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ble terms. Our personal attention is given to every variety of Car-pentering, House Building and General Jobing, and mo-perate charges made. A. CHRISTIE & CO., April 4 Dooley's Building, Waterloo St.

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lishment in this City Wholesale and retail buyers will please call and judge for

themselves in regard to quality and prices. The Goods recommended in this establishment can be The Goods racommen

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 A The first and only prizes for CABINET ORGANS was

awarded to A. LAURILLIARD. READ THE JUDGES REPORT: Ma. 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. FIRST PRIZE.

These Instruments are equal in every respect to the best American makers, and will be sold at 20 per cen'. less than can be importeed. Every Instrument fully warranted. An inspection re spectfully solicited. PIANO WAREROOM-Sheffield House, No. 5, Market A. LAURILLIARD. (Oct. 17.) Square.

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Right on the Corner King and Germain Streets. M. R. MARSTERS thanks the public for their very liber-M. al 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 inthe falness of Christ." After years and decades creased patronage. He has now the finest rooms and best skylights in the and carried about with every wind of doctrine.'

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

and noxious views of what the renewed man should aim for and attain in the divine life.



Vol. VII., No. 43. Whole No. 355.

Sermon.

By W. S. MCKENZIE, Minister of the Leinster St. Baptist

Church, St. John, N. B.

And published at the request of the Western Association.

TEXT .- MAY GROW UP INTO HIM IN ALL THINGS.- Epb. iv. 15.

we when he had be had the first the belief "Hold fast the form of sound words."-2d Timothy, i. 13 and any train had a officiated and marty re bio

Giristian

SAINT JOHN, N. B., THURSDAY, OCTOBER 28, 1869.

supernatural renewal, has its CONTINUANCE in bodies and spirits which are his by all the sacred Christ. This is the second vital condition of rights of redemption. This single and high view christian growth. And just here many fall into a was entertained, taught, enforced and practiced by mischievous mistake. The Divine life once origi the Apostle Paul. One of the distinct and grand nated in the human sculit is thought that it can purposes in the sublime scheme of human reand must be sustained and increased henceforth by the self-sprung moral energies, and by the practical religious duties of the renewed man. the inspired Apostle of the Gentiles "to the Saints Growth in the sphere of the soul's religions life is doctrine of the Bible, frequently enunciated and variously illustrated on its sacred pages, while it That is to say, under the appropriate situations in Christ Jesus," and mark the frequency of this is also presented as a duty, plainly and positively enjoined upon those who have been made the children of God by the regenerating energy of and influences which lie within our sphere of idea of making the glory of God the aim of the choice, we may and should cultivate and mature Christian life, and the end of its advancement to the germ of the new life implanted in regeneration. wards perfection. Ultimately and precisiontly the Holy Spirit. This much in general is ad-In other words, our growth in the religious life to accomplish in the redeemed this grand purpose mitted without argument. But not a few, and having been made possible, we are to carry it for- was the plan of redemption devised and executed. some, too, of the most intelligent and devotedly ward by SELF CULTURE, - not, of course, apart | With his own glory in view the Son of God purpions people in the brotherhood of the Christian from and independent of Divine aid, but by a chased and reclaimed, pardoned and renewed us. Oburch, seem to have not listinct and decided views self-culture directed and assisted from above- He came, and suffered, and sacrificed, and died, in regard to this required advancement. Nor is which is making practical piety the cause instead not only that we might live through him, but also it surprising to find so many walking in darkness, of the effect of christian growth. But note and that "henceforth we should not live unto our-ponder these significant passages :-- "He that selves, but unto him who died for us and rose bewildered with doubt as to what and how much is to be accepted as essential truth on this subject. bideth iu me, and I in him, the same bringeth, again," "Oh, then, let us rise above the com-For the Pulpit and the Press put forth conflicting opinions on this, as indeed on every other theme within the compass of the christian religion, while, what is nearly as unprofitable, from both the forth much fruit. If a man abide not in me, he mon and low level of living merely to save our is cast forth as a branch and is withered." Again, souls from the merited doom of sin. Let us hasten He that hath the Son hath Life." Once more, to acquire and to cultivate the higher, holier, I live, yet not I, but Christ liveth in me; and nobler purpose of living and acting for the glory Pulpit and the Press is almost constantly issuing a the life which I now live in the flesh, I live by the of him who " hath called us out of darkness into string of unpremeditated, disjointed and hortatory taith of the Son of God"—*i. e.*, by the faith which He imparts, and of which He Himself is the object. In these, and in many similar texts, we recognize the doctrine of a vital union, sustained and nonrished by fuith, between the renewed soul appeals, orging with vague and reiterated plati-tudes of expression the doctrine and the duty of PROGRESS in the christian life, without defining, or even attempting to define, the NATURE and LIMITS of the truth inculcated. . There are those and its invisible Saviour. By virtue of this union to fulness and symmetry of christian character. who are longing, and to some extent striving. for a with Christ the new life of the regenerated is re- The perfection and beauty of the religious growth more complete development of their religious life. enforced, expanded and invigorated, and so en-They do not, and need not, question their REGES riching the outward life with the purity and cardinal virtues and graces of a gospel disciple-ERATION. The evidence on which they rest the adornments of practical piety; working from the ship, and not in the saliency, vigor and brilliancy inward to the outward, making all christian virtues of some one or two. As the body may become belief that they have been born again of the Spirit is conclusive, at least satisfactory. But this is the product, and not the producing forces of a monstrous by an undue development of any part not enough, for it is only the beginning of the piritual advancement. This doctrine of a vital union between Christ suppressing and dwarfing some of its members, soul's new life. They feel that they should aspire and reach unto a deeper and richer christian

