THE CHRISTIAN VISITOR, Is Published every THURSDAY, by

BARNES & Co., AT THEIR OFFICE, 58 Prince William Street,

TERMS :- Cash in Advance. Advertisements inserted at the usual rates.

SAINT JOHN, N. B.

THE CHRISTIAN VISITOR affords an excellent medium for advertising.

VALPEY & BROTHER MANUPACTURER AND WHOLESALE DEALER IN BOOTS and SHOES, of every description,

FIRST GOLD MEDAL MASON & HAMLIN

PARIS EXPOSITION 1857.

PARIS EXPOSITION 1857.

CDMUND E. KENNAY, Pianoforte Maker, begs respectfully to inform the public that he has obtained the Agency of the two most celebrated makers in the world, viz., Mason & Hamlin's Cabinet Organs, and Chickering & Son's Pianofortes.

A Large Stock of the above on hand. Please call and examine, or send for an illustrated Circular. As the whole of the above stock has been personally selected by the Subscriber, and being a Pianoforte maker himself, he can warrant every instrument with confidence.

Pianofortes and Melodeons Tuned and Repaired, taken in Exchange and to Rent.

(Established 21 years.)

No. 130 Germain St., St. John, N. B.

No. 120 Germain St., St. John, N. B 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, £385,248

Losses paid in Life Risks, in 1864, £43,197

In addition to the above large paid up capital, the Share holders of the Company are personally responsible for al Policies issued.

EDWARD ALLISON, AGENT FOR NEW BRUNSWICK, (Commercial Bank Building.)

AGENCY. 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 this description, would do well to give us a call before purchasing elsewhere.

description, would do well to give us a call before purchasing elsewhere.

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

The Subscribers have always on hand—Doors, Sashes, &c., and which, from their facilities, they can make to order with the utmost despatch and upon the most reasonable terms.

Our personal attention is given to every variety of Carpentering, House Building and General Jobbing, and moperate charges made.

A. CHRISTIE & CO.,

April 4.

M. FRANCIS & SONS,

M. FRANCIS & SONS,

New Brunswick Boot and Shoe Manufactory 88 Prince William Street.

WE have been manufacturing very extensively during the winter, and are now prepared to meet our Wholesale and Retail customers with an assortment not to be surpassed. We now offer THREE HUNDRED and FIFTY CASES of the usual assortment, embracing all qualities and styles made.

Ladies', Misses' and Childrens' Serge, Kid, Goat, Calf, Pebled Calf and Grain, in Balmoral, Congress, Imitation Balmoral, Imitation Button and all the newest styles made.

Men's, Boys' and Youths Wellington BOOTS; Balmoral, Congress, Oxford Ties and Brogans, suitable for Spring and Summer wear, made of the best English, French and Domestic manufacture.

omestic manufacture.

The above Stock will be sold as low as any other estabhis City. and retail buyers will please call and judge for

M. FRANCIS & SONS. FIRST PRIZE CABINET ORGANS

PROVINCIAL EXPOSITION, Oct. 13, 1867. The first and only prizes for Cabinet Organs was awarded to A. LAURILLIARD.
READ THE JUDGES REPORT:

Mr. LAURILLIARD 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

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 makers, and will be sold at 20 per cent, less than

PIANO WAREROOM—Sheffield House, No. 5, Marke Quare. (Oct. 17.) A. LAURILLIARD. PHOTOGRAPHS!

SPECIAL NOTICE. Right on the Corner King and Germain Streets MR. MARSTERS thanks the public for their very liber-al patronage in the past, and begs to say that having just thoroughly Renovated, Enlarged and Improved his Establishment, and increased his facilities for producing First Class Work, he is determined to merit a largely in-

Notwithstanding the present low prices, he will use only Notwithstanding the present low prices, he will use only according to a contract the standard prices.

All kinds of work furnished at short notice.

Miniature, Magascopic and Stereoscopic in Photograp imbrotype or Oil.

N. B.—Having in possession the New York

mbrotype or Oil.

N. B.—Having in possession the Negatives of his predessor, Mr. J. N. Durland, copies can be furnished.

Remember, right on the Corner King and Germain Sts.

May 30.

J. D. MARSTERS.

Royal Insurance Company

FIRE. MODERATE PREMIUMS.

Prompt and Liberal Settlement of Losse LOSS AND DAMAGE BY

EXPLOSION OF GAS MADE GOOD. LIFE BO USES

RESOLUTION OF DIRECTORS, 1867.

