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A G E N C Y. HAVING recently, and at considerable expense, fitted up the necessary machinery and appliances for the successful carrying on of the manufacture of VENE-TIAN BLINDS, parties in want of BLINDS of thus description, would do well to give us a call before purchas. Orders for any style of VENETLY, Drawn

Ing elsewhere. Orders for any style of VENETIAN BLINDS received at the Clock and Ficture Frame Establishment of T. H. KEOHAN, 21 Germain street, or at the Manufactory, where

patterns cau be seen. The Subscribers have always on hand—Doors, SASHES, &c., and which, from their facilities, they can make to or-der with the utmost despatch and upon the most reasona-

Determs. Our personal attention is given to every variety of Car-pentering, House Building and General Jobhang, and mo-derate charges made. April 4. Dooley's Building, Waterloo St.

SAMUEL J. SCOVIL BANKER. Agent for St. Stephen's Bank. OFFICES :

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LORILLARD INSURANCE COMPANY,

Capital \$1,000,000-all paid up and invested. Surplus in hand, 1st Aug., 1865, \$312,194. POLICIES issued at the lowest rates, payaole 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-vy 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. GRORGE THOMAS.

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THIS COMPANY Insures against loss or damage by Fire-Dwellings, Household Furniture, Farm Proper-ty; Stores, Merchaudise, 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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ngs, Liverpool. Chairman of the London Board.-SANUEL BAKEE, Esq. Chairman in Liverpool.-CHARLES TURNEE, Esq. The Boyal Insurance Company is one of the largest

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Agent for Moses Pond & Co.'s celebrated Cooki

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nighly satisfactory results were shown :

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New Series, Vol. VI., No. 18. Whole No. 278.

ORIGINAL. The following lines appeared, some years since, in the Christian Messenger, and, by request, are again published

in the Visitor :] Spring. Spring comes ! I hear her music.

Low murmuring, from the hills And gushing down along the vales, In myriad blended rills.

Her light steps touch the mountains, And roam amid the vales ; Her breath unseals the fountains And soothes the boisterous gales.

Her glance beams thro' the curtains Of many a reptile's nest, And turns to life the sleepers, Like morn on mortals' rest.

Her soft hand weaves the network With matchless taste and skill. Which, for earth's emerald mantle, The summer wift shall fill.

Her fingers wander over The great harp's trembling strings, And Nature's full orchestra. In tuneful cadence sings.

And is it thus from sterile, Frost-fettered, breemal carth, Such charming sounds and scenery At Spring's approach take birth ?

Oh! what shall be the transports, When ransomed hosts shall sing, Earth's stormy Winter over-Hail! Heaven's eternal Spring. -W. H. Porter. Pine Grove, Wilmot.

"Thy Will be Done." Father, if all Thy children gladly welcomed

To-morrow's sun, And I alone sat in the dark, could I say truly, " Thy will be done ?"

Could I let go this hand I hold securely-This love I own-If it should be required of me, could I say meekly,

" Thy will be done ?" If in my path of life all sweet things drooped

and faded While bright and young, Could I say, " Lord, 'tis well my way in life is

" Thy will be done ?"

Could I say this ?" I ask myself the question, Yet am I dumb

To say, " Do with me as Thon wouldst, O Heav-

Ghristian

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

SAINT JOHN, N. B., THURSDAY, APRIL 30, 1868.

his own. And having the spirit of adoption, it becomes his meat and his drink to do the will of

his Father, as it is revealed in that law. "I delight," says Paul, " in the law of God after the inward man." Obedience for a personal righte-ousness is every where urged in the New Testament as an enterprise, the prosecution of which forms the main business of every true disciple, and the full achievement of which is that prize of his high calling, to which he must press forward continually. Human virtue has ceased, under the economy of grace, to be the price of heaven; but human virtue is still the indispensable preparation for heaven. By the aid we receive from the sanctuary above, we are to struggle against sin ; and by prayer and painstaking we are to overcome the frailties and temptations incident to us in our present state, that we may become meet for the joys of a future state. Though by the law we cannot purchase a right of admittance to the marriage supper of the Lamb, yet its observance is the undefiled garment, without which we cannot be partakers of that immortal festival. To be fit for the society of heaven, we must be invest-ed with the graces of our own personal righteous-time, and many disciples who were not with the ness. Believers cannot continue in sin that grace may abound. Their works are growing up ; they are attaining a personal righteousness in which they delight, and are going on unto perfection. That purity and piety which the law enjoins they seek, that they may attain a purity of character fitting them to be the companions of those who surround the throne of God, and serve Him with spotless virtue. Greatly do they mistake the God " whole design and economy of the Gospel, who think that it brings any exemption from the services of righteousness along with it. There is, in truth, a busier and more abundant service than before-not in the oldness of the letter, but in the newness of the spirit. Obedience now, by as it is more refined, pure and exalted, it is so much the more active and earnest. Instead of being a appeal was a legitimate deduction from it. Every constrained stipulation, it becomes a spontaneous offering of love and loyalty; and proceeding from a heart freed from the bondage and terror of a felt condemnation, it is as unlike to what it formerly was as the obedience of a scraph is to which armed it with persnasive power that rivetthat of a slave. The Gospel of Jesus Christ brings ed attention, and from whose influences one could a present as well as a future salvation. There is