age have held to the doctrine that the spiritual life of the soul is nourished, developed and pervailing exertions, into a state of spiritual and fected by a living and conscious union with Christ by faith ; not by self calture ; not by the perforsuch is made up of periodical, spasmodic and uu-healthy struggles, instead of being a growth tomance of those duties which make up the external decorum of a christian discipleship; not by any self-sprung struggles of the inward life; nor by any conscientious discharge of the practical duties of a christian profession, but by a vital, organic of years they are still "children, tossed to and fro, and conscious oneness with Christ,-a oneness begotten, sustained, completed by faith in Him as and to virtue, knowledge; and to knowledge, Others there are who imbibe some extravagant " the Way, the Truth and the Live." Ob, breth- temperance (self control); and to temperance, ren, without this spiritual, organic, living, con patience; and to patience, godliness; and to cious conjunction with our Divine Head, from whom proceeds all christian vitality and vigor, our aspirations, and struggles, and prayers, and and abound, they make you that ye shall neither sighs, and tears for religious progress must be unavailing. Religions activity cannot sustain itself. Without the hidden life, the holy, vita! force, that union with Christ supplies to animate aud propel christian activity, it will fall like a dead arm. The secret life, originated and invigorated by union with Christ, must energize every practical duty of our religious profession, as vigor in every fibre of our physical frame must come from the strong, cahn, faithful beat of the heart. The christian grows not by his will nor by his works. He might as well attempt to create life under the ribs of death as strive by his volitions, or by the external decorum of a christian profession, to make spiritual growth. There is life within us with all the laws of life when Christ is within us, and we are in Him by a vital and vigorous faith.