To increase further the Proportion of Profits PROFITS DIVIDED EVERY FIVE YEARS.

To Policies then in existence, Two entire Years. CAPITAL. TWO MILLIONS Sterling, (TEN MILLIONS DOLLARS),

And Large Reserve Fund. ANNUAL INCOME, nearly \$800,000 Sterling Deposited at Ottawa in Dominion Securities, \$150,000.

JAMES J. KAYE, Savings Bank Building. St. John, N. B., April 2, 1869. NORTH BRITISH AND MERCANTILE INSURANCE COMPANY,

LIFE DEPARTMENT.

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

INDISPUTABILITY.

After a Policy has been five years in existence it shall be add to be indisputable and free from extra premiums, even the same about remove to an unhealthy climate after has the

Candidating.

"An Old Fashioned Baptist," in the Examiner and Chronicle of the 19th ult., writing on this

theme, seems to me very clearly to set forth some

evils of the system to which his attention seems

The first of these is essential and characteristic,

viz. : the tacit concession that the settlement of

a pastor is a matter of buman inclination and

taste, with which God has nothing more to do

than with any other contract between man and

man. This is well stated in the assertion, " His

probationary service was designed not only to let

the people see how they liked the minister, but to

let the minister see how he liked the people." This without doubt is now, as then, the chief idea in candidating. Hence the practice of many churches, of hearing a series of men previous to

determining who shall be their choice. Hence

the reason assigned for the settlement of a pastor

-and as well for his rejection or dismissal, which,

in the immense majority of cases, seem to leave

the authority of Christ entirely out of the ques-

Should churches and pastors accept the idea

that the latter are Christ's ambassadors, sent forth

with no roving commission, but assigned by the Head of the Church to special fields of labor, they

would undoubtedly come nearer the Divine idea,

and fall into practices at once more accordant with God's will, and more likely to ensure the stability

of the pastoral relation. A pastor should be accepted as God's gift, not as the church's choice

Of this idea the practice of candidating is al-

most wholly subversive, and needs to be replaced with simple appeal to God, for the decision of the matter on the part of both church and pastor. Surely, here if anywhere, the prayer of faith should be the grand and almost exclusive instru-

ment of men ! It is because men are so largely

neglecting this, that effort is so frequently made

to fill a square hole with what has occupied a

Another evil, equally essential, revealed by the Old Fashioned Baptist, is this—that churches and ministers proceed upon the false assumption that

one month, or three, affords them the means of

mutual acquaintance. This is a tremendous blun-

der! Why, our pastors almost universally are

candidating throughout their pastorates? Their first year satisfies almost all, that each is just the

man for the place. The second begets some sus-

picions that there is some mistake in the matter.

And the third is spent by a minority, more or less

respectable, in compelling the pastor and the majority to the conclusion, either that God's will has

been contravened by the settlement-or must be

by the dissolving of this exceedingly temporary, relation. I, at least have never become acquainted

of knowing how I would like them for life com-

panions. And I observe that churches labor under

the same difficulty. The whole idea is fallacious.

Churches do not know always what they need in

the way of a pastor, and it is their very discovery that they have acquired—not what they want, but what they need in the wisdom of God—that leads

them to reject their pastor! Pastors also some-

times make mistakes in the same direction-over-

looking the very obvious fact that a very unamia-

ble field may be very excellent means of of grace

Let pastors and churches rise to the idea that God

knows far better than we ever can the adaptation

of men to the fields of labor, and human likes and

dislikes will assume their proper place in insignificance. In that case pastors would bear more patiently the infirmities of brethren, and the mal-

treatment of unconverted church members-and

the churches themselves would cease the vain ef-

fort after perfection in the pastor, evident in the fact of his being just what sister A. and brother B. really like and enjoy upon full acquaintance. Finally, the Old-Fashioned Baptist exposes the

almost universal error that the pastors are responsible for the evils of candidating, and especially that those who refuse to submit to its degrada-

tions are blameworthy in the premises. Why is it, pray, that churches are without pastors every

two or three years, and under the necessity of looking up another pastor thus shamefully often? Is it because ministers love to expend the poor

pittance of their salaries in protracted vacations

and their vexatious travellings, and in the losses inevitable in changing locations? Is it because these servants of God have sunk so low as men

that they love to be exhibited like a horse in the

market, that they may find again and again a new master and new provender? Is it because

pastors of all men are most changeable and re-uctant to endure hardness in the prosecution of

their profession, that this eternal and infernal

scheme of candidating recurs? Is it because they of all men are least wise in accommodating themselves to the demands of their employments, or least willing to do the work God has assigned them?

