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THE CHRISTIAN VISITOR
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The Christian Visitor.

THE OFFICE OF THE
CHRISTIAN VISITOR,
68 PRINCE WILLIAM STREET,
SAINT JOHN, N. B.
REV. I. E. BILL,
Editor and Proprietor.
Address all Communications and Business
Letters to the Editor, Box 194, St. John, N. B.

“Hold fast the form of sound words.”—2d Timothy, i. 13

SAINT JOHN, N. B., THURSDAY, SEPTEMBER 16, 1869.

LIVERPOOL AND LONDON AND GLOBE
FIRE AND LIFE
INSURANCE COMPANY
Fund paid up and invested...£3,212,343 5s. 1d. stg.
Premiums received in Fire Risks, 1864, £745,674 stg.
Losses paid in Fire Risks, 1864, £263,333
Premiums in Life Risks, 1864, £143,197
Losses paid in Life Risks, 1864, £75,000
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),
ST. JOHN, N. B.

AGENCY.
H^{AVING} 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 this description, would do well to give us a call before purchasing elsewhere.
Orders for any style of VENETIAN BLINDS received at the Office and Store Establishment of **E. H. KROHAN**, 21 German Street, or at the Manufactory, where patterns can be seen.
The subscribers have always on hand—Drees, Sashes, &c., and which are made to order, and upon the most reasonable terms.
Our personal attention is given to every variety of Carpeting, House Building and General Jobbing, and moderate charges made.
A. CHRISTIE & CO.,
April 4. Dooley's Building, Waterloo St.

GEORGE THOMAS,
Commission Merchant and Ship Broker,
Water Street, St. John, N. B.
Central Fire Insurance Company Agent at St. John, N. B.
M. FRANCIS & SONS,
New Brunswick Boot and Shoe Manufactory,
88 Prince William Street.

FIRST PRIZE CABINET ORGANS
PROVINCIAL EXPOSITION, Oct. 13, 1867.
The first and only prizes for CABINET ORGANS was awarded to **A. LAURELLIARD**, of St. John, N. B., for his **READ THE JUDGES REPORT:**
M. LAURELLIARD exhibits a fine toned Large Cabinet Organ, with two banks of Key, Eight Stops, First Prize.
Mr. La. also shows a Cabinet Organ in Rosewood Case, Double Reed, with Knee Stop and Automatic Well, 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.
FIRST PRIZE.

These instruments are equal in every respect to the best American makes, and will be sold at 50 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. LAURELLIARD.**

PHOTOGRAPHS!
SPECIAL NOTICE.
M. MARSTERS thanks the public for their very liberal patronage in the past, and begs to say that having just thoroughly renovated, enlarged and improved his Establishment, and increased his facilities for producing first class Work, he is determined to merit a largely 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.
Notwithstanding the present low prices, he will use only the Best Materials, having made ample 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.
Miniature, Magacolor and Stereoscopic in Photograph, Ambrotypes or Oil.
N. B.—Having in possession the Negatives of his predecessor, Mr. J. N. Durland, copies can be furnished.
Remember, right on the Corner King and German Streets No. 50.

Royal Insurance Company.
FIRE.
MODERATE PREMIUMS.
Prompt and Liberal Settlement of Losses.
EXPLOSION OF GAS MADE GOOD.
LIFE NO USES.
Hitherto among the Largest ever Declared by any Office.
RESOLUTION OF DIRECTORS, 1867.
To increase further the Proportion of Profits to Assured.
PROFITS DIVIDED EVERY FIVE YEARS.
By 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.
AGENTS FOR NEW BRUNSWICK,
JAMES J. KAYE, Savings Bank Building,
St. John, N. B., April 25-1869.