a deliverance from sin here as assuredly as deliverance from punishment hereafter. This obedience to the law of God is the true and only test of discipleship, the only visible mark of union with Christ and of reconciliation-to God. The true disciple of Christ is always pressing onward to higher attainments in boliness, in love to God and love to man; and even when cast down by

A Sabbath with Newman Hall. After the reading of the Scriptures, Mr. Hall

entered, clad in a white robe, and took the place of the assistant, and read a service similar in manner and matter to that of the Episcopal Church, only Mr. Hall's reading gave it an unusual richness and meaning. During the singing which followed, Mr. Hall retired, exchanged his white for a black robe, returned to the pulpit, offered a brief, devont prayer, and announced his text-John xx. 27, 28. He alluded in an introductory way to the doubts of Thomas, and then proceeded to speak first, of the evidence of the resurrection afforded by Christ's wounds. They prove that his body was not left in the grave. The happy inference was that we have an intercessor in heaven who is "bone of our bone, and flesh of our flesh." Second ; He spoke of the causes of doubt. Among other things, circumstances may be the cause. Thomas was not with the disci-ples when Christ revealed himself to them. If he had been perhaps he would not have doubted. God sometimes reveals himself more specially at disciples may be left to donbt. Yet, he said, this is no excuse, for Christ says, "be not faithless, but believing." Third ; He spoke of the remedy. Come to Jesus. The doubts of Thomas disappeared when he touched Christ's wounds. The carnest exhortation was, " Draw near to Christ, and he will so manifest himself, as to call forth

This was an extempore sermon of rare beauty and power, and full of subduing appeals to the heart. There was a delightful flexibility in the train of thought, that made every lesson of the text germane to the purpose of the speaker. Yet there was a unity about it, for he never lost sight of his text. Every thought grew out of it; every part was joined to it, so that the sermon and the text were throughout in symmetrical and beantiful harmony. It was delivered with an earnestness and tenderness of manner rarely equaled,

not well escape. he is a finished speaker. He has none of the "clap trap" of oratory, but his elequence is that which solid thought, accomplished scholarship, and devout piety begets. His house was "packed" despite the rain. He is eloquent at home, among his own people, with no other inspiration than that of the ordinary routine of pastoral duty, the enemy of righteousness, trusting in the Al-mighty for strength, he exclaims, "Rejoice not against me, O mine enemy; when I fall, I shall could not justly judge from one occasion, but his could not justly judge from one occasion, but his could not justly judge from one occasion, but his could not justly judge from one occasion, but his could not justly judge from one occasion, but his could not justly judge from one occasion, but his could not justly judge from one occasion, but his could not justly judge from one occasion, but his could not justly judge from one occasion, but his could not justly judge from one occasion, but his could not justly judge from one occasion, but his could not justly judge from one occasion, but his could not justly judge from one occasion, but his could not justly judge from one occasion, but his could not justly judge from one occasion, but his could not justly judge from one occasion, but his arise again." Thus we see that (a) though obedience power seemed to me to have a perennial fresh- tists do in immersion, would not be admitted to and vigor, that eminently and places and circumstances.

Dizitor. 58 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. P.

> The Christian Visitor Is emphatically a Newspaper for the Family.

It furnishes its readers with the latest intelligence, RELIGIOUS AND SECULAE.

THE OFFICE OF THE

CHRISTIAN VISITOR,

Varieties.

It is not until the flower has fallen off that the fruit begins to ripen. So in life it is when the romance is past that the practical usefulness begins.

