

The Christian Visitor.

THE OFFICE OF THE
CHRISTIAN VISITOR,
68 PRINCE WILLIAM STREET,
SAINT JOHN, N. B.
REV. I. E. BILL,
Editor and Proprietor.

THE CHRISTIAN VISITOR,
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THE CHRISTIAN VISITOR
affords an excellent medium for advertising.

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

SAINT JOHN, N. B., THURSDAY, JULY 15, 1869.

LIVERPOOL AND LONDON AND GLOBE
FIRE AND LIFE
INSURANCE COMPANY
Fund paid up and invested, £2,919,848 5s. 1d. stg.
Premiums received in Fire Risks, 1864, £75,974 stg.
Losses paid in Fire Risks, 1864, £29,459
Premiums in Life Risks, 1864, £25,350
Losses paid in Life Risks, 1864, £13,197
In addition to the above large paid up capital, the Shareholders of the Company are personally responsible for all Policies issued.
Agents for New Brunswick, (Commercial Bank Building),
Geo. T. AGENCY.

HAVING recently, and at considerable expense, fitted up the necessary machinery and appliances for the successful carrying on of the manufacture of **VENETIAN BLINDS**, parties in want of BLINDS of the 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, St. Germain Street, or at the Manufactory, where patterns can be seen.
Our blinds are 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 Carpening, House Building and General Jobbing, and moderate charges made.
A. CHRISTIE & CO.,
401 St. John Street, St. John, N. B.

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 of **HUNDRED and FIFTY CASES** of the usual assortment, embracing all qualities and styles made.
Ladies', Misses' and Children's Serge, Kid, Goat, Calf, Pellet, Buff and Grain, to Baltimore, Congress, Imitation Baltimore, Imitation Button and all the newest styles made. Men's, Boys' and Youth's Wellington BOOTS; Baltimore, Congress, Oxford Ties and Brogue, and all the latest styles. We are also makers of the best English, French 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 themselves in regard to quality and price.
The Goods recommended and sold by us can be relied on—strict orders being given to the salesmen not to misrepresent goods. Terms **CASH.**
April 18. **M. FRANCIS & SONS.**

GEORGE THOMAS,
Commission Merchant and Ship Broker,
Water Street, St. John, N. B.
Central Fire Insurance Company Agent at St. John.
GEORGE THOMAS,
401 St. John Street, St. John, N. B.

PHOTOGRAPHS!
SPECIAL NOTICE.
Right on the Corner King and Germain Streets.
M. R. MARSTERS thanks the public for their very liberal patronage in the past, and begs to say that having thoroughly renovated, enlarged 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 practice, to promise his patrons a style of work that is not surpassed anywhere, with perfect confidence. He has the most perfect understanding of the present low prices, he will use only the best Materials, having made special arrangements to procure them.
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.
Engraving, Maps and Stereoscopic in Photograph, Ambrtype or Oil.
N. B.—Having in possession the Negatives of his predecessor, Mr. J. N. Durand, copies can be furnished. Remittance, right on the Corner King and Germain Sts. May 30. **J. D. MARSTERS.**

FIRST PRIZE CABINET ORGANS!
PROVINCIAL EXPOSITION, Oct. 13, 1867
The first and only prizes for CABINET ORGANS was awarded to A. LAURILLARD.
READ THE JUDGES REPORT:
M. LAURILLARD exhibits a fine toned large Cabinet Organ, with two banks of Keys, Eight Stops, and Pedal.
FIRST PRIZE.
Mr. L. also shows a Cabinet Organ in Rosewood Case, Double Reed, with Knee Stop and Automatic Swell, of great power and purity of tone, which is entitled to Honorable Mention.
Also, an Organ in Native Wood, and one in Black Walnut, without Stops.
These Instruments are equal in every respect to the best American makers, and will be sold at 20 per cent. less than can be imported.
Every Instrument fully warranted. An inspection respectfully solicited.
PIANO WAREHOUSE—Sheffield House, No. 5, Market Square. (Oct. 17.) A. LAURILLARD.