NORTH BRITISH AND MERCANTILE
INSURANCE COMPANY,
OF EDINBURGH AND LONDON.
ESTABLISHED IN 1825.
CAPITAL,.....£2,000,000 Sterling.
Invested Funds (1864),.....£2,904,512 7 10 Stg.
Annual Revenue.....£648,169 8 2 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 with reference to the Head Office.
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Ninety per cent. of the profits are allocated to those Assured on the Participating Scale.
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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 Prince and Canterbury streets.
MARCH 26. General Agent.
FIRST GOLD MEDAL
AWARDED
HEARSON & HAMLIN,
PARIS EXPOSITION 1867.
DUMOND E. KENNY, Placemaker,
I have respectfully to inform the public that he has obtained the Agency of the two most celebrated makers in the world, The Mascot & Bazaar's Greatest Organs, and Cassinetti & Son's Franzosens.
A large stock of the above on hand. Please call and examine, or send for a Illustrated Circular. As the whole of the above stock has been personally selected by the Subscribers, and being a Placemaker maker himself, he can warrant every instrument with confidence.
The Instrumentation and Instruments Tuned and Repaired, when in Exchange and Repairs, and also in other departments.
(Established 21 years.)
No. 120 Germain St., St. John, N. B.

Sermon by Rev. C. H. Spurgeon.
“THINGS TO COME.”

“Things to come; in all your years.”—1 Corinthians iii. 22.

Without preface, let us advance at once to consider the cheering truth of the text; first, let us view the general future as ours; then let us rejoice that the brightest of all the future is ours; and lastly, if ours, what light doth the future cast upon the present.

I. First, THE BROAD FUTURE IS OURS.
We are very apt to wish to pry into it by vain forebodings and vainer prognostications, but grace forbids us to indulge such impertinence and foolish curiosity. The leaves of the book of destiny are folded; the volume is sealed as with seven seals; thou needest not desire to read a single line, however, for the Lord tells thee that, whatever may be recorded in it, it is all thine; it must all work for thy good; it must all promote thy highest happiness. Why shouldst thou wish to see the mystic writing for thyself? Thy faith is sure of the issue; let that content thee. In the dark days of superstition, the pretended magician would hold up a crystal globe, and bid his dupes look in it, and when he saw nothing, he would tell him that he had an uncanny eye; but when the soothsayer started into that ball himself, he pretended that he saw the future. My text is a crystal ball, which doth not tell thee what the future shall be as to facts and minutiae, but which assures thee concerning all coming events, what it is far better for thee to know, that all things are thine, if thou be Christ's—all future things are vested in thy name, to be thy possession by a covenant of salt, to minister to thy comfort, and to increase thy highest wealth. Let that content thee. Gaze not through the telescope to see the future, lest thou breathe upon the glass, and then mistake the haze of thine own breath for thick clouds and overshadowing tempest. Be content to quiet vain curiosity by leaving the future in his hands to whom it is even now present. The Lord thy God will surely bear thy burdens, therefore be thou quieted as a weaning child.

We may expect in the future, brethren, such a degree of joy as may be fitting this side Canaan. Albeit that the mention of the word “future” inevitably suggests to anxious minds dreams of dread, yet we have no reason to expect that the years of our life will be more unhappy than the years which are passed already with the years beyond the food. As Christians, we dare not, and would not murmur at providential appointments. Life to us has had its sorrows, but goodness and mercy have followed us hitherto, and they shall with equal certainty follow us all the days of our life. Though this is not our rest, and we are strangers and foreigners, as all our fathers were, yet for all this, “he maketh us to lie down in green pastures, he leadeth us beside still waters,” “the lines have fallen unto us in pleasant places, and we have a goodly heritage;” we will not speak ill of God's name who daily loadeth us with benefits, but we will sing, “Bless the Lord, O my soul, and all that is within me bless his holy name. Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles.” We have reason to expect that in the future our lot will include a fair measure of joy, even as the past has done. Summers will bring their flowers, and autumns their mellow fruits; days shall be bright with sunlight, and nights gorged with moon and stars. Whatever is beautiful shall still give its fill of joy. Whatever is tender shall yield its ray of comfort. Perhaps to sorrowful hearts the brightest part of their mortal existence is yet to come; they shall pass from Bochim to Beulah! Lay hold on this hope, poor weeper! Ye who are in the hey-day of your youth, looking to the joys of the future, reckon not too surely upon them; but still you have a right to expect a measure of joy even here below. Ye who are struggling in the service of your divine Master, you may reckon up the joy of success, or at least of acceptance at his hands. You who are contending against sin may anticipate the joy of conquest. You who are planning how you can serve God on a wider scale and in a wiser manner, may expect the joy of his guidance. The truth which I desire to bring before your minds is this: these joys which God may allot to you in the future are yours. Start not back from them as though the goblet of divine love must necessarily be filled with poisoned wine. Mercy may be abused into sin, but in itself the bounty of Providence is pure. Nay, sirs, when God giveth pleasure it is safe, pure, and elevating; you need not suspect its character. There is a joy of the Lord which is the strength of godly souls. There is a rejoicing in Christ Jesus which doth make fat the bones, and causes the soul to sing, and purifies the nature by the divinity of its power, making us live above the inferior joys of sin, because we possess higher and nobler delights. Believer in Christ Jesus, be not afraid of future comfort; it is yours. All things are yours, and in the things to come, if there be anything that is bright, anything that is sparkling, anything that is precious, anything that can make thee glad, anything that can make thy tongue sing loud halalleluhs, accept thou it right cheerfully from the hand of thy covenant-keeping God and say, “It is mine.”

