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BARNES & Co., AT THEIR OFFICE.

58 Prince William Street, Saint John, N. B.
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VALPEY & BROTHER MANUFACTURER AND WHOLESALE DEALER IN BOOTS and SHOES, of every description, 70, Prince William Street,

FIRST GOLD MEDAL

MASON & HAMLIN. PARIS EXPOSITION 1857.

PARIS EXPOSITION 1857.

Long 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 PYANOFORTES.

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.

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In addition to the above large paid up capital, the Share-holders of the Company are personally responsible for all Policies issued. £DWARD ALLISON,

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 pur hasing elsewhere.

Orders for any style of VENETIAN BLINDS received at the Check and Pignage Frame Establishment of T. Havings Check and Pignage Frame Establishment of T. Havings

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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 reasona-

ble terms.

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A. CHRISTIE & CO.,
April 4.

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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.

The Goods recommended in this establishment can be relied on—strict orders being given to the salesmen not to misrepresent goods. Terms CASH.

April 18.

M. FRANCIS & SONS.

FIRST PRIZE CABINET ORGANS PROVINCIAL EXPOSITION, Oct. 13, 1867. The first and only prizes for Cabiner Ongans was The first and only prizes for Cabiner Cadaxs was awarded to A. LAURILLIARD.

READ THE JUDGES REPORT:

R. 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 Mention. Also, an Organ in Native Wood, and one in Black Wal-

nut, without Stops. These Instruments are equal in every respect to the best American makers, and will be sold at 10 per cent, less than can be importeed. an ne importeed. Every instrument fully warranted. An inspection re

PIANO WAREROOM—Sheffield House, No. 5, Market Square. (Oct. 17.) A. LAURILLIAKI).

PHOTOGRAPHS!

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

He has now the finest rooms and best skylights in the

City, and is enabled, by long experience and practic, to proomise his patrons a style of work that is not surpassed anywhere, with perfect confidence.

Notwithstanding the present low prices, he will use only the Best Materials, having made ample arrangements to

A newly fitted up Ladies' Dressing Room, which is entirely private, has been added for the convenience of his Lady customers. All kinds of work furnished at short notice.

All kinds of work furnished at short notice.

Miniature, Magascopic and Stereoscopic in Photograph,
Ambrotype or Oil.

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

Remember, right on the Corner King and Germain Sts
May 30.

J. D. MARSTERS. NORTH BRITISH AND MERCANTILE

INSURANCE COMPANY. Of EDINBUR H AND LONDON.

FIRE DEPARTMENT.

THIS COMPANY Insures against loss or damage by Fire—Dwellings, Household Furniture, Farm Property, Stores, Merchandise, Vessels on Stocks or in Harbour, and other Insurable Property, on the most favorable terms. Claims settled promptly without reference to the Head LIFE DEPARTMENT.

Ninety per cent, of the Profits are allocated to those sourced on the Participating Scale,

INDISPUTABILITY.

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

Royal Insurance Company.

FIRE. MODERATE PREMIUMS.

Prompt and Liberal Settlement of Losses LOSS AND DAMAGE BY

EXPLOSION OF GAS MADE GOOD. LIFE BONUSES

Hitherto among the Largest ever Declared by RESOLUTION OF DIRECTORS, 1867,

To increase further the Proportion of Profits PROFITS DIVIDED EVERY FIVE YEARS, icies then in existence, Two enters Years.

CAPITAL. TWO MILLIONS Sterling, (TEN MILLIONS DOLLARS),

ANNUAL INCOME, nearly 2800,000 Sterling. Deposited at Ottows in Dominion Securities, \$150,000.

The first of the f

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

New Series, Vol. VII., No. 46. Whole No. 356. SAINT JOHN, N. B., THURSDAY, NOVEMBER 18, 1869.

For the Christian Visitor.

enabling them to see through the vistas to a long

distance in all directions. The air is balmy, and

sweet, and everything wears the aspect of health,

(To be continued in our next.)

