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1852 .. 422 181,504 10 6 5,829 5 10 1854 .. 408 161,848 13 4 4,694 16 0 1856 .. 703 297,560 16 8 8,850 8 11 1858 .. 882 887,752 6 8 12,354 8 4 The remarkable increase in the business of the last four years, is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent. per

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## Visitor. Christian

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

Vol. VII., No. 9. Whole No. 321.

For the Christian Visitor. A Scripture Panoramma,

OR PICTURES OF THE PALACE, THE PRISON, AND THE PRAYER-MEETING.

Drawn from Acts xii. BY REV. S. T. RAND.

Let us read it. (Acts xii.) First: A king is introduced to us. He resides at Jerusalem. He commences to trouble some of the Christians, He kills one of the Apostles. He ascertains that this outrageous act pleases the Jews, whose favor it is his interest to gain. He, therefore, proceeds to arrest another, confines him in prison and guards him with unusual care. Prayer is made by the church without ceasing to God for the incareerated Peter. On the very night before he is to be executed, an angel delivers "him from all the expectation of the Jews." He arrives at the prayer-meeting, and astonishes the church by his appearance. The soldiers discovering in the morning that the prisoner has made his escape, are, as they might well be, in great consternation. "There was no small stir among them." The king learning that they have allowed the prisoner to escape, examines the guard, and sentenced them to death. This king is next exhibited to us at Cesarea, arrayed in gorgeous apparel, making an oration to the people, who pronounced him a god, when the angel of the Lord smites the impious monarch; he is eaten with worms and dies.

Such are the principal facts crowded into the compass of thirty verses. Such is the Panorama passed before our eyes in this brief chapter. Each event narrated teems with suggestions, raising questions and reflectious. Each stroke of the divine pencil is a picture over which we may pause, admire and wonder and rejoice. The more powerful our microscope may be, the more distinctly shall we discern the outlines and the filling out of the pictures, the scenes and the actors, and we can seem to hear their voices too -voices from heaven, voices from earth and voices from hell—as the Panorama of pleasant and painful pictures passes before us. Now, I beg to state distinctly that I am no painter. I know next to nothing about either the science or the art of drawing. But I can conceive of the rich views which this chapter would open up to one who should possess the skill to wield the pencil aright. And, further, I never attended the theatre in my life, and do not know as I ever read tragedy. But had Shakespear, or Milton, or men of meaner name undertaken to write "a moral and religious tragedy," or had Charlotte Eli-zabeth been at a loss for facts upon which to ground a religious romance, how richly they would have been supplied by the twelfth chapter of the 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 over the city, and see if you can discover the royal residence, the palace of king Herod. Yes, that must be it. We may know it by its size, by its magnificence, by its surroundings, by its towers and gilded turrets, by its exquisite workmanship; its walls of polished marble and pillars of prophery, its porticos and the magnificent buildings that surround it. See, too, the martial array displayed in every direction. See that train of chariots waiting before the gates. Ah! see | see | that's the king ! You easily recognize the royal purple, and the royal retinue. Come inside the building. Look! see what halls! what galleries! what large apartments! what a profusion of busts and pictures! and ornaments! what rich carpetings! what a display of gold and silver, and costly jewels! Step into the kitchen. What a host of menials; what preparations are going on; what order; what haughtiness on the part of some; what slavish submissiveness on the part of others. What a seat of happiness is this! Do you see a figure of peace portrayed any where? Is all joyousness and gaiety here? Can no one weep in such a place as this? Are there no pains? No restless nights or weary days? Can you hear no sighs?
No groans? No sounds of weeping? Ha! What is this? What are these words written yonder on the plaister? " Mene, mene, tekel, upharsin." These, these, are indeed ominous words! Kings must be weighed in the balance like other men. They must stand before God in judgment. tion to chivalry, and chivalry blended the war-To whom much is given, of him will much be required. Alas! for the king who shall be found wanting. And look again! What are these words that flash out on every wall, on every pil lar, on every seat, on every cushion, on every cup, on every utensil, on every robe—as I turn the microscope toward them? "Vanity of vanities, all is vanity!" Alas! Alas? Such is our first picture, the picture of the palace. Let us look for the prison. Where will we be likely to find it? Not far from the palace I ween. Aye, there it is, and no mistake. Government house is there-and there close by it is the City prison. There exists a close connection between the two establishments. In more senses than one are they often found near each other. Many an unhappy man and woman has been elevated to the one only to be hastened down to the other. Herod Agrippa had found it so. So did Anne Boleyn, and so did Lady Jane Grey. So have many others. "So Tibni died and Omri reigned." 1