Alas! our fears find it an easy task to paint a very terrible picture out of gloomy materials. The pains and groans of our dying strife affright us; the giants, the hills of difficulty and the valleys of humiliation, alarm us; we picture the path of the heavenly pilgrim as the valley of the shadow of death, throughout full of confusion, dark with adversities, beset with snares, watched over by dragons, and blocked up by Apollyons. Let our text encourage us, for it declares to us that all these things are ours. There is not in the whole area of our future life a single plot of stony ground which shall not yield us fertile harvests of joy. As Midas of old touched even the most valueless objects and turned them into gold, so does the hand of divine love transmute every trial and affliction into everlasting joy for his people. Two seeds lie before us—the one is warmed in the sun, the other falls from the sower's hand into the cold dark earth, and there it lies buried beneath the soil. That seed which sows itself in the noontide beam may rejoice in the light in which it basks, but is liable to be devoured by the bird; and certainly ought can come of it, however long it may linger above ground; but the other seed, hidden beneath the clouds in a damp, dark sepulchre, soon swells, germinates, bursts its sheath, upheaves the mould, springs up a green blade, buds, blossoms, becomes a flower, exhales perfume, and loads the wings of every wind. Better far for the seed to pass into the earth and die, than to lie in the sunshine and produce no fruit; and even thus for thee the future in thy sorrow shall be as a sowing in a fertile land; tears shall moisten thee, grace shall increase within thee, and thou shalt grow up in the likeness of thy Lord unto perfection of holiness, to be such a flower of God's own planting as even angels shall delight to gaze upon in the day of thy transplanting to celestial soil. All the future is yours. I trust the Holy Spirit will make this truth fall of comfort to you, for to my own soul it is as baln to a bleeding wound, or a cool wind to a fevered cheek. If I can but be persuaded that every occurrence of the future will most surely work for my good, and is by God's decree ordained to be a blessing to me, and an honor to himself, then, it seems to me, I can have no choice, for so evil can happen to me, and seeming ill is but another form of benediction. If all events shall aid me, what matters in what dress they come, whether of scarlet and fine linen, or sackcloth and ashes. Trial may be very hard to bear for a time, but since in the very hardness of the endurance lies the blessing, the bitter is sweet and the medicine is food. Courage, men and brethren, ye shall meet nought but friends between this and the peerly gate, or, if you meet an enemy, it shall be a conquered one, who shall crouch at your feet, and you shall put your foot on his neck, and win a brighter victory, and a heavier crown, because of the encounter; so that even the foe advances your honor. Courage, men and brethren, the winds which toss the waves of the Atlantic of your life, are all sworn to wait your bark safely into the desired haven. Every wind that rises, whether soft or fierce, it is a divine monsoon, hurrying in the same direction as your soul's desires are aiming at. God walks the tempest, and rules the storm; order reigns supreme in the uppers of elements or men, for the divine hand compels the most rebellious creatures to obey without fail the divine and all-wise decree. What cheer is this for the saints of God!