At the Court of General Sessions of the Peace

for Queen's County, holden on the 20th January,

John McLean, Esq., the Chairman of the Sessions,

Bench of Magistrates in consequence of his ad-

RESPECTED SIR-The Justices of this Court

Associated as you have been with the adminis-

tration of justice in this county for a long period,

not only as Justice of the Peace, but in the more

Signed, on behalf of the Court.

ADDRESS OF GRAND JURY

Signed, on behalf of the Grand Jury.

appropriate and impressive replies.

To both of which addresses His Worship made

Mr. Spurgeon on Bells.

geon quaintly remarked, the old gentleman " could

not swear extempore"), and a candle the extinc-

tion of which was intended as a visible sign of the

effects of this "terrible curse" upon the anathe matised. The Baptist Metropolitan aims at con-

necting ideas of blessing with a similar combina-tion. The Book-well I we all know what bles-

sings have been wrought by the book of Protes-

tants, and notably, among others, through the ministry of Mr. Spurgeon. "Candles" were not very long since the topic of a pleasing and in-

structive lecture, forming a suitable precursor of the interesting lecture on "Bells" delivered by

Mr. Spurgeon at the Stockwell Orphanage last

week. In the school-room, which was decorated

for the occasion, a large crowd was scated, and

before them on a platform were arranged bells of

every shape, use, and construction, to illustrate

the lecture, with the Poland street hand-bell ringers, under the presidency of Mr. Miller, to

lend their services, and about sixty orphan boys,

under the direction of Mr. Charlesworth, to fur-

nish appropriate vocal accompaniments. No mere report (even if space could be afforded for such)

would convey an adequate idea of the interest

which Mr. Spurgeon contrived to throw around a

subject to which probably few among his hearers

had previously given much attention. Mr. Spur-geon has a gift, common to few, which ena-

bles him to relieve the monotony of a subject

by some startling divergences, which keep alive the listening powers of his hearers, without any

lowering of his standard as a teacher, or the sug

gestion of a doubt as to his oneness of character

when devout thoughts find expression in words

full of solemnity. While conjecturing whether Cain amused himself with coral bells in his cradle,

whether the sueep which Jacob kept were headed

by a bell wether, whether the camels and sheep

which Job numbered among his possessions carried bells such as those which were heard tinkling

behind him on the platform, or when he specula

ted on the probability of Noah having been the

inventor of bells, and from the fact of his baving

eight persons on board was the origin of " eight

bells" at sea, and hazarded the question whether

the patriarch rang a bell, as at travelling circuses.

"when the beasts were fed," he was unquestionably treading on delicate ground in which few

would safely venture to tollow him. It was not, he remarked, until A.D. 400 that bells were used

for gathering the people to worship, and they soon became associated with superstitious prac-

tices. Sr. Dunstan was distinguished for his abi-

lity as a bell-maker, and he may be imagined to

have been engaged in this employment when with red-hot tongs he is said to have taken the devil

by the nose, as a lesson to us that we should keep

our hearts in a red hot comfittion and be ready to attack the adversary of souls wherever he makes his appearance. The delightful music of bells has been associated with the Sabbath day—Arthought which afforded opportunity for the introduction of a hymn entitled "Sabbath Chimes," which

T. L. KNOX, Foreman.

T. R. WETMORE, Clerk Peace.

S. L. PETERS, Esq., Chairman.

County, as also from the duties of active life.

to bless you is our earnest wish.

repose, and happiness.

vanced vears.

For the Christian Visitor. Lines Written on the Storm. MONDAY NIGHT, OCT. 4, 1869.