Is it not because the churches are perpetually allowing a perverse and useless minority to des-

troy the influence of their pastors and the work of the Lord, that so many of them are in the market,

perpetually bidding for some new man to serve in

For myself, I answer that of four churches

have been with in the pastorate, I left but one of my own accord, under the conviction that it was the Lord's will that I should leave. And so far as

I have known, other ministers pass through pre-

cisely similar experiences. They are driven out of their churches and compelled to this candidating, by processes far from divine, with which all

of us are too well acquainted to render their ex-

Ministers do right in rebelling against a scheme so iniquitous! They do wrong in debasing their divine vocation to the scales of the cattle-market

in the pastorate prove by their work on one field their capacity for another? That brother A., having done his work well in one city, must be examined previous to his entering a church in

No wonder that, candidating in view of the o few men are pressing into the ministry! And no wonder that while the churches are necessita-

ng such practices, the Head of the Church him-

candidating and ministerial brokerage will sink amid the other rottenness of a dead past.

round one."

hardly to have been directed.

Ghristian Dizilor.

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

New Series, Vol. VII., No. 38. Whole No. 350. SAINT JOHN, N. B., THURSDAY, SEPTEMBER 23, 1869.

> Sermon by Rev. C. H. Spurgeon. "THINGS TO COME."

"Things to come; all are yours."-1 Corinthians in. II. I shall beg your special attention, in the second place, to the BRIGHT ETERNAL FUTURE as

Come with me, dear hearers, to the text again, Come with me and let down the bucket and draw the water fresh and living from the everspringing well. "Things to come; all are yours," Notice that the text is not in the subjunctive mood-it reads not " all may be yours." According to the doctrine of certain esteemed brethren, a Christian may have a hope of heaven, but he can never have a certainty of it, for a child of God may go back into perdition, and an beir of the promises may miss the inheritance. Alas! there must be scant store of food when the doctrine that the saints may perish everlastingly is not only accept-ed for truth, but actually regarded as a theme for song. Samaria was straitly shut up when the coarest offal sold at a high price for food; and men must be thoroughly famished when they desire benefit from words like these :-

"O Lord, with trembling I confess, An heir of God may fall from grace" If it be indeed so, the text ought to run, "It is possible that all things to come may be yours."
"Things to come may be yours," if—if—if—with ifs in a long line, such as if you are faithful to grace, if you do this and that. It is premature, I think, on Paul's part, on our friend's theory, to say, that things to come are overs; the apostle should have waited awhile to see how we hold on Those angels in heaven are exceedingly impudent on this theory, for they rejoice in the very bad of grace "over one sinner that repenteth." Why they should do so if that repentant sinner may fall back and be damned I can hardly see. Their songs would be more seemly when the battle is won, than when the young knight buckles on his harness. Wise men shout a harvest-home and not at seed-sowing. If penitents do not by God's grace become dwellers in glory, there is small cause of angelie joy. Ab! they believe the truth of God, and doubt not his infallible love; how I wish the saints on earth were all equally sound on a matter of such importance! The angels know full well that such as Jesus hath redeemed. such as God hath called, such as unfeignedly believe, such as have been regenerated by the Holy Ghost, shall be saved. All things, ye saithful in Christ, are yours-not as the Pope gave England to the Spanish king-if he could get it! but al things are laid up, prepared and ordained for you, and the grant which Christ bath made to you

vours." Please to notice, too, that the text is not in the If it were so written, it would read most gramatically, and according to the strictest requirements of language. "Things to come shall be yours' is not enough. How can they be ours till they have come? But the text speaks in the present tense; and brethren all the bliss of the future, and the heaven of God as yet unrevealed, are ours at this very moment, for we have a title to them, clear and good; and though, like young nobles who are under age, we come not into our estates until a little time has passed, and we have reach-ed our majority, yet those estates are as much ours by indisputable right as if we did possess and enjoy them at this moment. When one of our English kings demanded of his barons where were their title deeds to their lands, a hundred swords flashed from the scabbards, as every man swore to maintain his right by his good sword. We take no sword from its scabbard, but we point to the person of our blessed Lord in whom we trust, for he is both our God and our right, and we are persuaded that as our Surety and our Representative, he will preserve our inheritance for us. The heritage which he claims as Son of God the devil shall not defraud him of, and since all that he has made over to us, our title is good and valid, and we are not afraid to claim this day that "things

Notice, again, that in the text there is no exception—" Things to come; all are yours." All! Then there is nothing excepted. Whatever may be the future glory of the saints, it belongs, according to this text, to them all—"All are yours."