Passing on a little further in the word of God, we have certain dark hints, as to the grand events of the future, which concern the church and the world. I must confess myself to be, in the presence of the writings of Ezekiel and Jeremiah, and John of Patmos, as a little child wandering through the museum, marvelling at the Egyptian hieroglyphs, and of the Assyrian cuneiform characters, but quite unable to spell them out; fancying sometimes that I have the keys of the mysteries, and anon discovering some new form of divine symbology which quite confuses me, and makes me confess that I am but of yesterday, and know nothing. Yet does it appear that we are to expect the overturning of many things, which now we regard as permanent. The rule of the coming ages is to be “overturn, overturn,” till he shall come whose right it is. Heavings and convulsions there will be till all the things which can be shaken will be removed in the general conflagration; when the earth also, and all the works that are therein shall be burned up, and the elements shall melt with fervent heat. I am not putting these events in order, for I do not even know their order, and am neither a prophet nor an expounder of prophecy—but it is clear we are to look for the establishment of the Jews in their own land, the conversion of Israel with the fullness of the nations. We are to expect the literal advent of Jesus Christ, for he himself by his angel told us, “This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven;” which must mean literally and in person. We expect a reigning Christ on earth; that seems to us to be very plain, and to be put so literally that we dare not spiritualize it. We anticipate a first and a second resurrection; a first resurrection of the righteous, and a second resurrection of the ungodly, who shall be judged, condemned, and punished forever by the sentence of the great King. We foresee from the word, despite its obscurity, that strange and wonderful events will happen, such as are depicted by vials, and warriors with avenging swords, and falling stars, and a shivered sky, and a reeling earth, and I know not what beside; but when we have put all together and have been so amazed at the visions that fit before us like dreams of the night, we rejoice to learn at the end of them all, “All these things are ours,” whatever they may be.

Once more, amongst the things to come, we mainly consider the heaven of God and the blessedness eternal which are ordained for the righteous. Now, whatever heaven is, and whatever heaven may be, this one thing the text declares, that it is ours. The heaven of the separate spirit where the resurrection, the place where disembodied souls dwell with Christ—this is ours; the perfect heaven of the saints, after the body shall be raised in the likeness of Christ, when the soul and body in one man shall sit down at the right hand of God—all this is ours. To attempt to describe heaven as some have sought to do, is to prove our folly; it shall suffice us to wait till we enjoy it; and meanwhile we will comfort ourselves with this thought that all its delights are ours.
(To be continued in our next.)

How to be a Pastor.
We very much doubt if any man will ever attain much success in the pastoral work if he does not love it; neither, as for that matter, will he ever be a successful preacher if he does not love to preach the precious gospel more than he does to eat his dinner. He who goes reluctantly from house to house under the lash of obligation, and not under the inspiration of affection, will never do any more to win the people he visits than the newspaper carrier who brings them their daily journal. If a minister does not love pastoral visitation, he must keep it till he does love it.—Like tomatoes, it will be easier to swallow to every trial. And when he finds how much spiritual good he is achieving, both for himself and for his flock, he will conquer his prejudices and overcome his diffidence, and persevere in the attempt to see every member of his congregation at least once in every year.
The primary idea of the pastoral work is to win souls. It gives the minister the grandest power in the world—heart power. The majority of our congregations are reached not so much through the intellect as through the affections. This is a happy fact, for only one man in ten has the talent to be a great preacher; but all the other nine, if they love Jesus and the souls of men, can become great pastors. Nothing gives a pastor such heart power as personal attentions to his people, especially in the way of personal sympathy with them in their seasons of trial. Let a pastor be in the habit of dropping in familiarly to his people's houses; let him come often, and visit their sick rooms or kneel beside their empty cradles and pray with them; let him go and see the business men in his flock when they have met with reverses, and give them a word of cheer. Let him recognize and speak kindly to their children, and he will have woven a cord about the people's hearts that will stand a tremendous pressure. He can then launch the most pungent and painful truths at them from the pulpit, and they will not take offence at him. For he will have won their hearts to himself, and that is a mighty step toward winning them to his Saviour.
Good pastoral work is as effectual in gathering and building up a congregation as good preaching. “A house going minister,” said Chalmers, “makes a church going people.” I see a constant illustration of this pity saying in one of my New York brethren, who, though a very plain and simple preacher, has a crowded and

efficient church. He wins people to the sanctuary by personal visitations and kind words—when he gets them there he wins them to Christ by plain, close, tender preaching of the gospel in its simplicity.
After all, what is the great end of a minister's office? Is it solely to prepare powerful or polished sermons? No; it is to win souls to Christ. It is to awaken the careless, to comfort the sad, to edify believers, to warn the endangered; in short, to make the bad good and the good better. Preaching good sermons is one of the most effective means to this end; but it is not the only one. And, if the minister can prepare more practical sermons, and can lodge them more securely in the hearts of his auditors by constant and affectionate pastoral intercourse with them, then he is morally bound to keep up that intercourse. If the shepherd can only win the sheep by going after the sheep, then woe be unto him if he neglect his duty! We are firmly persuaded that if many a minister would take part of the time which he now spends in elaborating and polishing the edge of his discourses, he would have larger audiences and a far larger number of conversions to Christ. He would be a healthier man; for pastoral pedestrianism is capital exercise. He would be a much more tender, practical, and heart moving ambassador of Jesus Christ.

