he was not a High churchman, but a Low churchman, and contended for a pure episcopacy. The rector's wardens, vestry, and the members of the church stand lovingly and firmly by his side. All Christians in this region of country sympathi zed with the rector, and prayed that he might be Divinely guided, well-knowing that the step taken involved much to him and to his branch of the church of Christ. It ought to be stated here that Mr. Hubbard's views of such liberty and duty of exchanging pulpits with esteemed non-episopa ly ordained ministers of the Gospel, that is, worthy ministers of other denominations, are not of recent date, hence not a necessary fruit of the late precious revival; they are grounded in con-victions long held and prayerfully studied The good and learned rector has long deplored the manifest tendencies of High churchism. He aims to be loyal to Christ and true to the right spirit of his church. Hence he is honored and

when all hearts have been melted and all tongues have been loosed.

Vol. XXI., No. 13.

Usually, all the meetings have closed early, being controlled by a wise judgment that measured the relations and interests of all, and that gave room and emphasis to secret devotions and family worship. The Divine work has led to the reconstruction of old family altars, and the erection of a great many new ones. The thoroughness and stillness of the Spirit's work have been truly wonderful. Not a single case of demonstrative, excited, convulsed experience has occurred. Instead of noise and agony, we have had the whisperings of the Spirit of God, convincing and turning hearts to Jesus.

Only the Roman Catholic church in this place has stood aloof from the gracious work of the Divine Spirit. Yet a few members of that congregation, venturing into the union meetings, have been hopefully converted.

United as the powers of one soul, the six Pro-

testar churches - Congregational, Baptist, Episcopa Seventh Day Baptist, Christian Baptist, Meliodist-all have labored together for the past foundweeks, in visiting from house to house, in meetings for preaching, and union prayer m wings. No division of council, no jar of methe is, no word of discord has marred the Divine ment. The Spirit of Christ has put all persolal and denominational interests in abeyance to the work of saving the lost. The spirit of consecration among believers is truly wonderful.

And from the beginning, the work has been marvellous in its manner, still, deep. thorough, steady -like the flow of a majestic river, or the soft, yet strong pressure of a summer wind from the sea. So far as we know, such a union of churches (six denominations), and such a blending of the hearts and voices of all believers, is a new thing under the sun-a new development or manifes-tation of the Christian life. The ministers and members of the churches, in all this blessed work. have semed to think as little of their denominafeel that God was speaking to them. All forms tional peculiarities as soldiers do of their uniform in the day of battle. Verily, this is the Lord's doing, and it is marvellous in our eyes. The enthrough Jesus is being glorified in the eyes of all the people. Thousands of tongues on earth, with thousands of tongues on high, are adoringly sing-

"All hail the power of Jesus' name." Westerly, R. I., Feb. 20, 1868.

(From the Boston Christian Era.) Religious Intelligence.

The South Church in this city entered the lecture room of their new house last Sabbath, under most favorable circumstances. The brethren are exceedingly hopeful for the fiture, as some newspapers that the various churches in the there are not only indications of temporal, but of town and vicinity expected to have a union ob- spiritual prosperity. The Lord is with them in their endeavor to build up his kingdom.

A correspondent writes us from Charlemont :-Father Fritz recently commenced a series of meetings at this place, which after a week, resulted in several cases of inquiry, and the meetings increased in interest and numbers, the Congregationalist and Methodist ministers and their people coming in. Brother Fittz being obliged to leave after a little over a week, obtained the services of brother Hall of Leominster, who has been here now about five weeks in all. It is estimated that as many as seventy or eighty have professed conversion during these meetings, and the work is spreading in the surrounding country, and other meetings are being commenced. Brother Hall baptized ten in the Deerfield River, the first Sabbath in March, and others will soon follow; while the other denominations will reap large accessions the most obscure lane, praying with the poor and to their membership. No work like this, in the lowly, distributing tracts in every place, reconciling greatness of power, has been known in this region for thirty-six years."