GOOD ADVICE .- Be reserved, says William Penn, but not sour ; grave, but not formal ; bold, but not rash ; humble, but not servile ; patient, but not insensible ; constant, but not obstinate ; cheerful, but not light; rather be sweet tempered than familar; familiar rather than intimate, and intimate with very few, and upon good grounds.

Learn to see God's love in every blessing, His wisdom in every event. His bounty in all your enjoyments, His skill in nature, and His power in the storm, the ocean, the mountains ; for "as a countenance is made besutiful by the soul's shiming through it, so the world is beautiful by the shining through it of a God,"

Gon's KINGDOM -God had a kingdom under the old dispensation, exclusive and merely national. Under the new dispensation he has set up a new kingdom, and be aims at universal empire. This kingdom does not interfere with other nationalities. On the contrary, one of its injunctions is to obey everywhere the powers that be.

ON THE BRIGHT SIDE .- " I am on the bright ide of seventy," said an aged man of God ; " the bright side, because nearer to everlasting glory." Nature fails," said another, " but I am happy." My work is done," said the Countess of Huntington, when eighty-four years old; "I have nothing to do but to go to my Father." To an humble Christian it was remarked, " I fear you are near another world."

"Fear it sir !" he replied ; "I know I am ; but blessed be the Lord! I do not fear it, I hope it."

WORSHIP-true worship-is to pour out the whole heart in fervent prayer unto its God; to be prostrate before him both in body and spirit. The Bible everywhere represents the worshippers of the Divine Being as either kneeling or stalling prostrate before him during the time of worship. The practice of standing or sitting in time of prayer is utterly without warrant in the Holy Scriptures, and contrary to the whole genius and spirit of the Christian religion. The spirit of inspiration saith : "Oh ! come let us all bow down together ; let ns kneel before the Lord our Maker."

FAITH .--- In the "life of faith," we do not merelook at the principle of dependence on God, or of confidence in Him, though that may be the hought immediately suggested by such words. It signifies much. It is a life of large and various energies; for according to God, or Scripture, faith is that principle in the soul which not only trusts Him and believes Him ; it is also that which apprehends His ways, acts in concert with His prin-ciples and purposes, receives His promises, enjoys His favor, does His bidding, looks for His kingdom, in His strength gains victories, and by His light walks in light; and thus it is ever, though variously, exhibiting a life according to Him, or ormed by communion with Him. SPASMODIC PIETY .-- A quaint writer compares certain class of professors of religion to "sheet iron stoves, heated by shavings." When there is a little reviving in the church, they all at once lame up and become exceedingly warm and zealous. They are ready to chide the pastor and elders for their coldness and want of activity. But alas! the shavings are soon burned out, and then the heat goes down as it went up. They are never seen in the prayer-room, or more spiritual meetings of the church again, until there is another excitement. If such people had not souls of their own to be saved, they would not be worth taking into the church. They encumber it, though the7 may themselves receive benefit from a connection with it. " So long as thon art ignorant, be not ashamed to learn : he that is fondly modest, not to acknowledge his own defects of knowledge, shall in time, be so foully impudent as to justify his own ignorance! Ignorance is the greatest of all infirmities; and justified, the chiefest of all follies." -Quarles. " Gold is Cæsar's treasure, man is God's. Thy gold hath Cæsar's image, and thou hast God's give therefore those things unto Cæsar, which are Cæsar's, and unto God, which are God's."---Ibid. How can we expect to live with God in heaven, if we love not to live with him on earth ?-Rev. J. Mason. BE TRUE.-The only way for a man to escape being found out, is to pass for what he is. The only way to maintain a good character, is to deserve it. It is easier to correct our faults than to conceal them. Consult duty ; not events. We have nothing to do but to mind our duty. Oh, how quiet, as well as holy, would our lives be, had we learned that single lesson, to be careful for nothing, but to do our duty, and leave all consequences to God. A correspondent asks : " Suppose chuich mem bers, having assembled with the congregation at should, when the church are about to take their places for communion, turn their backs upon the sacred ordinance, on account as they allege of unchristian conduct in a church officer, with whom they have taken no steps of discipline. Are such members justified in so doing ? If not, friends with everybody, but strange to say, he what action ought the church to take in relation had entirely failed, and could not now be sure to them, if they persist in absenting themselves from its communion?" To this we reply that there can be no justification of such conduct .--Their communion is to be with Christ, and the fact that their fellow-members, or even the officiating servants of the body, are imperfect men, has nothing to do with it. They are to do their duty, and enjoy their privilege, of fellowship with the Lord, and with his church, in spite of all which may be, or may seem to be, exceptional, in any individual. And if such withdrawal from the Lord's Supper be persisted in, the church can rightly have no resource but to proceed, in a regular way, to administer its discipline on account of it.

the exclamation of belief, 'My Lord and my

Vol. XXI., No. 18.