“Granted that pastoral work is so indispensable, how shall I be a pastor?” To this we reply, resolve to become one, cost what it may. If you are shy and reserved, conquer your diffidence. A man has no business to be a shepherd if he is afraid of the sheep. Go and talk to your people about any topic that comes uppermost until you feel at ease with them; and then, if you have any love of Jesus in your own heart, you can certainly manage to say something to them about “the one thing needful.” You can say as much as the blacksmith did to his skeptical neighbor: “My friend, I am exceedingly anxious about the salvation of your soul!” We do not believe that a pastor in his visits should talk always and only about affairs directly spiritual. Talk with them about their affairs; and try to lead them, as often as you can wisely, to converse with you about your great errand to them—their souls' welfare. Keep the idea ever before your mind, I must have this soul for Jesus Christ! If you can only reach that soul by beginning a great way off, then begin far off, and work your way in. If you can only gain your point by going often, then go often. The time is not lost; one soul gained gains others. These personal encounters with individuals train a man to be a close, suggestive, practical preacher. He gets materials for his sermons, too, as he goes.

In the next place, resolve to devote a portion of every day to pastoral duty. To visit a large congregation consumes a vast amount of time.—But can it be spent more profitably elsewhere? The work of visitation need not interfere with sermon preparation, for a pastor can be thinking out his sermons as he goes from house to house. As for study of the Bible and of books, he can do that in the morning when his mind is fresh, and the afternoon can be devoted to visiting and receiving calls. The evening, too, might be used, for lamps were not made to write sermons by. Morning is the time which God gives for study, and midnight is the time which the fool or the sluggard steals.

No pastor can plead that his flock is too large to be visited. Spurgeon may possibly be an exception, for he is doing ten men's work; but he sets his elders and assistants at the work of visitation. In my own church edifice are over three hundred pews, all occupied; but I find no difficulty in reaching every pew holder (whose residence I can discover) at least once a year. Some years I begin at one end and go straight through, street by street. In the meanwhile there will be a special call to visit some one or more persons in other districts almost every day. The afflicted and the awakened have always the first claim. It is often said “that you can never satisfy people, however often you visit them.” But, can you satisfy them any better by neglecting them entirely? We do not expect to satisfy everybody by preaching the truth faithfully; but that is all the more reason to do it. Do your best, and let the blemishers growl.

It is a blessed encouragement that the plainest and the humblest of us can become faithful pastors. Pulpit geniuses are rare; that is God's concern, not ours. He does not set fit to create them in regiments.—But every minister who loves to win souls to his Master can be a successful pastor if he tries. To aid such in their holy and happy calling is the aim of this brief article. We send it to press with unfeigned diffidence; for, after nearly twenty-three years of hard work, we are still learning the business of being a winner of souls.—N. Y. Independent.

Selling the Soul.
The Rev. C. H. Spurgeon tells the following story in one of his sermons:
There is a story told of a most eccentric minister, that walking out one morning, he saw a man going to work, and said to him, “What a lovely morning! How grateful we ought to be to God for all his mercies!” The man said he did not know much about it. “Why,” said the minister, “I suppose you always pray to God for your wife and family—for your children—don't you?” “No,” said he, “I do not know that I do.” “What,” said the minister, “do you never pray?” “No.”
“Then I will give you half a crown if you will promise me you never will, as long as you ever live.” “Oh,” says he, “I shall be very glad of half a crown, to get me a drop of beer.”
He took the half crown, and promised never to pray as long as he lived. He went to his work, and when he had been digging for a little while, he thought to himself, “That's a queer thing—I've taken money, and promised never to pray as long as I live.” He thought it over, and it made him feel wretched. He went home to his wife, and told her of it. “Well, John,” said she, “you may depend upon it, it was the devil; you've sold yourself to the devil for half a crown.”
This so bowed the poor wretch down that he did not know what to do with himself. This was all his thought—that he had sold himself to the devil for money, and would soon be carried off to hell.
He commenced attending places of worship, conscious that it was of no use, for he had sold himself to the devil; but he was really ill, bodily ill; through the fear and trembling which had come upon him. One night he recognized in the preacher the very man who had given him the half crown, and probably the preacher recognized him, for the text was—“What shall I profit a man, if he shall gain the whole world, and lose his own soul?” The preacher remarked that he knew a man who had sold his soul for half a crown. The poor man rushed forward, and said, “Take it back! Take it back!” “You said you