And as there is no exception of things, so there is no exception of persons. Not "All future glo-is no exception of persons. Not "All future glo-is no exception of persons."

Winters to close celestial springs. Nor do the words alone declare continuance, they tell of perpetuity. "For evermore." There shall be no end to the rest which remaineth for the people of God. The text saith that all which David spake ries belong to a few of you, and only a portion to others;" but all the blessings that are to come, belong to all the people to whom Paul was speaking—that is to all who are sanctified in Christ Jesus and called by the Spirit. I mention this because there is a new doctrine springing up (and there is generally a new doctrine every week nowadays)-a new doctrine that some of us who may not hold certain views of the millennium, or who may not be so readily duped as others are with fanatical views of the future, are not to have a share in the kingdom, and to be shut out from many divine favors. There is not a word of Scripture to back such an idea, and my text if there was nothing else, puts its foot upon so wretched a notion and crushes it outright. All that is promised in Scripture, all that heaven will disclose, belongs to every child of God. "All are yours, and ye are Christ's." We shall have them next affirming that some of the saints are not Christ's. We shall have them claiming to be of a higher caste than us poor Pariahs who are destitute of their elevated knowledge; indeed the one assem-bly of Jesus Christ, as a certain sect delights to call itself, when it does not utterly excommunicate all who differ from it, when it is in its more charitable mood, promulgates a theory of a sort of aristocracy and democracy of saints; on their theory we may expect to see a gradation of prindivine vocation to the scales of the cattle-market or the course of the horse-sales I

In what other profession or employment are men thus placed upon trial? Are teachers, lawyers, physicians—are any classes of men thus placed in positions of question and criticism prior to their occupancy of places of trust and responsibility? Why is it that pastors alone are thus singled out for the endurance of what no man of sensibility and religious honor can fail to regard as humiliating? Is it then true, that men cannot in the pastorate prove by their work on one field cipalities and powers, they themselves occupying places at the right hand of the Lord in his king dom, while poor benighted believers like ourselves may charitably be permitted to pick up the crumbs that fall from the rich man's table! It is regenerated, equally adopted, equally washed in blood, equally justified, and equally made to be inheritors of the possessions which belong to us by the covenant of grace. Oh, trouble not your head with these whimsies of modern fanaticism, " All things to come are yours" if you are Christ's

me remind you of a choice text, which like a go!den gate, leads us into the city. It is in the sixteenth Psalm, just at the close of it. "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are plea-

sures for evermore." Here is as brief, and yet

omplete a description of heaven as I can well

give you. The things to come thus mentioned belong to all the saints; life is yours—not mere existence, but life fraught with happiness and bliss. Life and the path of it—that mysterious secret which only Jesus could reveal. That narrow path the eagle's eye hath not seen, and the lion's whelp hath not trodden; it is the secret of the Lord which is with them that fear him. But that path of life is yours to-day! Think of it! Christ in you is that path of life—he is yours! The life eternal is in you now. The life of heaven is none other than the life of believers developed. "I give unto my sheep eternal life;" they have it now; the self-same life that suns itself in the presence of God is the life which reveals itself this day in prayer, which groams in desire, and which sings with holy joy in gratitude to the Most High. You have already then, as yours, the life and the path of life, which constitute heaven. "In thy presence," says the psalm ist; the divine presence is heaven; to see the face of God, to be consciously and acceptably near to God; no longer set afar off by sin or divided by frailty, or aught besides; this is our glorious rest. But, beloved, ours is this divine presence to-day; according as we are able to bear it, we behold the face of our Father now. Though, by reason