The Storm King rode upon the blast, As o'er the earth in wrath he passed, He smote the giants of the wood, That had for many ages stood; Nursed in the tropics where the palm Lifts its high head, where spicy balm Loads the soft breeze with sweet perfume. He comes a whirlwind fraught with gloom : He breathed upon the forest trees, They bowed and brake before the breeze. Then in his passion fairly shrick'd As he, on them his vengeance wreak'd; And where he came in fury blind, He left a desolate track behind. "Ha! ha!" he cried, "who shall stay me, The hurricane shall my chariot be, Wher'er I come 'tis in fierce might, And o'er the earth is cast a blight, I rage and work destruction dire : 4 Oft aided by the King of Fire." at 1980 (e The white foam dashed upon the strand,

The ships were from their moorings riven, And o'er the crested waves were driven. And with his shricking, angry roar, He dashed them on the sounding shore, .Oh! how he langhed with fiendish glee, His swift destruction thus to see! Yet whilst he rode in mad career, A thunder voice peals on his ear: " No further go, cease thou, stand still, Nor dare resist my sovereign will, No God art thou, let boasting be, Thou'rt but a servant unto me." He ceased his strife, but many a groan, Proclaimed his empire overthrown, No power possessed to raise his head, But frightened sank with direst dread Like palsy shook his trembling frame,

When God his mandate did proclaim.

The dark rocks frowned on every hand.

For the Christian Visitor. An Indian Legend.

To Tathe had in species son W. O. S.

(Translated by S. T. Band, Missionary to the Micmacs. GLOOSCAP AND HIS FOUR VISITORS. Many years after Glooscap left the Indians, four nen agreed to go in search of bim. Each one and a request to proffer—a burden which he wished to have removed. These men did not know where he was, nor which way to go, but they knew that while his dwelling place had been among the Indians he could always be found by those who diligently sought him, and that he was never very far away, and that he can still be found. This encouraged them to commence and Domestic manufacture.

The above Stock will be sold as low as any other establishment in this City

Wholesale and retail buyers will please call and judge for Wholesale and retail buyers will please call and judge for the continue the search for many months, and their characters in regard to quality and prices.

They started on the expedition in the spring of the year, and travelled on till winter. Nor did the snows and storms of winter prevent them from continuing their search. They lived on the game they killed as they travelled. Spring came and summer, and found them still journeying onward in their long and wearisome search. It was midsummer-aktenipk-when they found him for whom they were searching.

The first indications of success were faint and dim. They discovered in the forest a small blind path, and they followed it. It became broader and plainer as they went on. It brought them out to the banks of a beantiful river, and the path wound along the bank of that river, and led them to where it spread out into a broad lovely lake. Here they found the road marked by blazed trees. and they knew by the mark on the tree in which direction the wigwam lay to which it led, as the trees were marked on the side opposite the wig-wam; (a precaution taken by an Indian, so that a stranger coming upon the path always knows which way to go: facing the blaze on the tree, he faces the village or wigwam to which the di-

As the four travellers went on they came to where a point of road extended far out into the lake. Looking down on this from an eminence they discovered smoke rising up through the trees. They soon come up to a large well constructed wigwam. Entering the door they see a man apparently about forty years old, seated in the master's place (on the right hand side as you enter), and on the other side, near the door, sat an aged woman, wrinkled and bowed down, as though about one hundred years old. There was evidently a third party who was absent, as his

The visitors were welcomed in and received with a smile of cordiality, and invited to a seat. The usual questions, such as " tahme wegeen ?" " where are you from?" and "tahme aleen?" " where are you going?" were not put. But "the man of the house" was courteous and affable, and

evidently delighted to see them. After a while they hear the plash of an approaching canoe, and soon after hear the foot steps of some one coming. He throws something down at the door and comes in, and turning to the old woman he calls her mother,—keejoo—and tells her he has brought some game. She now rises with great difficulty, and weak and tottering, makes her way out and brings in three or four beavers. These she begins to skin, but is so weak that she makes sorry work of it. The older man now addresses the younger as "my brother"-" uchkeen," and tells him to take the work out of his mother's hands. He does so, and soon has a goodly portion roasted and prepared for the hun-gry guests. These do ample justice to the repast. This hunter—the third party in the wigwam— is a young man, of fine form and foutures. He is the servant in the family, is active, clever, affable and kind. The four strangers remain and share the hospitality of the lodge for about a week. Time and travel have made sad work with their ardrobes. Their clothes are forn to tatters by the bushes, and their skin is peeping out in all directions. They need to rest and recruit after