are found, in the unity and symmetry of all the and the Christian is a profound and insoluble while others are developed and strengthened, so mystery. Some regard it and ridicule it is as the christian character may be contorted and disnysticism. But it is a mysticism taught in the figured, and what would be beautiful and attrac-Bible. The vital and organic union of the vine tive, if found in harmonious and healthful combiand its branches is the illustration employed by instion, is deformed and repulsive, by contrast and the Great Teacher to set it forth. The Apostle comparison with that which has been matured. Paul in his writings is constantly recurring to this There are those who are onesided, narrow-minded, ruth as a fundamental article in the Gospel crooked and crotchety. They possess and cultischeme. The most eminent christians in every vate some of the admirable and attractive virtues of a christian character. But these salient virtues cast a withering shadow upon those less prominent, but quite as much needed in the work and the worship of a religious life. These individuals are not evenly and bealthfully balanced. They lack that just proportion and delicate adaptation of

odliness, brotherly kindness; and to brotherly

kindness, charity. For if these things be in you

be barren nor unfruitful in the knowledge of our

Lord Jesus." And "Finally, brethren, whatso-

ever things are true, whatsoever things are honest,

(grave or decorous), whatsoever things are just,

right), whatsoever things are pure, (clear in

nature, transparent in purpose, and free from all

moral taint), whatsoever things are lovely ; what-

soever things are of good report, (well spoken of);

if there be any virtue (moral excellence), and if

there be any praise, (any other virtue, or any other object of praise besides those already speci-

fied), think on these things," i. e. ponder them as

the possibilities of christian attainment and excel-

lence, to be wrought into the character and ex-

hibited in the conduct. " Till we all come into the

unity of the faith, and of the knowledge of the

Son of God, unto a perfect man, unto the measure

of the stature of the fulness of Christ, from whom

the whole body fitly joined together and compact-

ed by that which every joint supplieth, according

to the effectual working of every part, maketh

Oh, brethren, what a progression in the divine

life opens up before us! Let us not be satisfied

with our present meagre attainments. Let us

earnestly covet every spiritual gift, in all its ful-

ness, power and beauty. There are in our christian

life depths deeper than any we have yet sounded,

and heights loftier than any we have yet scaled. We cannot afford to be indolent. For by divine

and sovereign grace we are delivered and destined

for the high and holy end of being like Christ.

Shall we linger behind in the mere drudgery of

doing just enough of religious duties to quiet

muscience and to keep our hope of entering

heaven from expiring ? A REVIVAL that will bring

the membership of our Churches into the sphere of

With the blessing of such an awakening what

vitality and what vigor, what action and what

esults of action would signalize our history as a

denomination during the ensuing Associational year. What a record of conversions and additions

we should have to bring up at our next anniversary of this Association. Let us, the Ministers and

Pastors of these Churches, lead in the way to

which we invite and urge our hearers. In the

Pulpit must the work begin, and speedily, and

surely will the quickened life of the Pulpit be felt

I have received the following sums from the

individuals whose names are here given, for the

FROM QUEEN'S COUNTY.

NARROWS

Per Rev. A. B. Macdonald.

1.00

B. Macdonald, Sr. \$1.00|Amos Mott, jun.

Rev. Thomas Lockey, 2.00 John Macdonald.

FIRST AND LOWER CAMBRIDGE.

Per Rev. A. B. Macdonald.

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1.00 C. Flower, M. D.,

\$1.00 Arnos Streight, 5.00 J. H. Macdonald,

00 Edward Dewer,

1.00 D. H. Gilchrist, 1.00 Robert Keast,

1.00 Robert W. Coes

1.00 James A. Black

1.00 Arch. Carpenter

1.00 Hulda Cox,

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25

Higher Christian Life" is the want of the hour.

increase of the body."

in the Pew.