At Edgartown, Martha's Vineyard, the Lord is graciously reviving his work under the carnest and successful labors of brother Hatch, the new pastor. Christ's faithful ones have been quickened, backsliders are returning, and some twentyfive precious souls have been hopefully converted .- At Holme's Hole the Lord has been pouring out his Holy Spirit upon this earnest and faithful band of disciples for two whole years, and under his mighty power the little one has grown strong. They now have brother Marshall, late of Waldo boro' Me., preaching for them with a view to the pastorate. He is a man of culture, a humble and devoted christian, and should he settle, no doubt will be found a successful pastor.—At Gay Head our Heavenly Father has again poured out his Spirit with power. Men of three-score years, and little children of ten are alike telling in chaste and beautiful language what Jesus has done for their souls. Brother Sawyer, the pastor is greatly encouraged.

Connecticut.-On Sabbath, March 1st, two were baptized by Rev. Dr. Turnbull, of the First Baptist Church, Hartford, and one by Rev. Mr. Crane of the South Baptist Church.-Three were baptized by Rev. W. C. Walker at New Britain, and new inquirers continue to present themselves. Seventeen more were baptized by Rev. Dr. Ives at Suffield.—Rev. A. M. Hopper baptized eight at Bridgeport.-Rev. Wm. M. Ross of West Hartford, writes us: "The good work in Newington still continues—over one hundred, as near as we can judge, perhaps about one hundred and fifteen, have, we trust, found the Saviour, and a number more are still seeking the Lord. Instead of taking any annual vacation last Summer, (as there was an extensive revival in West Hartford then) I took four weeks recently, and spent the entire time, nearly, in Newington, laboring night and day for the immediate conversion of the impenitent. Those of all ages are among the number who have found the Lord, from the grandmother of seventy-five years of age to the child of twelve, with many heads of families-sometimes both parents-and in some cases both parents and all the children have come forward together and found Jesus. A number between the ages of sixty and seventy have, we trust, been born again -often nearly one hundred forward for prayers at once-so that now nearly all the young in the parish that had not before made a profession of religion, have sought and found Jesus. I am happy to say there are indications of good again in my own parish; a number recently have said, 'Pray for us.' " NEW YORK .- Rev. W. P. Omaus of the Can-

isteo River Association, who has been laboring with much success as as an evangelist with different churches, recently went to Knoxville, a place that from its earliest settlement has been noted for infidelity and wickedness. He commenced

CHRISTIAN VISITOR,

THE OFFICE OF THE

58 PRINCE WILLIAM STREET. SAINT JOHN, N. B. REV. I. E. BILL.

Che Christian Bisitar Is emphatically a Newspaper for the Family.

It furnishes its readers with the latest intelligence,

Address all Communications and Business

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

Editor and Proprietor.

the revival interest continues. There have been fifty-three additions by baptism during the Winter.-God has greatly revived his cause at Lisle, Broome County. About two hundred hopeful conversions have occurred, and over eighty heads of families have set up the family alter .- A revival of unusual power has been enjoyed by the church in Lerov. Twenty-eight persons have been added to the church by baptism, and more have found peace and joy in believing.-The church in Clarence, heretofore feeble, has received a great accession of numbers and strength during a late revival. Nearly a hundred members were added by baptism. After a lapse of a few months, another refreshing has been enjoyed, and between thirty and forty have professed conver-

PENNSYLVANIA. - In Philadelphia, at the Spring Garden Church, eight were baptized the first Sabs bath in March, and two at the Twelfth Church.
-Fifteen have been added to the Bethel Church, Cambria County, since November last .- Seventyfive have recently been baptized at Danville,-Rev. R. H. Austin, the pastor of the Meadville Baptist Church, baptized nine the last Sabbath in February. All but three of them are heads of families; two of the candidates being husband and wife. This makes the sixth household thus received. In a number of other instances, either the husband or wife has come out on the Lord's side since the meetings commenced. The work is also in the Sunday School.-The good work in Pittsburg still continues, and never before has the Baptist cause looked more encouraging than at the present time. There is a general feeling among the pastors and churches that united and harmonious effort must be entered into, to extend the Baptist cause here, as is being done so successfully in other cities.

MARYLAND. - The interest in the High Street Church, Baltimore, still continues. The pastor. Rev. R. B. Kelsay, has had the privilege of baptizing happy converts every Lord's day since the first of November. No extra meetings; but at every meeting since the pastor settled with the church, there have been some inquiring ones. Between sixty and seventy thus far have united with the church.