their long and wearisome travel, and are allowed to do so. They wonder where they are, and who and what their host is ! One morning after they have been there about a week, their host begins to let them know who he is and what he can do. Calling his brother, he directs him to wash their mother's face. They infer from this expression that the old woman is the mother of the other two. The young man brings a dish of water and commences operations, when lo! the wrinkles vanish, and her face appears young and fair. He next proceeds to comb and braid her white tresses, and io! these become black and glossy under his magic touch. He next

out round the point of land where his habitation prentices, who at one period, finding that the bell is situated. It is indeed a delightful place. Tall, was not rung punctually to the hour, addressed spreading trees, covered with a luxuriant foliage, the following note to the ringer: is situated. It is indeed a delightful place. Tall, and blooming with large and fragrant blossoms, stand in straight rows, wide apart, and near the ground, free from limbs and underbrush, and

"Clerk of Bow bell with the yellow locks, For thy late ringing thy head shall have knocks." a hint sufficient to elicit the following promise : "Children of Chepe, hold you all still, For you shall have Bow bell rung at your will."

Bells were rung to clear the air of devils and to drive away the lightning; but it was a remarkable fact that on this being done recently in a a thunderstorm in France the only steeples struck were those in which the bells were ringing. Mr. Spurgeon poured forth a string of amusing anecdotes about bells, ludicrous mottoes, nursery rhymes. &c., varied by a pathetic anecdote connected with the bells of Limerick, and solemn 1869, the following addresses were presented to essons deducible from bells when used metaphoon the announcement, in his charge to the Grand rically. Bells were floated in dangerous rocks to Jury, of his retirement from active date on the which, if listened to, will warn the traveller, by decay of health, fortune, or character, against those hidden rocks upon which so many yearly perish in so terrible a shipwreck. Ministers should be like bells—they must be cast in the To John McLean, Esquire, Justice of the Peace and late Judge of the Inferior Court of Common Pleas, have learned with regret, your decision to retire (on account of old age) from the Bench of this furnace by the great Master Maker, but they are no great use till God rings them. He had known ministers who had to preach what the deacons told them to preach; but they might as well have no tongue at all as to be thus muffled. Ministers most not be like cracked bells—cracked in reputation. Ministers should be like bells, warning honorable and responsible duties of a Judge of the Inferior Court of Common Pleas, it cannot but the wayfarers of an approaching storm, guiding deeply feel the loss sustained by your retirement. the traveller to a safe refuge, inviting to a mar-We part with you at this time in the full asriage feast souls married to Christ, and they must surance that you can look back on your past life not mind being kept to work. The motto inas having been spent in fostering good and land-able objects, and in cultivating those warm feelscribed on one bell he felt inclined to take as his own, " Pull on brave boys, I am metal to the ings of attachment to British laws and British back bone. I'll be hanged before I'll crack." institutions, so highly prized by all true British subjects. May a kind Providence still continue Many bells have worn out their steeples, and ministers should not mind wearing out their bodies in their Maker's service. In the third part of his discourse Mr. Spurgeon preached a short sermon on bells, taking the word in the singular for his text, and the constituent letters for the heads. B. To His Worship John McLean, Esquire, senior Justice and Chairman of the Sessions of the Peace new holden for Queen's County. Biblical, suggested the bells associated with the poinegranates which were on the high priest's garments, and taught that the Christian's life should We cannot allow your Worship (as intimated sound forth a confession of Christ, and be fruitful to us in your able charge this day,) to retire from the active duties of a Magistrate, which you have for His glory; while the "Bells on the horses" for so many years discharged with usefulness and satisfaction to the people of this County, without our expression of deep regret that your advanced should teach that the commonest things of life should be consecrated to God's service, E, Emblematical, taught, negatively, that we should not be like sounding brass and a tinkling cymbal, but positively our life ought to ring out with a clear age should require so great a sacrifice now to be made. For those services on behalf of the people note God's praise; we must ring regularly, con-tinuously, harmoniously, and joyously. Some Christians pull such a long face that you can only of this County we desire to thank you most cor-We feel that the County is about to lose the read on their countenance misery unto the Lord, presence of a highly esteemed and most tried but he did not understand preparing for everlasting happiness by plunging ourselves into incessant misery. L. Literally, we ought to make all our riend, as well as an efficient and valuable public We now respectfully tender to your Worship lives holiness to the Lord; we ought to engage our best wishes for your happiness, and the hope that you may be long spared for the enjoyment of in nothing in which we would not be found em-ployed when the Lord comes. Let holiness to many remaining blessings, which a kind Providence may yet be pleased to confer upon you. the Lord characterise our time-measuring bells, our wedding bells, our visiting bells (not as too often now the silliest and vainest gossip), our shep bells (let them always ring out, "We give no short weight here!") our table bells, our joy bells, and our sorrowful bells. Mr. Spargeon in concluding, mentioned that there are now in the Orphanage, in behalf of the funds of which this lecture had been delivered, nearly 100 boys, a number which they expected would be shortly doubled. Votes of thanks to the hand-bell ring-Mr. Spurgeon has initiated a novel phase of rotest against Papal pretensions. The Romish ers for the pleasure which they had afforded the Metropolitan has connected ideas of cursing with undience, and to Mr. Sourgeon for his most inter-Bell, Book, and Candle"-the bell to call the sting lecture, were not mere acts of routine, but faithful to hear the curses pronounced, the book heartfelt expressions of gratitude to those who had to read the carses out of (because, as Mr. Spurafforded to all present so pleasurable an enter-