Kings xvi. 22. But let us draw the Picture of a Prison-of the building itself. What a contrast to the palace ! Great grim, grey, granite walls! Ugly iron doors, with huge heavy hideous binges! Grim, grated windows! Dark, dismal dungeons! feid, foul and filthy! Instruments of torture and left us the Facrie Queen. Milton doubted whether death ! The abode of crime, of wretchedness, of to sing of Arthur, or of Paradise Lost, and chose pervert them to their own destruction. Away guilt! of pain, despair and death! Such is the the latter not without hesitation. But the legacy with such priestcraft! Whatever my God has dungeon into which Jeremiah was let down into dungeon into which Jeremiah was let down into once more in our age, and presented us amid all there is no doctrine of the word of God which a the mire; the inner prison into which Paul and that throng, as the loftiest of all, the holy face of child, if he be capable of salvation, is not capable Silas were thrust, and their feet made fast in the stocks! of the horrid Burman prison, where the nissionary Judson was for months incarcerated, loaded sometimes with five pairs of fetters! of the next to Christianity, is that union of Christianity by them. I can bear witness that children con loaded sometimes with five pairs of fetters! of the Dark Hole at Calcutta, where so many prisoners were stifled to death, in one night? A sad gloomy picture is that of the prison. Let us turn and look on for the place of the "Prayer-meeting." This is a private apartment, and probably a very plain one. Turn from the prison, cross over one street, turn first to your right and perhaps pass a few corners, turn then to your left, and there are contest. But the Saxon saw nothing there, and alfred coincides that union of Christianity, is that union of Christianity by them. I can bear witness that children con with the highest manhood which we call Chivalry.

Could the Saxon have produced anything like when but a child I could have discussed many a knotty point of controversial theology, among my father's circle of friends. In fact, children are capable of understanding some things in early life, which we hardly understand afterwards. Children are contest. But the Saxon saw nothing there, and alfred coincides that children con with the highest manhood which we call Chivalry.

Could the Saxon have produced anything like this? He had the chance; for he had Alfred, a real liging Arthur, with a more adventurous life than the imaginary hero, fighting like him against the heathen for Christ and his country, nobler too than Charlemague, and summoned to a sterner contest. But the Saxon saw nothing there, and alfred coincides that children con with the highest manhood which we call Chivalry.

Could the Saxon have produced anything like this? I can be scriptures, for I am sure that when but a child I could have discussed many a knotty point of controversial theology, among my father's circle of friends. In fact, children are capable of understanding some things in early life, which we hardly understand the Scriptures, for I am sure that the scripture is that children are capable of understanding the country some produced anything like this? I could have discussed many a knotty point of controversial theology, among my father's c stands an unpretending house, so hidden from view that we can get but a very imperfect glimpse of it. But you can see distinctly that it has at least one large apartment, for it can hold many.

Contest. But the Saxon saw nothing there, and there is much distinction before blocks of wood and stone—there are misting the profoundest mind. He who receives things simply, as a child, will often have ideas which the sands, redeemed by their labours, contribute to

SAINT JOHN, N. B., THURSDAY, MARCH 4, 1869.