W. H. Beak.

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Dea. N. Cottle,

W. H. Clark,

Geo. S. Wilson

icis E. Wils

mas Akerley,

Sarah A. Mullin. \$0.50 \$1.00 John Colwell. W. H. Kenna, 24 Abiatha Camp. James Falkner. 25 Gilbert C. Dykeman, 100 Thos. C. Dykeman, 50 Joshua Dykeman, Per Rev. A. B. Macdonald. \$1.00, Rev. G. W. Springer, \$2.00 James Wright, D. E. Wright, 1.00 Gilbert D. Colwell, Charles Titus, 1.00 Calvin Purdy, Dea. G. W. Colwell, 1.00 Wm. Colwell, sen., J. D. Ferris, 1.00 C. B. Colwell, Gilbert H. Dykeman, 2.00 J. W. Springer, Jacob H. Dykeman, 1.00 \$18.09 Moses Dykeman. 1.00 FIRST RANGE, CUMBERLAND BAY AND MILL COVE. \$1.00 John Elsworth, C. A. Yandel, \$0.50 Samuel Burk 25 Arch. B. McLean, John Bonnell. 25 Isaac A. Fairweather, Wm. Smith, 50 Capt. John McLean, Thomas Brown 25 James E. McLean, George E. McLean, 1.00 William Reece, Hon. J. Ferris, M.P., 25.00 Per Rev. H. A. Charlton. Andrew Barton, \$2.00 Conrad Barton, 1.00 Wm. McVicor, 1.00 Mrs. T. Branscomb, \$0.50 1.00 Mrst Robert Wason, 2.00 Wm. Algee George Burke, Robert Snell, Robert Elken. 2.00 Arch. Reece, Nathanel Branscon 1.00 Joseph Reece John Barton, 50 Lauchlan McLean, 1.00 George Wason, J. A. Branscomb. D. M. McLean, 50 Charles W. McLean, 50 John O'Mar, Joseph Barton. George Elken, 4.00 Millen Branscomb. Arch, McLean, 1.00 L. P. Ferris. Mrs. A. Branscomb 2.00 Donald Ferris, 5.00 John Granville. Joseph Barton, 50 \$70.75 UPPER GAGETOWE. Mrs. A. J. Baker, \$0.25 Dea. W. Estabrooks, \$1.00 C. W. Currey, Dea. George Coy, 1:00 \$14.25 10.00 Amos Plumber, 2.00 NEW CASTLE, GRAND LAKE. Wm. Chapman, \$1.00 Gideon Bailey, \$25.00 Collection, 1.78 Duncan McMann, 4.00 E. Flower. 5.00 Andrew McLean, 1.00 David Flower. 10.00 Dea. Gilbert Flower, 4.00 \$52.78 George Flower, 1.00 NEW CANAAN. Dea. John Alward, \$2.00 George Clark, \$2.00 George Alward, 1.00 Per Rev. W. A. J. Bleakney. Wellington Price, \$1.00 Lewis Keith, \$2.00 Allen McDonald, 1.00 John Corey, Solomon Thorne, 2.00 Charles Keith, Esq., 4.00 Benjamin Keith Alfred Humphreys, \$20.00 1.00 Ephram Thorne, 1.00 the gifts and graces which impart unity, sym-WICKHAM. metry, beanty and vigor to christian character. William Smith, \$0.48 Emeline Macdonald, \$50 Now we must grow up into Christ in all things. Per Rev. Thomas Lockey. "Giving all diligence, add to your faith, virtue; Rev. Thos. Lockey, \$5.00 Jacob Day, \$1.00

Old Series, Vol. XXII., No. 43.

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JEMSEG.

Dizilor.

Is emphatically a Newspaper for the Family It furnishes its readers with the latest intelligence, RELIGIOUS AND SECULAR." For the Christian Visitor. Not True. The late venerable Dr. Lyman Beecher said and did in his life many things that were eccentric as well as excellent, but some things ascribed to him by the newspapers did not occur, and are not true. There is a story, yet going the rounds, 50 that he once went to a certain place to preach, and found present only one person. Nothing dannted, and in consideration of the value of a single soul, he preached. This solitary hearer was 50 converted under that sermon, and in subsequent

THE OFFICE OF THE

CHRISTIAN VISITOR,

58 PRINCE WILLIAM STREET.

SAINT JOHN, N. B.