tainment. A Moving Sermon.

We have the subjoined discourse, delivered by Southern divine, who had removed to a new field of labor. To his new flock, on the first day of his ministration, he gave some reminiscences of

his former charge, as follows:-"My beloved brethering, before I take my text, must tell you about my parting with my old congregation. On the morning of last Sabbath 1 went into the meeting-house to preach my fare-well discourse. Just in front of me sot the old fathers and mothers in Israel; the tears coursed down their furrowed cheeks; their tottering forms and quivering lips breathed out a sad fare ye well, Brother Watkins—ah! Behind them sot the middle aged men and matrons; health and vigor beamed from every countenance; and as they looked up I could see in their dreamy eyes-fure ye well, Brother Watkins-ah! Behing them sot the boys and girls that I had baptized and gathered into the Sabbath school. Many times had they been rade and boisterous, but now their merry laugh was bushed, and in the silence I could hear—fare ye well, Brother Watkins—ah!

Around, on the back seats, and in the aisles, stood and sot the colored brethren, with their black faces and honest hearts, and as I looked upon them I could see a-fare ye well, Brother Watkins ah! When I had tinished my discourse and shaken hands with the brethering—ab! I passed out to take a last look at the old church—ah! The broken steps, the flopping blinds, the moss-covered roof, suggested only—fare ye well, Brother Wat-kins—ah! I mounted my old gray inare, with my earthly possessions in my saddle bags, and as passed down the street the servant girls stood in the doors, and with their brooms waved me a-fare ye well, Brother Watkins-ah! As I passed out of the village the low wind blew softly through the waving branches of the trees, and mountdfare ye well, Brother Walkins—ah! I came down to the creek, and as the old mare stopped to drink I could hear the water rippling over the pebbles a—fare ye well, Brother Walkins—ah! And even the little fishes, as their bright fins glistened in the snalight, I thought, gathered around to say, as best they could—fare ye well, Brother Wathins—ah! I was slowly passing up the hill, meditating upon the sad vicissitudes and mutations of life, when suddenly out bounded a big hog from a fence corner, with about about and I came to the ground with my saddle bags by my side. As I lay in the dust of the road my old gray mare run up the hill, and as she turned the top she waved her tail back at me, seemingly to say—Yare ye well, Brother Watkins—ah! I tell you, my brethering, it is affecting times to part with a congregation you have been with for thirty years—ah!"—Editor's Drawer, in Harper's Magazine for November.

proceeds to change her dress, when being arrayed in new, clean, and brilliant attire, she straightens up and rises a brisk and active woman, apparently about fifty years old. The men look on in utter annuzement at the transformation. They do not know who their host is, but they see that he is possessed of supernatural power on a large scale.