Herod the tetrarah, the murderer of John the

Baptist, and he is to be remembered as having

silled James the son of Zebedee with the sword.

ter. And have seen his profile, and have read

whom we learn many interesting particulars of

quered life. He was born a Jew, but reared and

by a soldier that kept him. He has been sud-

denly released by the death of one Emperor and

the elevation of another. He has exchanged his

iron chain for a golden chain of carnal weight.

the whole territory over which his grand-father

Herod reigned. This is the man that sits be-

(To be continued.)

Saxon and Norman Periods of English Litera-

ture.

BY PROFESSOR J. DEMILL.

hidden in them. Out of these he raised a splendid

them with those ideal qualities which the world

There are some of purer mould in whom the

know no aspiration less heavenly than Christ.

Their forms have fascinated the greatest

had learned to esteem as the highest virtues.

poetry, both in form and in sentiment.

to the Dardanelles.

is it that we see !

holy religion.

as he used to do, of Alexander the Great.

He has been elevated first to a part and then to

of special prayer." Watch were they turn in 1 12th century by Wace, deriving its name from Watch, too, and mark how they go! They are not smiling and bowing and chatting as they walk. Some, indeed, walk boldly on, with a firm look is the "Roman de Rou," which gives the history and a firm fearless tread, as though defiant of all of Normandy from the time of Rollo the first

the powers of earth and hell. Others seem frightened. They keep looking around as if apprehensive of danger. They are not moving in masses. Some wait till evening, for these are trying
times. But they all turn in at the "door of the

gate" that leads to Mary's house. As the evening advances there is longer waiting at the gate, indicative of fear and caution on the part of the worshippers within. Here, then, are the palace, the prison, and the prayer-meeting. We will not linger any longer to moralize. We must visit scious of a higher charm. He heard also the them again, and in the same order. Let us re-turn to the palace. Here is a spacious apart-how far they surpassed those rude lines of his own nent, garnished with all the conveniences and poems which had no metre, and moved so claimluxuries that rank and wealth can furnish. Here silv, and with such a harsh cadence. He heard sits an ugly looking man, with a sharp projecting this new music, and gave up his alliteration for-chip, dow-cast eyes, and a countenance that betokens care and deep laid schemings. Who is compare with that grand music of the ballad this man? and what is he? and what is the all- line, with its varying harmonies to suit every mood, engrossing subject of his thoughts? This is "Herod the king." Herod Agrippa. He is the
grandson of Herod the Great, in whose days Jesion of the modern world, combining in its movesus was born in Bethlehem, and who was the ment that order amid disorder, that uniformity murderer of the innocents. He is the nephew of amid variety, which gave it its peculiar charm.

But higher than the form there comes the sentiment, far above all—the theme of these poems passes into the heart of the nation, and the ro-I have never seen "Fowler's" chart of his head; mantic element adds itself to thought, and lives as a perpetual influence.

but I have seen Dr. Kitto's chart of his charac-In one word the Norman gave us the metrical

his history in Josephus, whose sketch tallies with that of Luke's in this chapter; and from Time passes, and an assimilating process goes on between the two races, the difference becomes his life and death, passed over by Luke, as not being necessary to his object. His has been a chelanguage lifts up its head. Its utterance educated at Rome. He has been a reckless spendis at first faint and rude. It bears the marks of thrift. He has had to run away for debt. He great changes, which have been wrought by great has been the companion of royalty. He has been events. The nation has absorbed all that the fo-imprisoned on the charge of sedition, and chained reigner could give, and as the language is a mixreigner could give, and as the language is a mixture of Saxon and Norman, se also are the sentiment and the literature of the people.

(To be continued.)

"Come, ye Children." A SERMON ADDRESSED TO SUNDAY SCHOOL TEACHERS,

BY THE REV. C. H. SPURGEON, Preached on Wednesday Afternoon, Feb. 20, 1865. "Come, ye children, hearken unto me: I will teach you the fear of the Lord."—Psalm xxxiv. 11.