REV. I. E. BILL,

Address all Communications and Business

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

The Christian Visitar

Editor and Proprietor.

years became a successful preacher of the gospel. At the noon-day prayer-meeting, held at the Old South Chapel Boston, Dr. Beecher was present on one occasion when a gentleman, in his exhortation brought forward, to illustrate a point, the story of the preacher and his single auditor, saying that Dr. B. now in the meeting, was the preacher. The doctor arose and said he had seen

that story about himself, together with many others, floating around in the newspapers, but he did not care to pursue it with a contradiction. He did not know but he should, before he died, get out an interesting book, with the title : THINGS WHICH DR. LYMAN BEECHER NEVER SAID NOR DID. I was reminded of this while reading to-day one of my Religions Weeklies from the States, containing the old and ott published account of Dr. Albert Barnes, in the hands of a Philadelphia policeman. The story runs thus -His time of study was in the morning. He studied in a room in his church. Locking the iron gate in front of his church, and locking his vestibule door, he was free from annovance. Mrs. Barnes had a private signal by which she could gain access to his citadel when he was really needed. A man who went to see him threw a stone at his study window. The breakage of the glass brought the student to the door. The man did the business he had to do, and then sent a glazier to mend the glass. One morning as Dr. Barnes was unlocking the gate in front of the church, he was approached by a watchman, who demanded his busidess and threatened to take him to the station house. Dr. Barnes told the vigilant guardian that he was pastor of the church, and was going in to go to work. " None of your gammon," said the watchman. " The ministers of Philadelphia are not poking about their churches at four o'clock in the morning," and took the Dr. off to the lock-up. When recently Dr. Barnes was the guest of J. McMillan, Esq., of this city, I had the pleasure of spending an evening in his company, on which occasion I informed him that I had frequently heard, and read, and told the story of his arrest while going to his study, and asked him if it were true. He replied that nothing of the kind had ever transpired in his case. Thus suddenly disappeared from my list of anecdotes of celebrated divines one of my best.

WENTWORTH. St. John, October, 1869.

the Best Materials, having made ample arrangements to procure them. A newly fitted up Ladies' Dressing Room, which is en-tirely private, has been added for the convenience of his

Lady customers. All kinds of work furnished at short notice. Miniature, Magascopic and Stereoscopic in Photograph, Miniature, Magascopic and Stereoscopic in Photograph, Ambrotype or Oil.

Ambrotype or Oil. N. B.-Having in possession the Negatives of his prede-cessor, Mr. J. N. Durland, copies can be furnished. Remember, right on the Corner King and Germain Sts. J. D. MARSTERS. NORTH BRITISH AND MERCANTILE INSURANCE COMPANY, OF EDINBURGH AND LONDON.

ESTABLISHED IN 1829. \$2,000,000 Sterling Invested Funds (1864),£2,504,512 7 10 Stg.

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St. John, N. B., April 2, 1869. VALPEY & BROTHER MANUFACTURER AND WHOLESALE DEALER IN BOOTS rand SHOES, of every description 70, Prince William Street, St. John, N. B.

FIRST GOLD MEDAL MASON& HAMLIN. PARIS EXPOSITION 1857. FDMUND E. KENNAY, Pianoforte Maker, ON & HAMLIN'S CABINET ORGANS,

Son's Pranorourss. ock of the above on hand. Please call and and for an illustrated Circular. As the whole the above stock has been personally selected by the absoriber, and being a Piscoforte maker himself, he cau ons Tuned and Repaired,

us at the moment of the NEW BIRTH. It is no doctrine of evolution by self-culture; no scheme hed 21 years.)