Royal Insurance Company.
FIRE.
MODERATE PREMIUMS.
Prompt and Liberal Settlement of Losses.
LOSS AND DAMAGE BY
EXPLOSION OF GAS MADE GOOD.
LIFE HOUSES
Hitherto among the Largest ever Declared by any Office.
RESOLUTION OF DIRECTORS, 1867.
To increase further the Proportion of Profits to be Assured.
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.
AGENT FOR NEW BRUNSWICK:
JAMES J. KAYE, Savings Bank Building,
St. John, N. B., April 9, 1869.

NORTH BRITISH AND MERCANTILE
INSURANCE COMPANY,
OF EDINBURGH AND LONDON.
ESTABLISHED IN 1825.
CAPITAL, £2,000,000 Sterling.
Invested Funds (1864), £2,304,418 7 10 Stg.
Annual Revenue, £64,468 16 9 Stg.
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 Office.
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 held to be indisputable and free from extra premiums, even if the assured should remove to an unhealthy climate after that time.
For Rates and other information apply at the Office of the Company, on the corner of Princess and Canterbury streets.
HENRY JACK,
March 26. General Agent.

FIRST GOLD MEDAL
MASON & HAMILIN,
PARIS EXPOSITION 1867.
EDMUND E. KENNAY, Pianoforte Maker,
I beg respectfully to inform the public that he has obtained the Agency of the two most celebrated makers in the world, viz. **Upright & Grand Pianos of the GARRISON, OBERLIN, 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.
Pianoforte and Melodions Tuned and Repaired, taking particular notice to keep 21 years.
St. John, N. B.

THE UNIVERSALIST SERMON.
Two plain men having a sharp discussion as to the effect of Universalist preaching, agreed to refer the question to Esquire P.—an intelligent firmly-grounded consistent Christian.
I think, said Mr. P.—that I was myself much benefited by hearing a Universalist sermon. When I was a young man living in Newburyport, Mass., I was for a time very unhappy. I felt that I was living without hope and without God in the world, that my morality would not save me, and that I was exposed to eternal death. I saw no way to escape, and words cannot express my sad forebodings.
An amiable, intelligent friend of mine, a zealous advocate of universal salvation, professed to be very happy in his views, and lost no opportunity of advocating his sentiments. Calling on him one day, my unhappiness was so great I could not refrain from speaking to him.
"Oh," said he, "if you believed as I do, you would have no trouble of that sort."
He expressed so much confidence, and seemed so free from the sorrow with which I was weighed down, making him of so little account, and heaven so easy of access, that I longed to believe as he did. But his arguments, though having an air of plausibility, failed to satisfy me.
"I wish," said he, "that you could hear Brother B.—he preaches it; you would be convinced; he makes it so plain."
From that time I was anxious to go to P.—and the opportunity soon came. I was in a packet on Sunday morning, and stepped upon the wharf at P.—as the bells were ringing for afternoon service; and so eager was I for the relief I expected, that I actually ran through the streets to be in time.
The sexton offered me a seat; but to be sure that I was in the right place, I asked, "Is this the Universalist meeting-house?" Is this Mr. B.—in the pulpit?" and learning there was no mistake I took my seat.

A New Religion.
A new religious community, numbering thus far about one hundred, has purchased sixteen hundred acres of land on the margin of Lake Erie, in the county of Chautauque and township of Pomfret, in Western New York. A perfect social equality is enjoined between all the members of this strange community, who all work at the same tasks and enjoy the same privileges. Their temporal affairs are under the control of nineteen trustees or directors, who can do nothing except by unanimous consent. Their religious belief is thus stated: "They reject the Trinity, but recognize Jesus Christ as the one only and true God. Beyond this, there is nothing tangible in their tenets. Personal revelation from on high, a mysterious connection with the Godhead, which they call a divine inspiration, conducting to newness of life; a consciousness of the spiritual transformation, and subtle, undefinable repulsion by which they recognize and reject the unregenerate." They have no church edifice, or devotional services, at the present moment, and it does not appear what ritual, what forms of prayer, if any, what scriptures of praise, what means of religious instruction they will adopt.
At the head of the enterprise is the Rev. Thomas Lake Harris, an Englishman by birth, and one time a Universalist clergyman in charge of a

church in this city, and at another a banker and a farmer in Dutchess county. Associated with him is Lawrence Oliphant, late M. P. for Stirling, England. In literature he is known as the author of many books of travel of which are "The Russian Shores of the Black Sea" and a "Journey to Katmandoo." He was in Caylon with his father, Sir Anthony Oliphant, who was Chief Justice there; he went with Lord Elgin to China, he contributed to the recent triumph of Reform in England. With his mother Lady Oliphant, a woman of rank and culture, he is said to be engaged, heart and soul, in this earthly Paradise on Lake Erie.