It is a singular thing that good men frequently discover their duty when they are placed in most humiliating positions. Never in David's life was The Norman minstret looked on all things through the medium of romance, and even if he ment "A Psalm of David, when he changed his he made him a feudal knight. He came over to away, and he departed." David was carried be-England with his master and there he heard of fore King Achish, the Abimelech of Philistia, certain old British heroes whose names had lived and, in order to make his escape, he pretended to for generations among the mountains of Wales, of be mad, accompanying that profession with cerwhom the Saxons had known nothing. These tain very degrading symptoms which might well the Norman minstrel appropriated. He found seem to betoken his insanity. He was driven them in England, and he raised them out of ob- from the palace, and, as usual, when such men scurity, and showed what a wealth of poetry lay are in the street, a number of children assembled round him. In after days, when he sang songs of creation, the charm of which at once dazzled and praise to God, recollecting how he had become the laughing stock of little children, he seemed to fascinated all Europe, and men heard of Arthur and his Round Table, from the Straits of Dover say, "Ah! I have lowered myself in the estimation of generations that shall live after me, by my Charlemagne and his Paladins met with a rival folly in the streets before the children; now in the knights whom the Norman minstrel found will endeavour to undo the mischief." "Come, in England. For his fancy gave a new character ye children, bearken unto me : I will teach you

to these old Britons, transforming them, and ex- the fear of the Lord," Very possibly, if David had never been in such alting them into perfect types of all that is most noble and gentle and valorous, and endowing a position, he would never have thought of this duty; for I do not discover in any other psalm that David said, "Come, ye children, hearken He left us the Epopæa of Arthur, and in that unto me." He had the cares of his cities, his we find the greatest productions of his genius provinces, and his nation pressing upon him, and which best illustrates the whole character of his was but little attentive to the education of venth; When we regard the Epopæa of Arthur, what which man could possibly occupy, having become as one bereft of reason, he recollects his duty. A valiant man, the mirror of knighthood, with- The exalted, or prosperous Christian is not always out stain and without reproach ; tender-hearted mindful of the lambs, that duty generally deand meek, and pitiful; aye and Christ-like with volves on Peters, whose confidence and pride have all his valor ; for the minstrel owes his inspirabeen crushed, and who rejoice thus practically to answer the question, "Lovest thou me ?"

rior and the saint in one. So this sublime con-ception of Arthur came before the world, a war-Departing, however, from this thought, let me address myself to the text, " Come, ye children, rior and a king, blamcless in life, a christian, with hearken unto me: I will teach you the fear of the forgiveness in his heart and on his lips, an impres- Lord," First, I will give you one doctrine; sesive union of valor and piety.

Around him all his knights,—Sir Tristam, and Sir Lancelot, and Sir Gawaine, and their fellows, tions; and fifthly, I shall give you two encouragements; thirdly, three admonitions; fourthly, four instructions; and fifthly, I shall give you five subjects

ready to fight against any odds, against magicians, and dragons, and enchanters, and even the foul field himself.

I. First, ONE DOCTRINE. "Come, ye children, hearken unto me: I will teach you the fear of the Lord." The doctrine is, that children are capable saintly spirit is stronger than all else—men who yearn after purity and holiness, who devote all generally wisest after they have been the most life to the holy quest, after the sang grail, and foolish. David had been extremely foolish, and now he became extremely wise; and being so, it Among these there are women of every charac. was not likely that he would utter foolish sentiter—the beautiful, the innocent, the guilty, the ments, or give directions such as would be dic-self-sacrificing. We know them all. Fair forms tated by a weak mind. We have heard it said -they are not taken from real life, they are the by some that children cannot understand the great creations of chivalry, but yet they are all none the less effective over all life and thought, for many of bath-school teachers who cantiously avoid menthem came as a bright ideal, a new revelation, a tioning the great doctrines of the gospel, because they think the children are not prepared to receive them. Alas ! the same mistake has crept English poets in all ages. Spencer could flud no into the pulpit, for it is currently believed among theme equal to that which the Norman minstrel a certain class of preachers, that many of the dochad sung, and he followed in their footsteps, and triues of the word of God, although true, are not fit to be taught to the people, since they would the rapt Sir Galahad. 'Tis from such a poem as of receiving. I would have children taught all this that we learn that the very best and purest the doctrines of truth without a solitary exceprevelation that has ever come to the mind of man tion, that they may in their after days hold fast