No. 120 Germain St., St. John, N. B LIVERPOOL AND LONDON AND GLOBE

boldly, if not boastingly, declare that they e, by a single bound, reached the appointed attainable goal of christian excellence, a sort

Suddenly

experience; that they should gain a greater like-

ness to Christ; that they should pass on from the

weakness of a spiritual childhood to the strength

of a spiritual manhood. But these longing and

struggling souls do not succeed in making any real

and appreciable attainments. Dissatisfied, restless

and disconraged they settle down at length into

indifference and inaction, to be reawakened by

some fresh impulse to renewed aspiration and

effort, but only to relapse again, after a few una-

wards the perfection which has for its standard

and illustration "the measure of the stature of

ulating depression. The christian life of

of sinless perfection, a state at least in which they are no longer conscious of sin, and have no further occasion to supplicate forgiveness, while they furnish only a distorted and in many cases a repulsive specimen of christian character. Some of you may have read a recent story, as told by a Methodist preacher, of a man who had been a very decent, devout and comfo table christian, much beloved and eminently useful in the church of which he was a member, but it happened, while attending a Camp Meeting, that he suddenly experienced what he denominated christian perfection. From that hour he became most uncom fortable and disagreeable, creating general dis quietade by his perpetual criticisms and censures inflicted upon all with whom he came in contact, Neither his pastor nor his brethren, nor any one else, could live in harmony and peace with him. Such cases of spiritual malformation are originated either in entirely false or in defective views of what is involved and required in the spiritual growth and destined attainments of the renewed soul.

But let us at once endeavor to trace in the eachings of the text before us-

THE GROWTH OF THE CHRISTIAN LIFE. My first point is, that this growth proceeds

from Christ, that is to say, it has its beginning and continuance in Him.

1. It has its BEGINNING in Christ. The great truth that underlies the whole subject and all the facts pertaining to it, is the new birth of the soul. First and most important of all, lying at the basis of all, we must be in the Divine life if we would grow in it. We must pass from nature to grace, come into and under Christ, ere we can grow or begin to grow up into Him. This is the first and fundamental condition of spiritual growth. Prior to regeneration the soul is without life. It is "dead in trespasses and sins." The man thinks, feels, speaks and acts, that is to say, he has facultics and capacities for the animal, the emotional and the rational exercises of a human being. But there is a life which the unrenewed and carnal soul does not and cannot possess. We must be "quickened toget er with Christ" by the renewing and gracious operation of the Holy Spirit. The Bible phrase, "Dead in trespasses and sins," is not a figure of speech, but is literally and strictly true. As the body is dead when animal life has departed from it, as the plant is dead when vegetable life is extinct, so the soul is dead while in its trespasses and sms. There is an animal, an emotional and an intellectual life, but no spiritual life. It is death, and nothing but death, so far as spiritual things are concerned, before that instant of time when by the regenerating power of God the soul is "translated into the kingdom of his dear Son." And death has no power of growth. It tends to decomposition and corruption. Put it under any conditions you please; place about it any of the restraining, reforming and refining inluences of social institutions and civil enactments its one all-conquering tendency is towards dissolution, decay, patrescence. Hence when we can discover in our prefessed religious life no growth, no advance, we have reason to fear that there is no real spiritual life in the soul to be expanded into growth and perfection. But, say some, this expansion of the soul's spiritual life is evolution from a native and latent germ, awakened, evoked, enlarged and invigorated by the favoring and fostering influences of a moral culture. The whole tenor of Scripture is clearly and emphatically against such a notion. There is no life, nor yet the germ of life in the human soul prior to regeneration. Christ is " the LIFS," Christ formed in

Passing from this view of the inherent and mys tical relation between a regenerated soul and its Saviour, as the orginating and nourishing principle of spiritual growth, I come to consider-

II. That this growth tends up to Christ. That is to say, we are to make Christ in his imitable virtues the MODEL of christian attainments, and to make our christian attainments with an eye single to his GLORY. Our spiritual growth tends up to Christ-