Indiana. - At Greensburg thirty-nine have recently been added to the church.-At Liberty forty-seven have been r ceived for membership.-The Flat Rock Courch has received to membership within some two or three weeks, twentythree. At Aurora the pastor baptized fifteen, Feb. 16 .- At Quincy fifty-four joined the church. LLINOIS .- Many churches in the different parts

f the State are enjoying revivals. In Chicago thirty-nine baptisms for the month are reported. The accessions must increase the working power of many of our western churches and promises

Niagara Eclipsed.

An astonished tourist writes to the Frontier index from the curious district surrounding the Cellowstone Lake of Montana

"Near the outskirts of this monstrous locality there is a lake on the top of the mountain that is yet frozen over, the ice and snow covering its Madison and Gallatin rise, empty into the big lake, which has for its outlet the Yellowstone river, and just below the lake the whole river falls over the face of a mountain thousands of feet, the spray rising several hundred. A pebble was timed by a watch in dropping from an over-hanging crag of one perpendicular fall, and is said to have required eleven and a half seconds to strike the surface of the river below. That beats Niagara Falls 'all hollow.' The river at these greatest falls is represented to be half as large as the Missouri at Omaha, and as clear as crystal. The great lake, like all others in these mountains, is thick with salmon trout of from five to forty pounds weight, and where the milky oiling mineral waters from the geysers intermingle with the pure clear water from the running streams, these legant fish can be 'forked' up by the boat load."

Nor Seering to be " Ediffed."-It is, I think. matter for very deep regret that this is not an age in which Christian people want to be edified. It is an age in which they like to have their ears tickled, and delight to have a multiplicity of anecdotes and of exciting matter; but they little care to be well instructed in the sound and solid doctrines of the grace of God. In the old Puritanic times, sermons must have been tiresome to the thoughtless, -- now a days they are tiresome to the thoughtful. The Christian of those days wanted to know a great deal of the things of God; and provided that the preacher could open up some point of Christian practice to make him holier and wiser, he was well satisfied, though the man might be no orator, and might lead him into no fields of novel speculation. Christians then did not want a new faith; but, having received the old faith, they wished to be well rooted and grounded in it; and, therefore, sought daily for illumination, as well as for quickening; they desired, not only to have the emotions excited, but also to have the intellect richly stored with divine truth, and there must be much of this in every Church, if it is built up. No neglect of an appeal to the passions, certainly; no forgetfulness as to what is popular and exciting; but with this, we must have the solid bread-corn of the kingdom, without which God's children will faint in the weary way of the wilderness .- Spurgeon.

How Long Shall we Preach?-The question is often asked. Just now it is answered thus: " Not till the congregation wish us to stop," said a pastor to a friend in our hearing, a few days since. "How long will your people listen with interest?" "I have never tried them, and advise you not to do it," replied the pastor. "If your sermon is good, don't give the people a contrary opinion by lengthening it until they become weary. If it is not good, the shorter the better. Many a poor sermon has been lost sight of in the excellence of the opening and closing ser-

THE TEMPERANCE CAUSE IN GREAT BRITAIN .-Seven hundred Clergymen of the Church of England. 540 Congregational ministers, and 250 Wesleyan Methodist ministers have adopted the habit of abstinence. The Wesleyans have established a temperance magazine, edited by three of their able members. There are are also 270 abstaining Baptists, 427 Primitive Methodists, 360 Welsh Calvinistic Methodists, 320 abstainers connected with the Church of S cotland, and in other denominations is an equally good array. The total number of ministers who are

SAMUEL J. SCOVIL Agent for St. Stephen's Bank.

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St. John, January 16th, 1868.

GREAT PARIS EXHIBITION OF 1867.

THE above is the Fifty-seventh First Premium awarded to Mason & Hamlin within twelve years.

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Reloquent Tuned and Repaired.

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No. 120 Germain St., St. John, N. B.
(Established 20 Years.)

part of a farge majority of the members to neerthroo active up done H agen thereon to insurative) s

New Series, Vol. VI., No. 13. Whole No. 273.