would never pray,” said the minister, “if I gave you half a crown; do you want to pray?” “Oh, yes! I would give the world to be allowed to pray.” That man was a great fool to sell his soul for half a crown; but some of you are a great deal bigger fools, for you never had the half crown, and yet you do not pray, and I dare say never will; but will go down to hell,—never having sought God!

Ten Columns in a Nut-Shell.
A New England merchant, doing a large business, requiring several clerks, a short time since missed several articles of value from his store. He determined to watch the habits of these young men, to discover, if possible, which one, if either of them, was untrustworthy. There was one of them particularly active and faithful; his dress was inferior to that of the other clerks; and was evidently not particularly popular among them. The merchant learned that this young man remained for half-an-hour or more after the others left, with the door of the store locked. This circumstance awaked his suspicions, and he arranged a plan to conceal himself in the store, so that he might discover what occurred when the clerk supposed himself to be unobserved. Having sent the young man upon an errand just before the hour of closing, he entered his place of concealment. The door was locked as usual, at the proper time. The clerk at once began to sweep and put the establishment in order. While waiting for the dust to settle, he was seen to go behind the counter and take something from beneath it, and place it in the breast of his coat. The merchant was now alive to discover what had been taken, and what was to be done with it. The young man went to the window and sat in silence a few moments, apparently examining the package which he had taken from his breast. The merchant was not left long in doubt. His clerk soon fell upon his knees; he saw that it was the Bible he had been reading; and now he offered aloud a simple and touching prayer, for himself, his mother and sister, his employer, and particularly for a brother clerk, who he feared, was yielding to temptation. After he had finished dusting he left the store, unconscious of having had a human eye upon him.

It is easy to believe that the merchant was deeply affected by what he had seen and heard. The clerk's salary was increased several hundred dollars a year, and he has given the position made vacant by the discharge of another whose criminal acts had been discovered.

Religious and Secular Miscellany.
It was a noble and beautiful answer of Queen Victoria—the monarch of a free people, reigning more by love than law—that she gave to the African prince who sent an embassy with costly presents, and asked her in return to tell him the secret of England's greatness and England's glory; and our beloved queen sent him not the number of her fleet, not the number of her armies, not the account of her boundless merchandise, not the details of her inexhaustible wealth. She did not, like Hezekiah, in an evil hour, show the ambassador her diamonds, and her jewels, and her rich ornaments, but handing him a beautiful bound copy of the Bible, she said: “Tell the prince that this is the secret of England's greatness.”

THE DEVIL'S BUSINESS.—“It is the devil's business, but it pays well.” So a Christian minister is reported to have said while disposing of raffling tickets at a fair for the benefit of his congregation. The language may have been misquoted, but that he engaged in the “business” is well known.
Now, is it fit that Christian ministers or religious societies should do “the devil's business,” because it pays well? What a change of programme is the introduction of a fair conducted, to a great extent, upon such principles, in the midst of a series of religious meetings, and in the midst of rejoicing in a “revival of religion!” Yet such was the case with the fair to which allusion is made. Is there not special danger that converts, gathered under such influences, will “fall from grace?”
But this is only a low step in the direction to which fairs are wont to tend. They are generally a device to get money for the Lord from those who are the servants of the devil, and the means must be suited to the end, or it will not pay.

Will the Lord be pleased with such offerings? If he would not allow the price of a dog to be brought into his house for any vow, will he accept the gains of “the devil's business” as a worthy tribute?
Is it not time that Christian ministers and Christian churches set their faces against such things? Such devices for replenishing the Lord's treasury may be fair in promise, but in the end they will not pay. Better that our churches should be unfurnished and unadorned, and that our music should be from voices sustained only by the deep fountain of piety in the heart, than that the taste should be gratified by such unholy means.—New York Observer.