and receive the word of God. As soon as chil dren can learn evil, be assured that they are competent, under the teaching of the Holy Ghost, to learn good. Never go to your class with the thought that the children cannot comprehend you; for if you do not make them understand, it is because you do not understand yourselves; if you do not teach children what you wish, it is because you are not fit for the task: you should find out sim pler words more suited for their capacity, and then you would discover that it was not the fault of the child, but the fault of the teacher, if he did not learn. I hold that children are capable of salvation. He who in divine sovereignty reclaimeth the grey haired sinner from the error of his ways, can turn a little child from its youthful follies. He who in the eleventh hour findeth some standing idle in the market-place, and sendeth them into the vineyard, can call men at the dawning of the day to labor for him. He who can change the course of a river when it has rolled onward and become a mighty flood, can control a new-born rivulet leaping from its cradle fountain, and make it run in the channel he desireth. He can do all things; he can work upon children's

Old Series, Vol. XXII., No. 9.

hearts as he pleases, for all are under his control. I will not stay to establish the doctrine, because I do not consider that any of you are so foolish as to doubt it. But although you believe it, I fear many of you do not expect to hear of children being saved. Throughout the churches I have noticed a kind of abhorrence of anything like early, child like piety. We are frightened at the idea of a little boy loving Christ; and if we hear of a little girl following the Saviour, we say it is a youthful fancy, an early impression that will die away. My dear friends, I beseech you, never treat infant piety with suspicion. It is a tender plant don't brush it too hard. I heard a tale some time ago, which I believe to be perfectly authentic. A dear little girl, some five or six years old, a true lover of Jesus, requested of her mother that she might join the church. The mother told her she was too young. The poor little thing was grieved exceedingly; and after awhile the mother, who saw that piety was in her heart, spoke to the minister on the subject. The minister talked to the child, and said to the mother, "I am thoroughly convinced of her pietr, but I cannot take her into the church, she is too young." When the child heard that, a strange gloom passed over her face; and the next morning when her mother went to her little bed she lay with a pearly tear or two on each eye, dead for very grief; her heart was broken, because she could not follow her Saviour, and do as he had bidden her. I would not have murdered that child for the world! Take care how you treat young piety. Be tender of it. Believe that children can be saved as much as vourselves. When you see the young heart brought to the Saviour, don't stand by and speak harshly, mistrusting everything. It is better metimes to be deceived than to be the means of running one. God send to his people a more firm belief that little buds of grace are worthy of