Are Ministers Hirelings?
"Are you the man we've hired to preach for us?"
"No, sir, I am not."
"I beg pardon. Are you not the minister?"
"Yes, sir; I am pastor of the church here. But, do you really think I have been hired to preach for you?"
"Why, yes, sir; I was at the meeting when the vote was taken to raise the money. Did you not come here expecting to receive a salary?"
"Certainly; and so does the Governor of this State enter upon his duties expecting to receive a salary; but would you say that he is hired to govern the State?"
"Not exactly."
"And the reason is exactly this: the Governor is elected to fill a certain office, and when you speak of him you think more of his office than you do of his salary. You do not hire him to do whatever you may wish to see him at; but you elect him to an office, fixed before hand and expressly defined by the Constitution, and when you fix a salary, that he may attend to his duties without embarrassment. The same is true of a pastor. You do not hire him to do a job of preaching for you. You elect him to an office, ordained by Christ, and defined in the Constitution of the church, and then you affix a salary, that he may give himself wholly to the duties of his office."
"Your theory appears very well; but what practical difference does it make?"
"Just this. When you hire a man, you expect him to do as you say. When you elect a man to an office, you expect him to do what the Constitution says."—*Baptist Tidings.*

A Real Charm.
A young farmer found that he was getting poorer and poorer every day. He went to a friend to ask his advice. This friend, with a very grave face, said: "I know of a charm that will cure all that; take this little cup, drink from it every morning of the water you must get at the crystal spring. But remember, you must draw it yourself at five o'clock, or the charm will be broken."
Next morning the farmer walked across his fields, for the spring was at the further end of the estate. Seeing a neighbor's cows which had broken through the fence and were feeding on his pasture, he turned them out and mended his fence. The laborers were not yet at hand. When they came loitering after their proper time, they were startled at seeing master up so early.
'O,' said he, 'I see how it is; it comes of getting up in time.'
This early rising soon became a pleasant habit; his walk and air of water gave him an appetite for his breakfast, and the people were, like himself, early at work. He saw that the advice his friend had given him was good as it was simple. For the charm that saved him was early rising.

Miscellaneous.
DECLINE OF INFANT BAPTISM.—May I indicate to you another opportunity for announcing and emphasizing truth authoritatively established? A truth revealed in a sacrament! Listen, and you shall hear on every side lamentations over the decline of infant baptism. Stand up now and say to those mourners, that it is vain to hope for the resurrection of what Protestantism has slain. Infant baptism was well nigh universal throughout the dark ages. In the Seventeenth Century Luther inflicted upon it unconsciously, a fatal wound. The Romish Church, which is the medieval church perpetuated, practices it universally. The Episcopal Church, the least Protestant and Reformed of all the churches that claimed the Protestant name, the Church in whose membership is the distinguished and leading man who recently declared that the Lutheran Reformation was nothing less than a calamity—practices infant baptism almost universally. Our own church, the most Protestant and Reformed of all, wholly repudiates it. And just as a church approaches or separates from Rome, just as it becomes more or less Protestant and Reformed, will infant baptism flourish or decline. Infant baptism is not in the Bible, it was not in the apostolic church. It cannot prevail except Romanism shall triumph over us all. Let Protestantism win, let the divine authority be obeyed; and let infant baptism die.—*Rev. C. B. Crane.*