of our mortality, we could not endure to behold his unclouded splendor; yet, in the person of Jesus Christ, the Mediator, we perceive the brightness of the Father's glory. Heaven, in the text, is described as nearness to God, in the words, " At thy right hand." How near the glorified are in heaven they themselves know; but we are near also; and though not always near to our own perception, yet faith rejoices that the ustified are a people near unto God-as near, indeed, as Christ himself is. The right hand is also the place of honor. Kings seat their favorites at their right hand. The inhabitants of heaven are an honored company; but we also, though sojourning below, are at God's right hand this day, in a certain respect. Though it doth not yet appear what we shall be, yet to day are we the sons of God, his chosen and his beloved. The right hand of God is a place of safety, and though immunity from every peril be a thing to come, in a certain sense, yet it is ours to enjoy today; for the Lord covers us with his feathers; and under his wings do we trust: his truth has stands good, and entails the blessings upon you become our shield and buckler. The psalmist world without end. "All things to come are

ceive; this joy is more than thine ear hath ever heard men tell of, and yet it is all thine, and thine to-day. Though thou hast not yet reached the everlasting fulness, yet thou hast tasted some of the spray of its joyous waves, and these have made thy heart dream of what immortal joys must be. Fulness of joy is spoken of by David; here is the suitability of heaven for us. It is such as to be really joy to us, not a banqueting place for angels only, but a festival for men. Our oy shall be the joy of our Lord, the man Christ Jesus; such joy as will suit our own nature. "At thy right hand there are pleasures." Here is their variety. Heaven's joys are not one bare delight, but many rich pleasures. I cannot stay to read into the catalogue now, but heavenly joys shall be like the tree of life in the New Jerusa-

lem, which brings forth twelve manner of fruits, and yields her fruit every month. Robert Hall used to cry, "O for the everlasting rest!" but Wilberforce would sigh to dwell in unbroken love. Hall was a man who suffered-he longed for rest: Wilberforce was a man of amiable spirit, loving society and fellowship-he looked for love. There are joys at God's right hand, suitable for the spiritual tastes of all those who shall come

thither. Best of all, these pleasures are "for evermore;" mark their continuance-they shall never cease. There shall be no pause in the hallelujahs of heaven; no nights to eternal days; no winters to close celestial springs. Nor do the of is ours, and so indeed it is. Heaven is ours in

the price; the blood of Jesus has opened the gates of heaven to us. It is ours in the promise, for the Lord hath promised eternal life to believers; and Jesus wills that his people be with him where he is, that they may behold his glory. It is ours in the first principles; holiness in the heart is heaven begun below. The Holy Spirit's indwelling is the pledge and earnest of our inheri-

tance. Once more, heaven is ours in our Representative, for Jesus has taken possession on our behalf, and its goodly land is seized and claimed by him who is our Head, our Leader, and our all. Here let us close this part of our meditation, and occupy one moment or so with practical truth, light shed upon the action of the present by the

brightness of the future. (Conclusion in our next.) Clad Call to

How to have a Poor Pastor.

carcless and irregular in attending church. Never go, except when you can manufacture no good excuse to stay at home. 2. When at church, be either asleep or staring

about. Do not listen to the sermon. 3. When you go home, complain of the sermon as light and chaffy, or dry and uninteresting. 4. Treat your pastor with a cold and uninvihe does dot visit you.

5. Neglect to pray for a blessing upon him and his labors, and then complain of him because the church does not prosper.

6. Be always finding fault with your pastor. and yet regret that he is not more popular with

7. Be very lukewarm and worldly minded, and vet complain of him for want of zeal. 8. Neglect to provide for his necessary wants and then complain of him because he wants his

ed with buyers, and business grows active. The prospect of the fall trade is promising.

Old Series, Vol. XXII., No. 38.

The Christadelphians.

A NEW SECT OF ANNIHILATIONISTS. From the Christian World we glean the folowing account of a new English sect :

"In London, there is a rage for new names, and there are preachers and people ever ready to resort to a new name, as if novelty were a possi bility in our day, after eighteen hundred years of theological hair-splitting and threshing of straw. The Christadelphians are the latest production in this way. They meet in Crowndale Hall, Crowndale-road, St. Pancras-road, every Sunday: in the morning, at eleven, for the breaking of bread, and worship; in the afternoon at three, when there is a Bible class especially for inquirers, when opportunity to ask questions respecting the one faith is afforded; and at seven in the evening, when we are told the Word of God is exponnded in harmony with the things concerning the kingdom of God and the name of Jesus anointed. One of the most active teachers is Mr. Watts, late of Vernou Chapel, King's Cross-road. The Athenaum Hall, Temple-road, Birmingham, seems to be the head quarters of Christadelphian publications. There are published there the Christadelphian Shield, the Biblical Newspaper, and the Ambassador, monthly periodicals, and other periodicals more expensive, and aiming to be standard works.