Now.

Now! A short word; a shorter thing. Soon attered; sooner gone. Now! A grain of sand on a boundless plain.

A tiny ripple on a measureless ocean! Over that ocean we are sailing; but the only part of it we possess is that on which our vessel at this moment floats. From the stern we look backwards and watch the ship's wake in the waters; but how short a distance it reaches, and how soon every trace disappears! We see also some landmarks farther off, and then the horizon closes the view; but beyond, that ocean still rolls far, far away. Memory contemplates the few years of our individual life; history shows us a dim outline of mountains; science tells us that still farther back, out of sight, stretches that vast sea; reason assures us that, like space, it hath no boundary : but all that we possess of it is rep-resented by this small word-Now. The past, for action, is ours no longer. The future may never become present, and is not ours until it does. The only part of time we can use is this very moment—Now !

Now | for time is short, and death is near, and judgment threatens ! Now ! for in eternity it will be too late, and your very next step may land you there. The only season of which you can be sure is now ! The only season in which you can work is now ! The purpose may not last till to-morrow; fulfil it now? Fresh difficulties will flood the channel to-morrow-wade it now ! Religion is a work for every day; begin it now ! Sin exposes to present miseries; escape them now ! Holiness confers present joys ; seize them now ! Your Creator commands ; obey Him now ! A God of love entreats; be reconciled now ! The Father, from His throne invites; return now ! The Saviour from His cross beseeches; trust Him now! The Holy Spirit is striving in your heart ; yield now ! "Behold now is the accepted time : behold now is the day of salvation !"

Communion Question.

It is considered especially hard that Baptists have so rigid a rule about communion, when the table is the Lord's Table. But that fact makes all the difficulty. Were it man's table, did man Every one who has heard Mr. Hall, knows that make terms for admission, and the rules of communion, then there would be no difficulty in exteoding them, or altering them at pleasure. But if the Lord bas spread his table, establishing rules in respect to admission thereto, then no one has rights in connection with the communion unless they conform. We know of no Christian church which will admit members to communion who

Canterbury CK,	enly Father;" "Thy will be done."
al Agent.	Teach me Thy ways. I, too, have gifts within my keeping, And Thou wilt come
Stoves, c. er in	To claim Thine own some day ; let me say trusting, "Thy will be done."
ates, &c., ES. ing-Range,	Some gold is spun ;
treet,	Held me take up the light and dark alike, still saying, "Thy will be done."

-Examiner and Chronicle.

For the Christian Visitor,

BY REV. S. RICHARDSON, M. A.

ffices in the kingdom. At the Annual Meeting held in August 1859, the following "There is therefore now no condemnation to them which the spirit. Rom. viii. 1. The most gratifying proof of the expansion of the busi-ess is exhibited in the one following fact-that the increase

(Concluded.)

But though faith is not the meritorious ground of justification, it is indispensable to it, as much so as the striking out of a window is to the light-ing of an apartment. It is, the medium of conveyance through which the blessings of the gospel are received into the soul. "Your salvation,' says the Apostle, "is by grace, through faith ; not of works, lest any man should boast." Thus we see that faith implies entire dependence upon Christ for justification of acceptance before God, while it is the mode by which we avail ourselves

of the justifying righteousness of Christ. Having adduced, as we conceive, sufficient reasons to account for the fact that, by the deeds of