II. Now, secondly, I will give you TWO ENCOU-RAGEMENTS, both of which you will find in the

The first encouragement is that of pious example. David said, " Come, ye children, hearken nato me : I will teach you the fear of the Lord." You are not ashamed to tread in the footsteps of David, are you? You will not object to follow the example of one who was first eminently holy, and then eminently great. Shall the shepherd boy, the giant slayer, the psalmist of Israel, and the monarch, tread in footsteps which you are too proud to follow? Ah! no; you will be happy, am sure to be as David was. If you want, however, a higher example, even than that of David, hear the Son of David while from his lips the sweet words flow, "Suffer the little children to come unto me and forbid them not, for such is the kingdom of heaven." I am sure it would encourage if you always thought of these examples. You teach children-you are not dishonoured by it. Some say vou are a mere Subbath-school Teacher, but you are a noble personage, holding an honorable office, and having illustrious predecessors. We love to see persons of some standing in society take an interest in Sabbath-schools. One great fault in many of our churches is that the children are left to the young people to take care of-the older members who have more wisdom, taking but very little notice of them; and very often the wealthier members of the church stand aside as if the teaching of the poor were not (as indeed it is) the special business of the rich. I hope for the day when the mighty men of Israel shall be found helping in this great warfare against the enemy. In the United State we have heard of presidents, of judges, men of congress, and persons in the highest positions-not condescending, for I scorn to use such a term, but honoring themselves by teaching little children in Sabbath-schools. He who teaches a class in a Sabbath-school has earned a good degree. I had rather receive the title of S.S.T., than M.A., B.A., or any other honor that ever was conferred. Let me beg of you then to take heart, because your duties are so honorable. Let the royal example of David, let the noble, the godlike example of Jesus Christ inspire you with fresh diligence and increasing ardour, with confident and enduring perseverance, still to go on in your mighty work saying as David did, "Come, ye children, hearken unto me : I will teach you the fear of the Lord." "Come, ye children, hearken unto me :" he did not add, " perhaps I will teach you the fear of the Lord," but " I will teach you." He had success; or if he had not, others have. The success of Sabbath-schools! If I begin to speak of that picture of a prison, even at best. Our Provincial Penitentiary is, however, a perfect palace placed by the side of an Eastern prison. Think of the Tennyson, who has made all these forms live I will still believe, and preach it. I do hold that on it, and then when all were written, we might say, " I suppose that even the world itself could not contain all that might be written." Up yonder where the starry hosts perpetually sing

The second encouragement I will give is the his high praise-up where the white robed throng continually cast their crowns beneath his feetwe may behold the success of Sabbath-schools. There, too, where infant millions assemble Sabbath after Sabbath, to sing, " Gentle Jesus, meek and mild," we see with joy the success of Sabbath-schools. And up here, in almost every pulpit of our land, and there in the pews where the deacons sit, and godly members join in worship -there is the success of Sabbath-schools. And far away across yonder broad ocean in the islets least one large apartment, for it can hold many. It may be thought that race with which he mingled. It may be thought that after all these men are mothing to us. They wrote in Fronch, no in many in our churches, and in pions families—that is not profitable. Preserve swell the mighty stream of the tremendous, unexamination multicurre. When the mother of Mark. They are hold as minute. We can tell the hold as minute. We can tell the passes and the state of th

THE OFFICE OF THE CHRISTIAN VISITOR,

58 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.

Che Christian Bisitar

Is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence, Religious and Secular.

III. Now, thirdly, I give you THREE ADMONI-The first is, -recollect whom you are teaching.

Come, ye children." I think we ought always to have respect to our audience, not that we need care that we are preaching to Mr. So-and-so, Sir William this, or My Lord that—because in God's sight that is a triffe; but we are to remember that we are preaching to men and women who have souls, so that we ought not to occupy their time by things that are not worth their hearing. But when you teach in Sabbath-schools, you are, if it be possible, in a more responsible situation even than a minister. He preaches to grown up people-men of judgment, who, if they do not like what he preaches, have the option of going somewhere else; you teach children who have no option to go elsewhere. If you teach the whild wrongly he believes you; if you teach him beresies he will receive them; what you teach him now he never will forget. You are not sowing as some say, on virgin soil, for it has long been occupied by the devil; but you are sowing on a soil more fertile now than it ever will bethat will produce fruit now far better than it will do in after days; you are sowing on a young heart, and what you sow will be pretty sure to abide there, especially if you touch evil, for that will never be forgotten. You are beginning with the child : take care what you do with him .-Don't spoil him. Many a child has been treated like the Indian children who have copper plates put on their foreheads, so that they may never grow. There are many who know themselves to be simpletons now, just because those who had the care of them when young gave them no opportunities of getting knowledge, so that when hey became old they cared nothing about it. Have a care what you are after; you are teaching children; mind what you are doing. Put poison in the spring, and it will impregnate the whole stream. Take care what you are after, sir! You are twisting the sapling, and the old oak will be bent thereby. Have a care! It is a child's soul you are tampering with, if you are tampering at all; it is a child's soul you are preparing for eternity if God is with you. I give you a solemn admonition on every child's behalf. Surely, it it be treachery to administer poison to the dying, it must be far more criminal to give poison to the young life. If it be evil to mislead grev-headed age, it must be far more so to turn aside the young heart to a road of error in which he may for ever walk. Ah! it is a solemn admonitionyou are teaching children. The second is, recollect that you are teaching