"This, I take it, is the epitome of their faith One God, the Eternal Father, dwelling in heaven in light and glory inconceivable; one universal, irradiant Spirit, by which the Father fills all and knows all, and, when he wills, performs all; one Lord Jesus Christ, Son of God, begotten by the Spirit of the Virgin Mary, put to death for sin, raised from the dead for righteousness, and exalted to the heavens as a Mediator between God and man; man a creature of the ground, under sentence of death because of sin, which is his great enemy-the devil; deliverance from death by resurrection, and bodily glorification at the coming of Christ, and inheritance of the kingdom of God, offered to all men on condition-(1) of believing the glad tidings of Christ's accomplishments at his first appearing, and of his coming manifestation in the earth as king of Israel and ruler of the whole earth at the setting up of the kingdom of God; (2) of being immersed in water for his name; and (3) of continuing in well-doing to the end of this probationary career.' This is the teaching of the new sect. They rejoice in their emancipation from the bondage of orthodoxy. Mr. Watts says: "My past nincteen years of religious life I regard as so much lost time taken up with the fables and follies of man's fleshly mind, systematized upon a pagan theology; and speaks of fulness: "At thy right hand there is although I honestly thought myself right, and fulness of joy." This bliss, believer, will fill all strove hard to lead others, as yet I am now fully thy powers to the brim; this exceeding weight of glory will be more than thy heart could conknowledge of God.' He tells us the Evangelical knowledge of God.' He tells us the Evangelical party in the Church or Dissent do not know the Gospel. 'Nothing can be more clear,' he says, than that this (their doctrine of the resurrection) first item of the Gospel as preached by Jesus and the Apostles does not form any part of the teaching of either of those who pretend to be the successors of the Apostles, or the sects and parties of Dissenters who have imbibed their system of theology from the same polluted stream.' The doctrine of the soul's essential and inherent immortality is a pagan myth. For the heathen there is no future life; for them what Macbeth wished has come to pass, and life is indeed

'The be all and the end all here.' Yet we are not to suppose there will be no punishment for the wicked and disobedient; they shall be beaten with stripes, and then according to the righteous Judge, enter upon that sacred death state from which there shall be no resurrection—an opinion the direct opposite of that of Origen and Archbishop Tillotson, first promulga-ted in modern times by Dr. Rust, Bishop of Dro-

"At present the Christadelphians don't seem very flourishing. In their little room-which is miscalled a hall-there are about forty of them of an evening, quibbling earnestly, and to the best of their ability, while outside of them other religious denominations are sinking minor differences, and are endeavoring to realize that oneness of spirit which may exist and does exist among all true Christians, in spite of diversities of form and utterance.

"In taking leave of the Christadelphians, let me refer to a passage in our Church history. It is notorious that the celebrated Henry Dodwell, Camden Professor of History in the University of Oxford, in order to exalt the power and dignity of the priesthood, endeavored to prove that the doctrine of the soul's natural mortality was the true and original doctrine, and that immortality was only at baptism conferred upon the soul by the gift of God through the hands of one set of regularly ordained clergy."

LITERARY WOMEN.—Literary women are not so entirely unlike the rest of their sex as some people imagine. Grace Greenwood tells the following little story, which illustrates the point : " A lovely young friend of mine once met Miss Martineau and Mrs. Somerville at a literary soirce Being exceedingly modest, my friend dared not seek an introduction to beings so exalted, but watched them afar off with the intense interest of true genuine worship. At last she saw them sit-ting together in a secluded window-seat conversing in a deeply interesting manner. Thinking that the subject under discussion might be the track of the next comet, or some profound question of political economy, she resolved to draw near, and, unperceived, catch and hoard up some of those grand revelations of genius and bold speculations of science. She stole noiselessly up to the window, and, hidden by the curtain, lis tened: 'I will tell you what I mean to do,' said Miss Martineau, laying her hand emphatically on the arm of Mrs. Somerville, 'I mean to have my white crape shawl dyed brown, to wear with my brown satin dress.' Then answered Mrs. Somerville impressively, through the ear-trumpet of Harriet Martineau : 'I think you cannot do bet-

TEMPTATION OF THE WEAK AND POOR .- Every person has temptations peculiar to his position in life. It was doubtless not undesigned that he "All things to come are yours" if you are Christ's; whoever you may be, there is not one mercy excepted from you, nor you excepted from one of them. Let this be your comfort and delight.