The Trial of Young Tyng.

Not long since, Stephen H. Tyug, jun., of the Episcopal Church, New York, ventured to preach in a Methodist Episcopal Church, in New Brunswick, N. J. A complaint was made against him to his spiritual superior; he was tried, found guilty of the violation of some ancient canon of the church, and was accordingly reprimanded by his Bishop for his disobedience to canonical law. The Rev. Messrs. Stubbs and Boggs especially interested themselves in the prosecution against young Tyog. A writer in the Evening Post amusingly poetizes on the subject in an article headed :-

TYNG-A-LING-TING. Oh! say, Brother Stubbs, have you heard how they talk

Of this horrid low churchman who's coming from 'York,' And who vows that, next Sunday, he'll preach

without gown, In the Methodist meeting-house here in our town? Why, it's all in the papers, and men, as they run, Can read of the deed that will shortly be done : It will empty our churches, for most of our sheep Will take the occasion to listen and peep; And for many a day will our parishes ring, With the tiresome jingle of Tyng-a-ling-ting."

'Oh! what's to be done? can't this outrage be transtopped the small still to the or or Can't our tottering pulpits in some way be prop-

ped ? Let's run to our Bishop, and tell him the news. His Reverence, doubtless, will shake in his shoes, When he hears that without, nay against our consent.

A son of the Church has declared his intent To follow, so blindly, his Master's command, And to sow his good seed on another man's land. Come on, let us hurry to settle this thing, By stifling the chorus of Tyng-a-ling-ting."

So, straight to their Bishop a journey they make, And at first the sad news makes him quiver and quake. But his courage revives as their tale they unfold

And he says, with an accent decided and bold. Dear friends, there's a canon long buried in dust, And terribly choked up with ashes and rust;

But we'll oil it, and give it some wipes and some rubs, And we'll load it with charges of Boggs and of Stubbs,
And then, as a pear, of triumph we sing, We'll fire it off with a Tyng a ling ting.

So the Bishop he delves, and the Bishop he grubs, And, by dint of assistance from Boggs and from Stubbs The canon is dug from the rubbish which chokes Its ugly old muzzle; and loud are the jokes

Which its obsolete pattern and straight, narrow Excite in the crowd who are waiting its roar ; And then they compel our good Bishop of

To hear all the grievance and stand all the talk. And by night and by day dreary changes they As they chime their sad anthem of Tyng-a-ling-

And then to St. Peter's, to open the court, The judges and jury and council resort;
And good Christian people, with wide-open ears,
Are waiting to hear a priest tried by his peers. And they call up the case, and the lawyers begin To indulge in their usual professional din, And, by bitter invective and quibble and sneer, To show what a mass of corruption is here; And really his shocking what charges they bring,

As they peal the loud slogan of Tyng-a-ling-ting. Ah, me ! 'tis a sight at which angels might weep Tis a harvest of tares for our churches to reap ! Sweet Charity's presence has fled from the scene. And good men lose temper and revel in spleen ; And the Doubters and Scoffers, who relish such

Cry "Lo, these are Christians! come judge o their fruits !" And the canon has burst, and with dissonance

Has deafened the ears of the wondering crowd, And the pall of its smoke like a garment doth To the walls that still echo with Tyng-a-ling-ting. Oh! servants of Him whose sole mission was

Do ye still bear as emblems the Lamb and the Dove ? When ye read from your desks the sweet records that tell

How He preached in the Temple and taught at Do the sapient eyes of your wisdom detect That He bounded your duties by parish or sect Oh! bid these small envies and jealousies cease Join all in one brotherly anthem of peace;

And when your glad voices in harmony ring, They'll drown the harsh discord of Tyng-a-ling For the Christian Visitor The Bible, in Politics and Literature.

BY PROF. DEMILL.

ITS LITERARY CLAIMS. Apart from its position as the inspired Word of God, the Bible appears before us in another attitude, and a purely literary one. Here is a collection of writings, translated from the Greek and Hebrew, which is circulated far more extensively than any other book. It cannot go out of date. Generation succeeds to generation, but its circulation only increases. It is the Book of England and America. Of course, then, any one Book in such a position as this must necessarily have exercised a most powerful influence over all thought and speech. What this has been in our literature it is now the time to consider.