REV. J. D. FULTON, of Tremont Temple, Boston, made a forcible speech at the anniversary of the National Temperance Society, last week, in New York. We extract a few sentences from the report of the speech, as given in the secular papers. Mr. Fulton said:
There are two Apostolic commands that have been running in my head all day: "Abhor that which is evil," and "Let us not sleep as do others." We ought to abhor intemperance in such a way that we could not rest until it is banished from the land, as it would be in an hour, if the Christian people of the country would only wake up. There is a rum seller in my congregation, who is a prince in many respects, but I never could get him to feel towards rum as I do, until we went once to call on a poor family, and found a man with simply a shirt and pants on, sitting on a broken chair, before a broken table, and eating from a broken plate a few pieces of broken victuals. This man's wife wanted me to come and see her husband when he was drunk, for then he was religious; but when he was sober he was an infidel. I will not stop to tell the story of the misery we saw then, but when we got out, I asked my companion what he thought of rum selling now, and he exclaimed: "I think it is the most damnable business a man ever engaged in." And that rum seller was so waked up, that afterwards I had the honor of baptizing him. Men may talk about selling rum as they please, but there is nothing worse; and yet, on every hand, men are asleep concerning it. The Church is asleep, and everywhere the world is going wrong. You must pray, brethren, you must pray, and then you will see such a waking up in this country as will make the enemy tremble. Think of what liquor does. Think how far-reaching the evil is. Think that it is strong drink we are fighting, and not baby drink. And I tell you that any man that drinks takes a serpent, and permits that serpent to wind itself about him. Men tell me every day, almost, that it is no more a sin to drink too much than it is to eat too

much; but did you ever know a man to become a raving maniac by eating too much? Rum maddens people, and only prohibitory legislation can save us from it. I know politicians tremble at that, at the prospect of losing the Irish vote in the East, and the German vote in the West; but I tell you, it is time for us to tremble rather before Him that sitteth in the heavens; and if the politicians cannot speak, I thank God that the pulpit can. This monstrous curse of rum cannot be regulated. It must be prohibited, and we must carry this question more into our churches, and our sabbath schools, and our song books.
A novel mode of drawing people to houses of worship is coming into favor among the Wesleyans of London. A monthly sheet, in the form of a newspaper, is issued and distributed gratuitously at all shops and houses. In this paper the various services connected with the chapel are advertised, and while the outside is filled with business and other advertisements, the inside is devoted to short articles on religious and social subjects. The advertisements pay for the gratuitous distribution.
STROPPED HIS PAPER.—The following anecdote is from the Philadelphia Press: Many years ago Swain, then editor of the *Public Ledger*, was hailed at the corner of Eighteenth and Chestnut streets, by a very excited individual, who informed him in the most emphatic terms: "I have stopped your paper, sir," and proceeded to explain the why and the wherefore, all the time gesticulating wildly. "My gracious, sir, you don't say so! Come with me to the office, and let me see if I cannot remedy the matter. It grieves me that any one should stop my paper." Down Chestnut to Third the two proceeded. Arriving at the office, Swain said: "Why, my dear sir, everything appears to be going on here as usual; I thought you had stopped my paper." Then and there the excited gentleman, whom the long walk, by the way, had partly cooled, said that he had stopped his one copy of the *Ledger*. Swain was profuse in his apologies for having misunderstood the meaning of his late subscriber's words, and regretted that he had given him the tramp from Eighteenth street to Third, down Chestnut. The gentleman went on his way home, a wiser, if not a better man, marvelling at the stupidity of editors in general, and of Swain in particular. Before he left, however, he ordered that the *Ledger* be sent still to his address.