The text speaks without a grain of contingency, as to the things to come, It does not say heaven is ours if there be a heaven, and glory is ours if it shall indeed be revealed; but the blessings are though they must some "to Things" travel on the principal railways and represented as the wants his salary.

Do all these things, and you will never fail to have a poor pastor.

Business at the West.—The Chicago Post it is a napkin. Such a one has the most temptation in the position in the salary.

Do all these things, and you will never fail to have a poor pastor.

Business at the West.—The Chicago Post it is so little to invest for God that it is scarcely worth while to invest it. His feeble effort, his ungifted words his nittance of charity cannot amount to have a doubtless not undesigned that he who had but the single talent is represented as the one of all others who went and buried it: hid it in a napkin. Such a one has the most temptations pecuniar to his position in the salary.

Do all these things, and you will never fail to have a poor pastor. it shall indeed be revealed; but the blessings are spoken of as though they must come—"Things the ambassadors, and diminishes the number of those willing to submit to the friction and waste of auch courses!

And so, beloved, our future glory is the dishonore of the principal railways, and renewed activity in many branches of trade, and remarks of auch courses!

Let churches reform their treatment of ministers. Let them accept them as God's gift, and the right hand of God; it is existing even now; the master of himself shall call them to another field, and candidating and ministerial brokerage will sink and the other rottenage of a dead past.

It shall indeed be revealed; but the blessings are spoken of as though they must come—"Things to come." And so, beloved, our future glory is to come." And so, beloved, our future glory is to come." And so, beloved, our future glory is to come." And so, beloved, our future glory is to come." And so, beloved, our future glory is to come." And so, beloved, our future glory is to come." And so, beloved, our future glory is to come." And so, beloved, our future glory is to come." And so, beloved, our future glory is to come." And so, beloved, our future glory is to come." And so, beloved, our future glory is to come." And so, beloved, our future glory is to come." And so, beloved, our future glory is to come." And so, beloved, our future glory is to come. The samples of trade, and remarks that the yield of wheat on the North American Continent has been greater in the year 1869 than ever before. Farmers have good prices for their products, though they are lower than during the in measure, beatified saints are already partakers of its and travel on the principal railways, and remewed activity in many branches of trade, and remarks that the yield of wheat on the North American Continent has been greater in the year 1869 than ever before. Farmers have good prices for their products, though they are lower than during the war, but the goods they purchased have also defined, and the p of power is with the masses; the eloquent are speaking, but the stammering tongues are silent; the rich and able are giving, but the men of moderate means have not yet learned to tithe to the Lord.

Beecher says that men contess everything but their own besetting sins. They steer clear of these. Whoever heard a man say, 'O Lord! I am proud as Lucifer; humble me'—or, 'O Lord I am so mean and stingy that 'tis only with great pain that I can unclose my fist; make me generous.'

CHRISTIAN VISITOR,

SAINT JOHN, N. B. REV. I. E. BILL.

Address all Communications and Business

Editor and Proprietor.

Letters to the Editor, Box 194, St. John, N. B. Che Christian Bisitor Is emphatically a Newspaper for the Family

What has it Done?

It furnishes its readers with the latest intelligence,

What wretchedness, what misery, what ruin ! " Could we with ink the ocean fill. And were the skies of parchment made, And every stalk on earth a quill, And every man a scribe by trade, To write what alcohol has done, Would drain the ocean dry;

Nor could the scroll contain the whole,

If stretched from sky to sky."

Three-fourths of the crime, misery, and paupersm of the land, and a large proportion of the expenses of jails, of hulks, of transports, of country rates for police and for prosecutions of union houses, of poor rates, and of lunatic asylums, may be traced to strong drink. Of three hundred and ninety five patients in an asylum in Liverpool, two hundred and fifty six were from intemperance; in Dublin, Dr. Crawford states, of two hundred and eighty six lunatics in one asylum, one hundred and twenty five were from whiskey. A udge lately stated that he never had a criminal brought before him whose crime could not be traced, directly, or indirectly, to strong drink. Edward Chadwick, secretary to the poor-law comnissioners, has stated that education and teetotalism will do more to diminish pauperism than all

"O! shun the bowl-as thou would'st leave The poisoned spot where reptiles tread, Lest widows' hearts for thee should grieve, For thee untimely tears be shed.'

the laws that can be made. It is supposed that

there are 600,000 drunkards in the United King-

-Apples of Gold.