THE PRESERVING BOY.—“Sir, said a boy, addressing a man, “do you want a boy to work for you?”
“No,” answered the man, “I have no such want.”
The boy looked disappointed; at least the man thought so, and he asked, “Don't you succeed in getting a place?”
“I have asked at a good many places,” said the boy. “A woman told me you had been after a boy, but it is not so, I find.”
“Don't be discouraged,” said the man, in a friendly tone.
“Oh, no, sir,” said the boy cheerfully, “because this is a very big world, and I feel certain God has something for me to do in it. I'm only trying to find it.”
“Just so, just so,” said a gentleman who overheard the talk. “Come with me, my boy, I am in want of somebody like you.” He was a doctor; and the doctor thought any body who was so anxious to find his work, would be likely to do it faithfully when he found it; so he took the boy into his employ and found him all that he desired.

Yes! God has something for everybody to do in this world. It's “a very big world,” and there's room enough for all.
TENDERNESS.—We may talk, says Nettleson, of the best means of doing good, but after all, the greatest difficulty lies in doing it in a proper spirit. Speaking the truth in love, is meekness instructing them that oppose themselves—with the meekness and gentleness of Christ.
I have known anxious sinners drop the subject of religion in consequence of a preacher addressing them in an angry tone. I never was fit, says Payson, to say a word to a sinner except when I had a broken heart myself, when I was subdued and melted into tenderness, and felt as though I had just received pardon to my own soul, and when my own heart was full of tenderness and pity.

would never pray,” said the minister, “if I gave you half a crown; do you want to pray?” “Oh, yes! I would give the world to be allowed to pray.” That man was a great fool to sell his soul for half a crown; but some of you are a great deal bigger fools, for you never had the half crown, and yet you do not pray, and I dare say never will; but will go down to hell,—never having sought God!

Ten Columns in a Nut-Shell.
A New England merchant, doing a large business, requiring several clerks, a short time since missed several articles of value from his store. He determined to watch the habits of these young men, to discover, if possible, which one, if either of them, was untrustworthy. There was one of them particularly active and faithful; his dress was inferior to that of the other clerks; and was evidently not particularly popular among them. The merchant learned that this young man remained for half-an-hour or more after the others left, with the door of the store locked. This circumstance awaked his suspicions, and he arranged a plan to conceal himself in the store, so that he might discover what occurred when the clerk supposed himself to be unobserved. Having sent the young man upon an errand just before the hour of closing, he entered his place of concealment. The door was locked as usual, at the proper time. The clerk at once began to sweep and put the establishment in order. While waiting for the dust to settle, he was seen to go behind the counter and take something from beneath it, and place it in the breast of his coat. The merchant was now alive to discover what had been taken, and what was to be done with it. The young man went to the window and sat in silence a few moments, apparently examining the package which he had taken from his breast. The merchant was not left long in doubt. His clerk soon fell upon his knees; he saw that it was the Bible he had been reading; and now he offered aloud a simple and touching prayer, for himself, his mother and sister, his employer, and particularly for a brother clerk, who he feared, was yielding to temptation. After he had finished dusting he left the store, unconscious of having had a human eye upon him.

It is easy to believe that the merchant was deeply affected by what he had seen and heard. The clerk's salary was increased several hundred dollars a year, and he has given the position made vacant by the discharge of another whose criminal acts had been discovered.

Religious and Secular Miscellany.
It was a noble and beautiful answer of Queen Victoria—the monarch of a free people, reigning more by love than law—that she gave to the African prince who sent an embassy with costly presents, and asked her in return to tell him the secret of England's greatness and England's glory; and our beloved queen sent him not the number of her fleet, not the number of her armies, not the account of her boundless merchandise, not the details of her inexhaustible wealth. She did not, like Hezekiah, in an evil hour, show the ambassador her diamonds, and her jewels, and her rich ornaments, but handing him a beautiful bound copy of the Bible, she said: “Tell the prince that this is the secret of England's greatness.”