1. As the MODEL of christian excellence. When and as soon as the man is introduced into the new life by the regenerating grace of the Holy Spirit Jesus stands before him as the one perfect standard of christian attainments and excellences, say ing, "Learn of me," and "Follow me." The Apostle Paul teaches that we were prodestinated by the sovereign purpose of God " to be conform-ed to the image of his Son." And the Saviour, in that intercessory prayer offered for his followers just prior to his crucifixion, prays, " That they may be one, even as we are one." The advocates of a Humanitarian theology which rejects the doctrine of Christ's Divinity, and, as a legitimate consequence, the collateral doctrine of his vicarious death, charge the ministers and members of evangelical churches with extolling salvation by grace to the exclusion of holy hving. In other words, they declare that the doctrine of the Atonement, which makes sin pardonable, and the attainment of the bliss of heaven possible on the basis of

Christ's sacrificial death, is a doctrine that encourages a low standard of christian morality, and that, indeed, it annuls the necessity of personal and practical piety. And we are free to confess that the way in which some have set forth the plan of salvation by the atoning work of Christ has fur- Seminary Deht, and paid the same into the hands of Z. G. Gabel, President of the Education Sonished too much ground for the charge in questien. But we repudiate the charge as urged against the doctrine itself. For while the Atoneciety : ment makes a gracious and adequate provision for Dea. Henry Todd, \$5.00 Martha Wilson, the pardon of sin, it also makes provision for purity of heart and of life in the subsequent career of the pardoned sinner. If a man continues in sin that Mrs. W. H. White, M.C. Macdonald, M.D., 5.00 Mrs. Justus Brown, J. H. Wilson. grace may abound, or is neglecting the duties of practical godliness because he is saved only by grace, he gives sad proof of yet being fast bound with the bonds of iniquity. He certainly tails in his apprehension of the genius of the gospel sys-tem of salvation, and abuses the grace of Ged. J. P. Guiou, Brethren, if we have been made new creatures in. Christ, we must grow up into him as the model of Ammon A. Wilso christian perfection. We must aim for nothing short of being conformed to his image. "For-getting those things which are behind, and reaching forth to those things which are before," A. D. McLean we must " press towards the mark for the prize of the high calling of God in Christ Jesus." His perfect human nature is the standard, to which we are bidden by the voice of obligation and of gratitude to conform. Our deepest aspirations and our daily struggles, animated and sustained by an of moral, external reformation, but a supernatural

Allen Macdenald, \$2.00 J. C. Brown,

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1.00 C. Macdonald,

Thomas Macdonald, 1.00 Robert J. Smith,

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A Friend,

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Rev. W. A. Corey, 2.00 Albert Hatfield. Daniel Hatfield, F. D. Ganong, 2.00 Charles Gunter, 1.00 1.00 Albert Jenkens, Per Rev. W. A. Corey. \$1.00 Caleb Davis, E. M. Sprague, Anna Bell Davis 1.00 Miss Georgia Urquhart, 25 Rev. D. Crandall. 1.00 W. D. Gillies 1.00 Dea. Tomas Gray, W. C. Davis, 25 Gilbert Ganong, Peter McIntyre, 1.00 1.00 Azor Spragg, David Hatfield. 1.00 1.00 50 KARS.

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John Titus, 1.00 Jabez E. Titus, 3.00Jacob Titus, 1.00 Edward Titus, 1.00 J. R. McLean \$22.10 A. P. Founce. HAMMOND VALE. \$2.50 Thomas Herritt. \$0.56 George Tabor. 3.00 Mrs. Lockhart, Jonathan Titus 2.00 Mrs. E. J. Taylor, Dea. Jacob Titus. 25 James Norris, 60 Weeden Fowler, 2.00 24 C. W. Howe, Widow Norris, 1.00 Miss Esther Howe, Robert Sherwood 2.00 Dea. Jesse Tabor, Isaac Titus, 1.00 J. W. Sherwood J. J. Herritt, 1 00 \$17.82 SUSSEX VALE.