The amount of new Life Premums 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 683, the sum assured £337,752 6s. 8d., and the premium 2,627 95,650 9 11 5,829 5 4,694 16 8,850 8 12,354 8 181,504 10 6 161,848 18 4 387,752 6 8 1858 ... 832 387,752 6 8 12,354 8 4 The remarkable increase in the business of the last four ears, is mainly consequent upon the large bonus declared a 1855, which amounted to no less than £2 per cent. per anum on the sums assured and averaged 80 per cent. upon premiums paid. PERCY M. DOVE, Manager and Actuary. JOHN M. JOHNSTON, Secretary to the London Board. All descriptions of property taken at fair rates, and Fire uses paid promptly, on reasonable proof of loss—without prove to the head Establishment. JAMES J. KAYE, Agent for New Brunswick, Princess-street, Opposite Judge Ritchie's Building CONTINENTAL FIRE INSURANCE COMPY. Capital \$500,000-all paid up and invested. Surplus in hand, 1st July, 1865, £250,000. New BRUNSWICK AGENCY-7 Princess Street, opposite Com-mercial Bank, St. John. POLICIES issued at the lowest rates, payable in New Brunswick Currency, with and without participation in profits. The average dividends to Policy Holders entitled to Pro-fits for the past nine years, amount to 44½ per cent. References of the first respectability, and any other in formation given by W. J. STARE, LIVERPOOL AND LONDON AND GLOBE FIRE AND LIFE **INSURANCE COMPANY!** Fund paid up and invested £8.212,843 5s. 1d. stg. miums received in Fire Risks, 1864, £743,674 stg. ses paid in Fire Risks, 1864, 520,459 285,248 up capital, the Sh EDWARD ALLISON, AGENT FOR NEW BRUNSWICK (Commercial Bank Buildin

FIRST PRIZE CABINET ORGANS ! PROVINCIAL EXPOSITION, Oct. 13, 1867. The first and only prizes for Cabiner Organs was awarded to A. LAURILLIARD. READ THE JUDGES REPORT: M. LAURILLIARD eab bits a fine toned large Cab Organ, with two banks of Keys, Kight Stops, FIRST PRIZE.

Sermon.

are in Christ Jesus, who walk not after the flesh, but after

the law, no flesh shall be justified, and having shown that a justifying righteousness is found in Christ alone, on the condition of personal faith in him, let us enquire, What are the evidences that any one possesses this blessing? These are found, we reply, in the fact that believers henceforth observe the law. They who are free from condemnation, henceforth use the law to adorn their character. They walk not after the flesh, but after the Spirit. And this is a sufficient reply to the objection that the doctrine of justification through Christ by faith, is incompatible with, and hostile to, the cause of personal righteousness. This objection, upon even ordinary examination of the subject, appears invalid. Because human virtue is not ex-alted to take the place of Christ's righteousness, it is said that a residence is denied it in the sonls of believers; and not only have religious teachers who refuse to acknowledge personal righteous-ness as giving a legal claim to heaven been charged with enmity to the cause of personal righte-ousness, but the New Testament itself has been charged with inconsistency on this subject. The difficulty lies in its apparently opposite represen-tations on the importance of good works, denounced at one time as worthless, and at another as indispensable to all true discipleship. The ex-planation is, that for justification they are worthess, for sanctification they are indispensable. Thus it is that the law is of no avail for man's justification before God, and in that respect has been superseded by the Gospel system. But in its other aspect—viz : that by which human charac-ter is to be adorned—its claims have not ceased, nor ever can cease. The law had another and a distinct object from that of holding out a method by which we might acquire a *right* to its promised rewards, even that of holding out a method by which we might acquire a righteousness or right-ness of character in the cultivation and exercise of its hidden virtues. By copying these virtues on the tablet of our own characters, the image of Him who created us becomes restored. A dangerous, nav, a fatal, error is committed, if, while the first office of the law has been superseded, we suppose that the second has also been superseded. The law still retains its office as a perfect guide and exemplar of all virtue. While it is said in

is not the price, it is the indispensable preparation for heaven, ("Without holiness no man shall see the Lord);" and that (b) obedience is the only evidence either to ourselves or to others of our freedom from condemnation, and that from this alone we may have strong consolation, having fled for refuge to lay hold upon the hope set before us in the Gospel. To such only who by patient continuance in well doing seek for glory, and honor, and immortality couples words of our text fraught with the richest consolation, and to such alone as are in Christ Jesus, walking not after the flesh, "What I are you selling nuts?" said he. but after the Spirit, is assurance of safety found from the condemning power of the law, or of acceptance at last before the throne of God's glory with exceeding great joy.

An Incident in the Life of Fletcher.