THE DEVIL'S BUSINESS.—“It is the devil's business, but it pays well.” So a Christian minister is reported to have said while disposing of raffling tickets at a fair for the benefit of his congregation. The language may have been misquoted, but that he engaged in the “business” is well known.
Now, is it fit that Christian ministers or religious societies should do “the devil's business,” because it pays well? What a change of programme is the introduction of a fair conducted, to a great extent, upon such principles, in the midst of a series of religious meetings, and in the midst of rejoicing in a “revival of religion!” Yet such was the case with the fair to which allusion is made. Is there not special danger that converts, gathered under such influences, will “fall from grace?”
But this is only a low step in the direction to which fairs are wont to tend. They are generally a device to get money for the Lord from those who are the servants of the devil, and the means must be suited to the end, or it will not pay.

Will the Lord be pleased with such offerings? If he would not allow the price of a dog to be brought into his house for any vow, will he accept the gains of “the devil's business” as a worthy tribute?
Is it not time that Christian ministers and Christian churches set their faces against such things? Such devices for replenishing the Lord's treasury may be fair in promise, but in the end they will not pay. Better that our churches should be unfurnished and unadorned, and that our music should be from voices sustained only by the deep fountain of piety in the heart, than that the taste should be gratified by such unholy means.—New York Observer.

THE PRESERVING BOY.—“Sir, said a boy, addressing a man, “do you want a boy to work for you?”
“No,” answered the man, “I have no such want.”
The boy looked disappointed; at least the man thought so, and he asked, “Don't you succeed in getting a place?”
“I have asked at a good many places,” said the boy. “A woman told me you had been after a boy, but it is not so, I find.”
“Don't be discouraged,” said the man, in a friendly tone.
“Oh, no, sir,” said the boy cheerfully, “because this is a very big world, and I feel certain God has something for me to do in it. I'm only trying to find it.”
“Just so, just so,” said a gentleman who overheard the talk. “Come with me, my boy, I am in want of somebody like you.” He was a doctor; and the doctor thought any body who was so anxious to find his work, would be likely to do it faithfully when he found it; so he took the boy into his employ and found him all that he desired.

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A young lady who lost her appetite while entertaining frivolous company and reading “yellow covered literature” in the parlor, found it again, after diligent search, while helping her mother in the kitchen and garden and in making herself generally useful.

“Everything has its use,” said a philosophical professor to his class. “Of what use is a drunkard's fiery red nose?” asked one of the pupils. “It's a light-house,” answered the professor, “to warn us of the little water that passes underneath it, and remind us of the shoals of appetite, on which we might otherwise be wrecked.”

Omaha has a population of 20,000, and but three church-buildings—Romanist, Lutheran, and Episcopalian. Other Societies worship where they can. The Baptists claim to be the most numerous, and to have the largest congregation. Never enter a sick room in a moment of perspiration, as the moment you become cool your pores absorb. Do not approach contagious diseases with an empty stomach, do not sit between the sick and the fire, because the heat attracts the vapor. Preventives are preferable to pills or powders.
A man in Bridport, formerly a soldier, has a walking cane composed of four hundred and sixty-three pieces of leather, and made from a pair of old boots owned and worn by President Lincoln previous to his assassination.

The Rev. Mr. Disroches, who became a convert from Catholicism about twelve years ago, has within that time, organized, out of converts from the Catholic church, five Baptist churches—two in Michigan, two in Ohio, and one in Canada.
A prospectus of an international exhibition of fine arts, industrial arts, and scientific inventions, in 1871, has just been issued in London by the Commissioner of the World's Fair of 1851.
The Chinese Government has refused to ratify Mr. Burlingame's treaty with the United States. The Chinese text of Mr. Burlingame's credentials differs from the translation. In the former he is appointed Envoy of China to tributary nations.

The cranberry crop of New Jersey promises a large yield—greater than in any previous season. In Ocean county there are two thousand acres of cranberry fields, which are valued at \$2,500,000. An acre of cranberry land, three years old, is worth from \$1,000 to \$3,500.
Cincinnati has 230,000 inhabitants, 119 churches, 3 morning and 2 evening papers, besides 2 German dailies and 19 weeklies, 20 monthlies and 1 quarterly. Its suspension bridge has the longest span in the world, and cost two millions.

It is said that along the rebel breastworks before Petersburg has grown up a continuous line of peach trees. The rebels have eaten the fruit while on picket duty, cast the seed aside, and now they appear in one continuous line of forty-five miles of beautiful trees, yielding the greatest variety of the finest fruit.
WORKING WOMEN.—The Pittsfield Eagle says there