The now invites them to walk out with him and examine his premises and grounds. So they walk of a hymn entitled "Sabbath Chimes," which was single for November.

Magazine for November.

Magazine for November.

The pace within the walls of the new Romish Cathedrel on Fifth Avenue and 51st street comprises an area of \$38,500 square feet, and will afford at a period when houses were of wood, rather than being an exemplification of Norman tyranny as generally supposed, was no doubt the origin of Bow bell ringing at nine o'clock (the period for early closing" in those days), to let out the ap-

Old Series, Vol. XXII., No. 48.

What is the Christian Basis of Temperance-

BY REV. A. H. QUINT. D. D.

The Scripture word " Temperance" means much more than is now meant by the word as commonly used. It includes the proper government of every passion and appetite. Some men who, because they drink no alcoholic liquors, call themselves temperance men, are extremely intemperate; intemperate in self-will, anger, malice, and the denuncration of others. They have no right to pervert the Bibie word "Temperance" by applying to themselves.

But because "Temperance" means much more, t includes the rejection of every article which is hurtful. This is answer enough to those who say that one cannot be temperate as to an article he never uses. The temperate man so controls himself as to reject what is hurtful.

On what Christian ground is abstinence from There is need of this inquiry. Not a few men are disgusted by bold assertions at which their common sense revolts. But why not smile at the onsense, and pass on? Because the ultraists in theory will not allow others to live and work in Deace. They denounce, they divide, they weaken he reform. The only resort left is to take

bristian, common sense ground, and maintain it 1. Some insist that we shall believe that wine nentioned in the Scriptures was not intoxicating. But a wine which made people drunk it is hard to believe had no alcohol in it. Molasses probably did not; but it is driving us rather hard to insist that molasses was the usual beverage of the East; or that, when Peter replied "These men are not lrunken," it was a reply to the charge, " These nen are full of molasses." If one will read a earned and critical article in the Bibliotheca Sacra, Jan., 1869, by Rev. Dr. Laurie, a former esident of the East, he will see that there is positive proof that wine was wine. The testi-Eli Smith, and Dry Van Dyck, all Eastern residents, who have never yet discovered any wine that is not alcoholic, are uniform and conclusive. Don't insist that the molasses theory shall be an article of faith.

2. Some insist that we shall believe that every partaking is, of itself, necessarily, and always, sin. This is, a sin per se, But then it must have been sin in Bible times; and we run against the fact that our Lord was called a wine bibber, that He once miracolously turned water into wine, and that He used it at the Supper; and also the fact that an apostle once directed another person to take it. . . . The dodge that the water changed to wine was not wine, is hardly worthy of reply to one who believes that this was a

Further, one who insists on the sin per se doctrine cannot consistently vote for the prohibitory extension of the Gospel.

For many years the original church had to face alcoholic liquors, and appoints officials to sell them. If every partaking is sin per se, then the law is a terrible wickedness.

But, on denying these two statements, what ollows ! Because there may be a legitimate use, does it follow that we must use it? Christ used wine; one side says it had no alcohol in it, which is not proved; the other side says, because He used it therefore we must. That does not follow. It is no more obligatory than that we use barley bread, or that we must wear sandals because the apostles did. There are duties pressing on us which did not apply to our Lord or the apostles. There is a Christian spirit which goes far beyond the letter of the law, or the acts of a past age. Our liquors are not theirs. Our circumstances are not theirs. Our climate is not theirs. Our blood s not theirs. Our social life is not theirs. We have a tremendous evil, which in their day bore no comparison to ours, which is ruining society. If Paul, in that climate, of that blood, in that social system, used a mild article, it is not the justification for our using a more powerful and dangerous article now. What was no duty to Paul, may be a duty to us. One must show, against this, that Christ would use it in our cir comstances, and in face of our appalling dangers. Christian duty presses, in every age, close up to

the evils of the age. What, then, is the basis for argument?