for God. "Come, ye children, hearken unto me: I will teach you the fear of the Lord." If you, as teachers, were only assembled to teach geography. I am sure I should not interfere if you were to tell the children that the north pole was close to the equator; if you were to say that the extremity of South America versed hard by the coast of Europe; I would smile at your error, and perhaps should even retail it as a joke, if I heard you asssure them that England was in the middle of Africa. But you are not teaching geography or astronomy, nor are you teaching for business or for the world-but you are teaching them to the best of your ability for God. You say to them, "Children, ve come here to be taught the Word of God; you come here, if it be possible, that we may be the means of saving your souls." Have a care what you are after when you pretend to be teaching them for God: Wound the child's hand if you like, but, for God's sake, don't touch his heart. Say what you like about temporal matters. but I beseech you in spiritual matters, take care how you lead him. Oh! be careful that it is the truth which you inculcate, and only that. And now how solemn your work becomes! He who is doing a work for himself let him do it as he likes; but he who is laboring for another, let him take care how he does his work; he who is employed by a monarch let him beware how he performs his duty; but he who labors for God let him tremble lest he doth his work ill! Remember you are laboring for God. I say so, because you profess to be. Alas! many, I fear, even among you, are far from having this view of the

The third admonition is remember that your children want teaching. The text implies that, when it says, " Come, ye children, hearken unto me: I will teach you the fear of the Lord." That makes your works all the more solemn. If children did not want teaching, I would not be so extremely anxious that you should teach them right; for works of supererogation-works that are not necessary, men may do as they please. But here the work is necessary. Your child wants teaching! He was born in iniquity; in sin did his mother conceive him. He has an evil heart : he knows not God, and he never will unless he is taught. He is not like some ground of which we have heard, that hath good seed lying hidden in its very bowels; but, instead thereof, he hath evil seed within his heart. God can place good seed there. You profess to be his instruments to scatter seed upon that child's heart; remember if that seed be not sown, he will be lost for ever, his life will be a life of alienation from God, and at his death everlasting fire must be his portion. Be careful then, how you teach, remembering the urgent necessity of the case. This is not a house on fire needing your assistance at the engine, nor is it a wreck at sea, demanding your oar in the lifeboat, but it is a deathless spirit, calling aloud to you, " Come over and help us." I beseech you, encouragement of great success. David saids teach "the fear of the Lord," and that only ; be very anxious to say, and say truly, "I will teach you the fear of the Lord."

(To be concluded in our next.)

A PORTRAIT FOR THE TIMES.—This sharp portrait of the political Pilate of our day is from a late sermon of Henry Ward Beecher: I had rather be a Puritan than a Pilate. What is a Pilate ? A Pilate is one of those courtly gentlemen. polished, tasteful, expert, who is not disturbed nor warped by convictions in overmeasure : who looks upon all moral qualities as a gambler looks upon cards as he shuffles, and plays according to the exigency of the game—and one just as easy as another. A Pilate is a man who believes in letting things have their own way. " Do not sacrifice yourself. Do not get in the way of a movement. Do the best thing. Live in peace with your time. Be not like the fool who stands in his own light. Maintain good appearances—that is profitable. See to it that you do not go too far, one way or another, Study the interests of Nnmber One all through. And whatever comes, see that you come uppermost. Do not be gross, bru-