This influence is two-fold:

This influence is two-fold:

The preaching of Mr. Potter was plain, calm, clear,

If we regard it with reference to the centiment 1st. The spirit of free thought.

We have already seen how this was originated the time of the Reformation. This free though developed in all directions. In his spiritual free-dom man went against the Bible. In process of developed in all directions. In his spiritual freedom man went against the Bible. In process of the subjects, or themes, embrace the whole graind circle of evangelical truths in which all true the very words which in themselves are glorious, such as "free thinking" and "rational time," have come to signify infidelity. This is the stant, and an illustrations, is masterly. Evidently, he is ordinated of Christ as an evange words to the Bible, and when once thought is unboned and unfeitered it will oppose even its liberator. Let opposition come. Greater is he who is with the Book than all who are against it, and in other denominations is an equally good array. The first week professional abstainers is nearly 4,000.

Mescurss.—Among the vounded Garibaldians that the churches, cave two evenings in a union house, but the first week good array. The meetings are the stant, and illustrations, is masterly. Evidently, he is ordinated of Christ as an evange words to the Bible, and when once thought is unboned and unfeitered it will oppose even its liberator. Let opposition come. Greater is he who is with the Book than all who are against it, and the secret of all is this: the Holy Spirit is with the Book than all who are against it, and the coverage of the Word will triumph even out of the power of the Holy Spirit occurred in the meeting of the Holy Spirit occurred in the meeting of the Holy Spirit is with the Book than all who are against it, and the coverage and unfeitered it will oppose even its liberator. Let opposition come. Greater is he who is a diety head in all the churches, and the fifth week of its promised but little success. Soon, however, God's buffer in the stant is the meetings are daily held in all the churches, and the words in a week given to meetings in the leading men of the place in business and in wicked in all the churches, as we two evenings in a week given to meetings in the leading men of the place in the first week of its promised but little success. Soon, however, God's daily held in all the chu His power to convince is well-nigh Whitfieldian. His subjects, or themes, embrace the whole grand

Let it be remembered that the Bible is not a and powerfully, though without noise or parade. Believers re consecrated themselves to Christ.

The Episcopal minister, Rev. John P. Hubbard, after contemplating the work as it began, and after earnest prayer, felt drawn by the Spirit marvellous genius, and most varied experience. of Christ to join Mr. Potter and all the churches In the nation that produced it all learning was in the blessed work; and he brought with him the heart and hands of his strong, devout church erndite, obtained wisdom and erudition from this. The Lord's forces were now one band a massed source only. It was possible then at one time in Judea for a man to be learned who only knew the sacred writings; it is equally possible now, in mies of the Gospel were confounded and routed. One theme employed every tongue; - Christ and One theme employed every tengue;—Christ and His salvation. All hearts had one burden;—that sinners might be saved. All words breathed one spirit;—"the Spirit and the Bride say, Come." Multitudes came, from the child of less than ten years to the hoary head of eighty winters, won and changed by the leve of Christ.

As the hall was insufficient to contain the multitude, a meeting-house near by was opened for evening services during the last two days of Mr. P's labors. Before leaving on the evening of

As an outgrowth of this blessed work there has now been formed a large and strong Young Men's Christian Association, made up of members of the six evangelical churches. On the 7th of February, Maj. R. Sturgis and H. F. Durant, Esq., of Boston, addressed the young men and the people with the happiest effect. Already the young men have opened meetings in destitute districts, in regions adjacent to Westerly, and the Holy Spirit has honored their faith and labors by the conver-

of this orientalism. Whence came it? From them in a line, shoulder to the Bible, which has thus given them rich and them with an a unifying zeal.

loved most by those who know him best. He is tions. During the hours of public service, the stores, shops, and mills were closed, save a few controlled by utterly irreligious men. The preaching of Mr. Potter was plain, calm, clear, faithful, pungent. He appealed not to the feelings, but to the understanding, the judgment and the conscience. He drew every point from the simple language of the Bible, and then carried it home to the hearts of his hearers in firm logic and with the aid of fair and forcible illustrations. His power to convince is well-nigh Whitfieldian.