1. No one has any right to do anything to hurt himself, The hart, in this thing, may be, either in the direct injury to body, mind and spirit, or in the danger of creating a tyrannical and fatal appetite. The direct injury may not always be reat. But who can measure the danger of the appetite? Our young men are being ruined by t. Fathers and mothers are mourning over it. The church is lamenting it. Men who began life with the fairest prospects are now hopeless sots, who once laughed at danger. There is not a reader of this paper who will not recal proofs of the danger of beginning. Self-control would prevent the tyranny; but self control is a rare virtue. It is bad to trifle with ruin. 2. But suppose one says, "I can and do control

nyself. I am past the age of danger. I can receive my liberty. Paul says, 'Let no mau judge you in mest or drink.'" Then there is mother Christian principle, iz, no man has a ight, unnecessarily, to injure anybody else. Here comes in the great principle which Jesus mbodied on Calvary and which Paul enforced in his warm plea. It is self denial for the sake of others. "Destroy not him with thy meat for whom Christ died." Though the direct reference may be to idolatrous practices, yet the principle is clear. It is that a man's liberty is circumscribed, not by the authority of others, but by the needs and dangers of others. There is a high, noble, generous rule in this Christian principle. It not only does good to others, but it makes a man better hmself. I cannot move others by denunciation or dictation, any more than another can move me by it : but I can move others by

this great principle, which appeals to what is noblest in human nature. A man who throws himself heartily on this principle is a greater power for good than one who submits to a merdictation; he reluctantly puts himself beside the weak, and says, "I will stand by you in this. I will do willingly, what no danger drives me to will do what you must do or perish. I will do it to help you." Is this a loose principle? It is better, mightier than all other arguments put together. It is Christ's principle, breathed into a Christian heart

and working out into a powerful life. I am not making this the sole ground of all the duties connected with this work. I give it as a basis of appeal to those who, fearing no danger, would preserve their own "liberty," but who are acces-sible to argument; a large class, whose influence, if thrown decidedly for abstinence, would carry immense weight. They can see the Christian principle; they will not yield to the fallacies of a day. The Christian principle is impregnable; the fallacies only react with great force on the real truth. Let a man say "I am at liberty;"

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Che Christian Bisitor

Is emphatically a Newspaper for the Family It furnishes its readers with the latest intelligence,

which answers to an appeal based on this holiest of principles of active life. There is need of education in temperance. A

whole generation needs it. I think we need a Christian education of this generation. It is not enough to base statutes on the mere ground of political economy, although they have that ground. There must be a moral forces back of every law. There must be a practice in accordance with moral force. And that force must be had, for that large class who mean right, in the Christian, Pauline principle of self-abnegation for the good of others. I know no better foundation for Christian men and Christian teaching, than Christ and Him crucified. Let men and women be shown the power of this practice in sustaining the awful evil which is hardly checked by all efforts now made. Let them consider what the law of love requires. If disgnsted by the fallacies of well meaning but unwise men, let them not rule of Christian self denial is a higher law which

they must recognize. On this view of Christian duty, the temperance cause would be elevated to the dignity of a great principle. It would appeal to the strong, in their sense of generosity for the weak. It would leave every smitable motive of personal danger, the needlessness of the danger, the injury to morals, the mary to the public weak in full force. It would add a sublime spirit which commands the assent of the true man. Christ's spirit is the best foundation .- Watchman and Reflector.

Individual Effort.