A SELF-SUPPORTING MISSIONARY.—Reverend J. Goble, a Baptist missionary in Japan, pays all his own expenses. He is publishing a translation of the New Testament; and by an arrangement with the *Japan Herald*, eight pages of the Testament are printed for him, for every three pages of matter he contributes to that paper. Two or three years ago, the prime minister of one of the daimios made a public profession of religion. He was not persecuted for his performance of duty, and since that time, he has been the means of the conversion of his own son and a native physician. This minister told the daimio that the Christian religion was the great want of Japan. The daimio asked for the Bible and other Christian books in Chinese, and having examined the subject for himself, sent a few months ago his prime minister to the missionary with a request that he would take up his abode in his dominions and establish schools on a Christian basis.
THE RAILWAYS OF THE WORLD.—In a recent address before the Geographical and Statistical Society of New York, Hon. W. B. Ogden, of Chicago, who has been prominently identified with the great railroad interests of the country, stated that the length of railroad lines throughout the world exceeded 100,000 miles. Including 2,000 in Canada, England had about 16,000 miles; Germany, including Austria, about 13,500; France about 9,000; the rest of Europe about 16,500; India and South America about 4,000. In this country in 1835 there were about 1,000 miles of railway; in 1836, near 1,800; in 1846, about 5,000; in 1856, about 22,000; in 1866, 37,000; and now, in 1869, over 42,000, costing about \$2,000,000,000. It is but forty years ago, September 15, 1829, when the Liverpool and Manchester railway in England was opened, and Robert Stephenson's little locomotive "Rocket" revolutionized the facilities for travelling and transportation.
SUICIDE BY TOBACCO.—There is much force and truth in the following paragraph from the *New York Observer*. Tobacco is one of the most common means of self-destruction: A few weeks ago in the cars, I fell in with a worthy elder on his way to Presbury, of whom I asked after the health of his pastor. With the warmest expressions of esteem and affection on the part of himself and the congregation towards the minister of the gospel, the reply came sadly, "I fear he is injuring his health by the excessive use of tobacco." To-day in the cars on another road, I asked a gentleman connected with a sister denomination, after the health of his pastor, and the reply came instantly, "He is killing himself with tobacco." Both these ministers are comparatively young men.
GIRDLING THE GLOBE.—The East India Telegraph Company, of which ex-Governor Curtin of Pennsylvania is President, having procured from the Chinese Government by Mr. Burlingame, the late American minister, a grant authorizing them to lay a telegraphic cable between Canton and Shanghai, expect to finish the work the present year. By that time there will be a continuous line from the Mediterranean sea to India and China, so that the commercial cities of the farthest East will be in communication with those of Europe and America, and the lightning can carry messages from the western shore of the Pacific around the globe to the cities on the eastern coast.
John Howe once observed two men in a violent passion. Their mutual cursings shocked his religious sensibilities. He looked at them, raised his hat, and said,—"I pray God to bless you both!" This prayer so impressed the quarrelsome men that they ceased their strife and thanked Mr. Howe for his supplication.
A Christian who is undergoing affliction is being prepared for some good work. If a lump of gold were conscious and were thrown into a furnace hotter than usual, it would not say, I am going to be destroyed—but rather, something is to be done with me now; I am going to be made into a crown.
Every young man should remember that the world will always honor industry. The vulgar and useless idler, whose energies of body and mind are rusting for want of occupation, may look with scorn—it is praise; his contempt is honor.
The Waldenses surpass even the Moravians (whose first ministers they ordained, hundreds of years ago) in the proportion of their missionary labors to their numbers and means. They have now more missionaries than pastors. They have only 26 congregations with 5,000 communicants, and they have in Italy 81 missionary agents, of whom 31 are ordained ministers or evangelists, and 49 teachers.