The Rev. John Fletcher frequently was favored with great spiritual enjoyments, during his long and successful labors at Madeley, and be died in the triumphs of faith. Yet during his early Christian experience, he at times was disquieted by the fear that he never had been renewed by saving grace. There were times when the sunshine of heaven beamed brightly on his soul, and he walked in Emmanuel's ground, and communed with his beloved. But these seasons of exalted fellowship with God were followed by shadowed days and a dreary inner life. The sublimities of the fature overawed his soul, and he felt that, without the assurance of eternal happiness, existence was a fearful thing. From this state of uncertainty and dejection, he emerged into the full light of spiritual day. He was praying, lying prostrate on his face, that God would vouchsafe to him a clearer manifestation of his presence. A vision of the Saviour hanging on the cross passed before his eye of faith, and these words, like a celestial message, were impressed upon his mind :

Be, acto talficeded apon	1110
Seized by the rage of sinful men,	A. N. A
1 see Christ bound, and bruised and s	laia
'Tis done, the martyr dies!	Japa
His life to ransom ours, is given,	
And lo! the fiercest fire of heaven	PR-1-175
Consumes the sacrifice.	
He suffers both from men and God,	1917
He bears the universal load	
Of guilt and misery !	
He suffers to reverse our doom,	336
And lo my Lord is here become	PAR I

The bread of life to me !" The sight of the cross dissipated his fears. H pirit soared aloft, and seemed to dwell in the very presence of the Shechinah. Thenceforth

he was enabled to say with confidence, "The life I now live, I live by faith in the Son of God, who loved me and gave Himself for me."

What a tender, reproving lesson does the inci-dent convey to the doubting soul! Jesus on the cross is the source of spiritual peace and rest. To Calvary, then, go with your doubts and fears. Behold Him who bore your grief, and carried your sorrows. Transporting prospects and heavenly gates appear from the summits of Calvary.

Half of the Widow's Mite.

A gentleman called upon a rich friend for some charity. "Yes, I must give von my mite," said the rich man. "Do you mean the widow's mite !" asked the

solicitor "Certainly," was the answer.

"I shall be satisfied with half as much as she gave," said his friend. "How much are you worth T'

"Seventy thousand dollars."

"Give me, then, your check for thirty-five housand; that will be half as much as the widow gave ; for she; you know, gave her all." The rich man was cornered. Covetous people

often try to shelter themselves behind the wi-dow's mite, and under cover of her contribution give meanly to the Redeemer's cause. Her ex-ample, indeed, rightly interpreted, would pluck

The Name of God in Forty-Eight Languages. As Louis Barger, the well known author and philologist, was walking in the Avenue des Champs Elysces the other day, he heard a familiar voice exclaiming: "Buy some nuts of a poor

" Ab, sir, I have been unfortunate." " But this is no business for a man like you." "Oh, sir, if you could only tell me of some-

thing better to do," returned the barber, with a Burger was touched. He reflected a moment :

then tearing a leaf from his memorandum book. he wrote for a few moments, and lianded it to the man, saying, " Take this to a printing office, and have a hundred copies struck off; here is the money for it. Get a license from the perfecture. of the police, and sell them at two cents a copy, and you will have bread on the spot. The stran-gers who visit Paris cannot refuse this tribute to the name of God, printed in so many different wavs."

The barber did as he was bid, and was always seen at the entrance to the Exposition, selling the following handbill :

THE NAME OF GOD IN FORTY-EIGHT LANGUAGES. Hebrew, Elohim or Eloah. Chaldaic, Elah. Olals tongue, Deu. German and Swiss, Gott. Flemish, Goed. Assyrian, Ellah. Syriac and Turkish, Alah. Malay, Alla. Arabic, Allah. Dutch, Godt. English and old Saxon, God Feutonic, Goth. Danish and Swedish, Gut. Language of the Magi, Orsi. Old Egyptian, Teut. Armorian, Tenti. Modern Egyptian, Tenn. Greek, Theos. Janisa and Swedu Norwegian, Gud. Slavic, Buch. Polish, Bog. Polacca, Bung. Lapp, Jubinal. Finnish, Jumala. Rumie. As Runic, As. Pannonian, Istu. Zemblian, Fetizo. Hindostanee, Kai Coromandel, Bran Tartar, Magatal. Tartar, Magatal. Persian, Sire. Chinese, Pusea. Japanese, Goesur. Madagasoar, Zannar. Peruvian, Fuchocama

" Well," said he, " has the holy name of God brought you good luck ?"