GAS AND PARSONS .- Rev. Newman Hall communicates to the Independent an incident which recently occurred in one of the out door meetings which he has been holding. A free thinker who happened to be present rose and said he came to hear about temperance, but that in his opinion the man who invented gas had done more to enlighten the world than all the parsons. Quite a disturbance ensued, but a friend of Mr. Hall at once begged for a fair hearing even for the objector; and then being called up, he said, "Mr. Chairman-I'm for free thought and for free speech; and yonder gentleman has a right to peak and think for himself as much as I have. Loud cheers from the triends of the objector.) That gentleman says he considers the man who invented gas did more to enlighten the world than all the parsons. Well, if that is his opinion he has a right to hold it, and a right to maintain it. But, whatever our different opinions, there is a time coming to us all, which we call death, when most men are somewhat serious, and like to get advice and comfort respecting the world they are going to. Now, when this season comes to our friend, I would recommend him to send for the An immense sensation with a tumult of applause followed this sally, which. Mr. Hall says, was better than a sermon, and not likely to

seven wonders of the world were: 1st. The Egyptian Pyramids. The largest of these is 793 feet high, and its base covers 111 acres of ground. 2d. The Mausoleum, erected to Mausolus, a king of Caria, by his widow Artemisia. It was 73 feet high. 3rd. The Temple of Diana, at Ephesus. This was 425 feet in length, and 220 in breadth. 4th. The Walls and Hanging Gardens of Babylon. These walls are stated by Herodotus to have been 87 feet thick, 350 feet high, and 60 miles in length, and the statement is deemed credible by modern antiquarians. 5th. The Colossus of Rhodes. This was a brazen statue of Apollo, 105 feet in height, standing at the mouth of the harbor of Rhodes. 6th. The statue of Jupiter Olympus, at Athens, which was made of ivory and gold, and was wonderful for its beauty rather than for its size. 7th. The Pharos of Ptolemy Philadelphus. This was a light-house 500 feet high, on the island of Pharos, in Alexandria, in Egypt. A fire of wood was kept burning on its summit during the night to guide ships to the harbor.

THE SEVEN WONDERS OF THE WORLD. -The

AN EXTRAORDINARY CASE .-- A Charleston pa per has found a match for the story about the dog whose tail was cut off, a new tail growing in its place, while a new dog grew out of the decapitated member. The statement is that in the upper part of South Carolina there is a young exonfederate soldier whose leg was amputated during the war near the thigh. After amputation the wound rapidly healed, and he was sent home. About a year afterwards a fleshy protuberance was seen to grow out of the flesh, which in the course of a few months took the shape of a foot. and since that time it has been growing finely. until now the man has a perfectly new foot and leg growing from his thigh, which, in a year or so, promises to supply the loss of his leg in the

THOUGHTS TO REMEMBER.—The meanest are mighty with God; the mightiest mean without

Would we do our heaveniy Father justice? we must look on Calvary as well as on Eden. We have no faith in terror dissociated from tenderness. We trust more to the process of drawing than driving men to Jesus.

Like the ion of Bethlehem given to lodge meaner guests, a heart full of pride has no chamber within which Christ may be born "in us the hope of glory."

The magnet which drew a Savior from the skies was not our merit, but our misery. None are so sure to lie in Jesus' bosom as those who lie lowest at Jesus' feet.

That man gave the atheist a crushing answer. who told him that the very feather with which he penned the word, "There is no God," refuted

Ruskin lately asked Spurgeon: "Spurgeon, where do you think I would go if I should die now?" "To hell and be damned." "Well, that's frank. I've asked several preachers that question, and they evaded it."

A clergyman once travelling in a stage coach was asked by one of the passengers if he thought that the pious heathen would go to heaven. "Sir," answered the clergyman, "I am not appointed judge of the world, and consequently cannot tell; but if you ever go to heaven you shall either find them there or a good reason why

The funeral of Francis I. A. Boole was held on Sunday, September 5th, in the Sixth-street Baptist church. The attendance was large, and hur dreds of people were unable to find standing room. The Rev. Mr. Angell, Pastor of the church, delivered the funeral sermon. The body was interred at Cypress Hills Cemetery with Masonic honors.

Beecher says that men confess everything but