A worthy clergyman when leaving a Hampshire county town recently, ventured to sell his horse manure to a neighbor; whereupon two members of his society, in righteous rage, visited the purchaser and demanded the article as the property of the society. This is a novel means, but every way characteristic of the too frequent treatment of ministers.
A REMARKABLE CONVERT.—A converted native of India is described by the missionaries as remarkable for meekness, self-restraint, calm judgment, acuteness, ingenuity, adaptability, power of becoming all things to all men, patience under hardships, and perseverance in accomplishing a fixed purpose. A few such converts would be a blessing to the church in Christian lands.
In the last moments of Mr. Rogers, the victim of a late street assassination in New York, he called his family around him and gave to his wife and each of his children his parting counsel, and requested of them to kneel near his couch. He then commended them to God, and the word of His grace. He subsequently asked the clergyman to pray for them. After prayer had been offered, Mr. Rogers remarked, "That is all; now let me die, for I am ready and waiting." His last words were, "Come Lord Jesus, come quickly!"
To be a Protestant is to protest incessantly against all constraint in matters of religion. To call ourselves by the name, and yet to tyrannize over men's consciences is the most glaring of all contradictions.—*Vinet.*
There is probably no person about any establishment so trying and disgusting as the tale-bearer, the scold, the whisperer, and fault-finder. He makes enemies to himself and to his employer, and accomplishes nothing but misery to himself. We are told in the Bible that "the tale-bearer is worse than a thief," and among the six things that God hates is "he that soweth discord among brethren."
A CHEAP RIDE TO CALIFORNIA.—About eight years ago some prominent citizens of Western New York were conversing, when one expressed his confident belief that a railroad would be built to California within ten years. Another, more incredulous, offered to pay the fare of his enthusiastic friend to San Francisco, if he could go by railway within ten years. The proposition was accepted, and a written agreement was drawn and duly executed, so that the doubter will have to pay for his want of faith.
THE CHINESE AS RAILROAD LABORERS.—A great part of the work on the Central Pacific railroad was done by Chinamen, and was conducted with more regularity, good order, and despatch than on the eastern end of the line, the laborers being better behaved and disciplined. Ardent spirits were excluded; but the Chinamen have surpassed the other class of laborers in sobriety, docility, endurance, and freedom from outbreaks and acts of violence.
THE GREAT PROMOTER OF CRIME.—The warden of the Massachusetts State Prison says that, during the eleven years he has been in that institution, twenty-one persons have been imprisoned for killing their wives, two for killing their fathers, and one for killing his mother. All but one of the twenty-four were not only habitual drunkards, but actually drunk when they committed the crime.
JUST CLASSIFICATION.—The Illinois Legislature has passed a bill classifying drunkards with the insane and idiots, and putting their property into the hands of guardians, to be used, we trust, for the benefit of their unfortunate families.
COMPETENT TO DECIDE.—At the close of a temperance address to the convicts in the Maine State Prison, Rev. S. W. Hanks requested all who wished to have the liquor shops open when their term of service expired, to raise their hands. Not a hand was raised. He then asked those in favor of a prohibitory law to express it in the same way, and there was a unanimous vote in favor of closing the liquor shops, the cause of their disgrace and crime.
Success rides on every hour; grapple it, and you may win; but without a grapple it will never go with you. Work is the weapon of honor, and he who lacks the weapon will never triumph.
The meekest are mighty with God, the mightiest mean without Him.
Would we do our Heavenly Father justice, we must look on Calvary as well as on Eden.
He who avoids the temptation avoids the sin.
He who wants content can't find an easy chair.
He that knows himself best, esteems himself least.
He who deals with a blockhead has need of much brains.
LYING.—No vice more easily than this stupefies a man's conscience. He who tells lies frequently will soon become a habitual liar, and will soon lose the power of readily distinguishing between the conceptions of the imagination and the recollections of his memory.
Every act of sin is more injurious to him who commits it than it can possibly be to any other who suffers by it; it will return into the conscience, and perform a strange work there.
"It is a very simple way to heaven," said a poor, unlettered man, "if people would but take it. There are only three steps—out of self—into Christ—into glory."
Let it be remembered that the scholarly churchman, Dean Alford, has lately conceded that the Bible knows nothing of infant baptism.
The mercies of God to some have been as oil to the wheels of their obedience, and made them more fit for service.
The mind is like a trunk—if well packed it holds almost everything; if ill packed, next to nothing.
Rev. Richard Knill says: "Nearly all blemishes that have been found on the character of ministers, for the last fifty years, have arisen directly or indirectly from the use of intoxicating liquors."
God's aim in afflicting His children is either to keep them from sin, or when they have sinned, to bring them to repentance for it, and from it.
Mr. A. M. Atkinson of South Atkinson, has a cow which in two days, or four milkings, gave by weight 160 pounds and 11 ounces of milk. The cow is pastured with a horse on one acre and a half of land.
Truth is violated by falsehood, and it may be equally outraged by silence.—*Amman.*
"LIFE IS YOURS."—(1) Because believers enjoy it. It is a real life, not vain show. (2) Because its various events tend to promote their welfare, and work together for their good. "Death is yours." (1) Because believers have peace and support in their dying hour. (2) Because it is the avenue which leads to their rest. (3) Because they should triumph over it, in that it will be swallowed up in the glory of a higher life, releasing us from what is mortal to put on immortality.—*Spurgeon.*