"Yes, indeed, sir. I sell on an average hundred copies a day, at two cents each, or two dollars ; but the strangers are generous ; some

"Yes, sir ; thanks to your kindness." Burger walked away, thinking : " If I were not a literary man I would turn peddler or pub-lisher; there is nothing so profitable as selling the learning or wit of others."—N. Y. Observer.

Religion and Business.

I say you are bound to give, first, your hearts Christ; then you are bound, with that heart on fire with divine love, to pervade your business. . . . Christianity does not make a skeleton of a man. Religiou loves plump men, healthy men, strong men, wise men, active men, sagacious men. It likes merry men. It likes to gallous men. It likes merry men. It likes to see men happy. Sanctify your calling, then; do not give it up. Control the world. Spring into the saddle and guide the steed; don't slay him. Is there one single trade in which a man will not say, "Ab, it's a hard thing for me to be a Christian and follow business?" The lawyer tells me it is a hard thing for him to be a Christian and follow law. Merchants tell me : "O, it's impossible for a man to be a merchant, as society now is, and be an honest man." I don't believe

a Pedobaptist church, though he was admitted to be a humble and conscientions christian.

Communion, like baptism, is a personal matter. It is an indication of covenant fellowship, and not of general union. It is a badge which distinguishes those who have one Lord, hold one faith, and recive one baptism. I may be hospitable and friendly, and yet have sacred retreats into which no one not a member of my family may enter. I may invite company to my house, request them to feel entirely at home, place my whole establishment at their disposal, welcome them to my table, my library and my society, and yet have sacred enclosures over the threshold of which they must not tread, and still be as friendly, liberal and hospitable. The same policy and customs mark other denominations, for which Baptists are censured. "Happy is he that condemneth not bimself in the thing that he alloweth."-Ex. & Chron.

An Absurd Position.

If any one is in doubt as to whether the Jesus of the first Gospel is the Christ of the fourth, if he thinks the first may be a man, developed like other men out of the culture of his times, while the other was the facetious invention of a later day, he can easily bring this matter to the test. Summon the best man you can find-the most advanced prophet of to day-and let him stand in the position of this same Jesus, the mere man of the first Gospel. Let him see if he can bend his bow, or grasp his thunders. Let some prophet of to-day, who ought to have grown up to the stature of Jesus-the mere human development -declare in the face of the world that no man knoweth the Father but himself, and those to whom he shall reveal him ; let him assume to sit on a throne of glory with all the holy angels around him, and part the nations to the right hand and the left to everlasting punishment or to life eternal ; let him announce that all power is given to him both in heaven and earth : let him put his own name into a formula of baptism, and charge his followers to make disciples in the name of the Father and the Holy Ghost and-himself ! Would the world be converted by such preaching at the rate of three thousand in a day; or would they regard it as self-conceit and self-assertion passed into the stage of monomania, and fit only for an asylum for the insane ! the public service, before the Lord's Supper, -E. H. Sears.

The Chameleon and Porcupine-A Fable.

A chameleon once met a porcupine, and complained that he had taken great pains to make that he had a friend in the world.

"And by what means," said the porcupine. "have you sought to make friends ?"

"By flattery," said the chameleon. "I have adapted myself to all I met; humored the follies and foibles of every one. In order to make people believe that I like them. I have imitated their manners, as if I considered them models of perfection. So far have I gone in this that it has become a habit with me, and now my very skin takes the hue and complexion of things that happens to be nearest. Yet all this has been in vain, for every body calls me a turn-coat, and I am generally considered selfish, bypocritical, and

"And no doubt you deserve all this," said the orcupine. "I have taken a different course, but must confess that I have as few friends as you. I adopt the rule to resent every injury, may, every encroachment upon my dignity. I would allow no one even to touch me without sticking into him one or more of my sharp quills. I determi-ned to take care of number one; and the result has been, that while I have vindicated my rights,

A SUBLIME FAITH .- Faith rests with confidence in the word of God, assured that his promises cannot fail. When one has right view of the Divine character, he feels that he could sooner doubt his own existence than doubt the promises of God. The Bible itself furnishes no finer illustration of a sublime faith than the following reply of a poor Scotch woman to Rev. John Brown, of Haddington:

Cretan, Thios. Æolian and Doric, Ros. Latin, Deus. Low Latin, Dieze Celtic and old Gallic, Diu. A few days after, Burger met the barber.

French, Dieu. Spanish, Dios. Portuguese, Deos. Old German, Dios. Provencal, Dios. Low Breton, Dous. Italian, Dio.