The Christian Times says: " I love your meetings for prayer," says the Rev. Dr. Guthrie: you cannot have too many of them. But we must work while we pray, and pray while we work. I would rather see a man, saved from the gulf below, standing on a rock casting a life-line to others struggling in the maelstrom of death. than on his knees thanking God for his own deliverance; for I believe our blessed Master would look on that effort as the highest possible expression of gratitude that a saved soul can offer." Now, this is the principle which must underlie

all Christian work in order to its being successful; the most remarkable illustration, perhaps, which has been presented in these days, is that of the individual work of the members of the Baptist churches, which have sprung from the first church formed by Rev. Mr. Oncken, of Hamburg, now more than tharty years ago. That minister, when he formed his little church, solemaly recoived that they would receive members only on these conditions : First Spiritual life in the soul. Second. That every one received would do something for Christ; and Third. That one and all of the followship should give for the support and

the most cruel and bitter persecution and scorn; but, in the course of ten years, it established itself as a central power, with a missionary character: and now nearly 100,000 profess to be worshippers, of whom 50,000 are members in connection with the churches and mission stations belonging to the parent society, but spread all over Germany, We have heard, from Mr. Oncken's own ips, within the last ten years, the story of this enterprise; and can trace the triumphs of grace to the consecration of the individual doing something, and just what he could best do, for the

If, then, individual effort were realized, as it ought to be, and might be, how soon would the world be converted! Suppose, for example, there were but 200 Christians among the three millions of people in Lordon one million of whom are living in open neglect of the means of grace : and suppose that each Curistian should resolve to be the means of converting one sinner in 1867, and suppose those converted should be the means of saving one each in 1868, and that this rule of conversion, one in a year, should continue for cleven years, how many would be saved? Why. more than all the milhous who are now making no profession of the Christian faith. Go then brother, and do this work.

Good Advice .- Whatever be your calling, be proud of it. Are you a shoemaker ? Try to make better shoe than any other man can make. Yes. whatever your trade or profession, excel in it if you can. Bear is mind that any kind of honest labor is honorable; but choose well. "In whate'er you sweat, indulge your caste." If you like the tree life and honest labor of a farmer, do not drag out long years in the study of law or medicine, for that would only be " vanity and vexation of spirit;" but go immediately to the farm, and in the life you love enjoy that perfect peace of mind peculiar to every individual that feels he is is his forte, doing what God designed he should and who will never have to realise that cold, humiliating, and sickening feeling, that his life has been a failure. Suffer not that feeling to creep over you, but be up and doing. "Look well to the ways of your footsteps." Keep clean the house of clay in which God has placed you. Touch not, taste not that which will corrupt it. Go not to voor grave a composition, one third whiskey, one-third tobacco, and the remaining third corruption, so fifthy that even the ghouls and ravenous worms would scorn to touch you. Be true to yourself. Deal honestly and plainly

with your fellow men. Remember that " The pleasure is as great In being cheated as to cheat."

A WILD FLOWER. - A bold Frenchman, while hunting in the Aips for the mountain goat, fell over a precipice upon a ledge, back of which was little cave. How to get away he knew not. A day and a night passed, and he was still a prisoner, expecting to be starved to death. But. ust as his heart began to fail, he saw a tiny tuft of the blue fringed gentian. That have flower aved his life! How? He knew that the wind nust have blown the seed from a distance, and hat God's sun and rain must have made it grow. This thought made his heart swell, and he said, God has cared for that little wild flower which grows where none can see it but Himself. Shall He not care for me, also?' Filled with this thought, he grew happy, and began singing a song. His voice was heard by some shepherds on the mountain top. They shouted. He answered, Guided by his voice, they lowered ropes down to his prison-house and drew him up. And thu, his life was saved by the little blue fringed gentian-one of the slender wild flowers you may find in the woods, - Children's Guest.

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well, he must decide, and I am not his master; out what can he reply to Paul's argument, if a divided among no fewer than 1,500 funifies, con-Christian man? If he is not a Christian in his sisting of well to-do farmers and artisons. German experience, yet he has in him the sense of pity