James Titus, \$1.00 BUTTERNUTT RIDGE. Collection \$1.11|From the Church, per Charles Keith, 1.00 Rev. J. Williams, \$70,00

\$72.11 If I had the names of the B. Ridge subscribers would publish them.

Total, from King's County, \$171.62 From King's and Queen's, \$434.04.

The terms of the subscription have been complied with. No money is to be paid back to the donors.

50 On the 5th of October I borrowed money to 1.00 represent subscriptions made to me and not yet paid in, and became personally responsible for its payment. One hundred and five dollars of the \$0.50 1.00 sums credited above have been received since the 1.00 5th inst. It is to be hoped that all that is sub-50 scribed will come in immediately, for I am 1.00 pledged to pay the money borrowed inside of one 1.00 Yours truly, month. 1.50 E. C. GADY. 1.00

> FORMATION OF CHARACTER.-If you ever watchd an icicle as it formed, you would have noticed how it froze one drop at a time until it was a foot

Spiritual Refreshings.

The gracious visus of the Spirit have often been so much beyond the faint expectations of churches and their pastors, that I record two or three illustrations of the divine presence for the encouragement of all

In one case, a beloved pastor had labored in a church thirteen years almost without fruits that he could discover. So little interest was manifested, and so little progress made, that he had determined to ask a dismission, and had begun to pack his goods. But his attention and that of his church were attracted to a series of meetings in another church a mile off, where God was pouring out his Spirit. At the close of those meetings the first named church opened their house, and for successive days and evenings met for prayer and mutual encouragement. The result was, the good pastor unpacked his goods, fifty were added to the church, and his days among that people were filled with comfort and blessing.

Another instance. An aged pastor attended a meeting in a neighboring church, but was so disheartened that he said to the minister. "I should be glad to invite you to attend meetings among my people, but I do not dare to, we are in so low a state. The bell wheel is broke, and they have not energy enough to mend it; and the singers have flared up and left the seats, and we have no singing. I don't think it will do to attempt it." But as the fire continued to burn in surrounding churches, he gathered courage, and decided to hold a series of meetings. They were commenced, and it was evident that God was present. The second and third evening of the meetings nearly the whole congregation rose for prayer, and soon a large number were hoping in the Saviour, and among them the chief men o the village. It was a striking fact that a good deacon, living four miles from church, was sick. and for weeks had been expecting to die; but in his confinement at home he remembered Zion. looked at her desolations, and his heart bied as he contemplated her condition. It looked almost as if the cnurch must become extinct; and he began to cry to God out of the depths. Fervent prayer availed with God, and salvation came down.

Another little church, away in the backwoods dwindled to sixteen members. They were without a shepherd, and determined to hold a series of special meetings. A preacher was invited, and the meetings commenced on the Sabbath. But the snow was blowing, roads blocked, in the dead of winter, thermometer at zerc ; only a little handful could get out, and the prospect looked dark indeed. "Hadn't you better give up the meetings ?" said the minister, shivering ; " you may be all shut up, and it is impossible to keep comfortable if the people get here. It will cost von time and some suffering and some money." A brother rose by the wall. "No," said he, "I hope we shall not give it up. I think we can stand it, and I trust the meetings will go on." And they did go on. Through drifts and storms and cold, with muff and tippet and double mittens, the people assembled; the Sun of righteousness came out and raised the spiritual thermometer, till double the number of the church members were hopefully led to Jesus; and one of the brethren. with streaming eyes, ro e and said ; "I bless God for what he has done for us. I thought we were gone ; that this church must die out ; but now He has given us a lease of life for another generation." It is blessed to lay foundations in the wilderness : and it is blessed to build up the old waste places. and restore the desolations of former generations. -- American Messenyer.

long or more. If the water was clean the icicle remained elear, and it sparkled brightly in the suo; but if the water was slightly muddy the icicle looked foul, and its beauty was speciled. Just so

