

"Merry Wives of Windsor," there the place incident. The latter, though complaining of the where Milton dictated the immortal strains of "Paradise Lost. The guide mistaking the tourists for Americans, and bidding for fees, draws attention to the Mansion of the duchess of Sutherland, the close friend of Harriet Beecher Stowe. (He must be clever who can escape without paying dearly from the vexatious money wheedling attendants by whom he will be beset, during a tour of this kind. At one time he is dogged by boys, whom he refuses to allow to carry his valise a few rods, with the cry "Great gentleman, carry his own valise." Again he has to put to flight a crowd of like character, who press their unneeded services, by a vigorous and timely use of Miemac. An Irish driver talking unnecessarily and incessantly the day long wins the half crown that had been refused to another who demanded double pay.)

Descending from the tower a more particular survey of its surroundings is taken. The magnificent Mausoleum of Albert the Good is visited, then the stables of the Queen, in which among others is the horse the Prince last rode, unused since his death. And now the lecturer takes us through the rooms of the Castle, itself one of the grandest and princeliest in Europe. And first we enter the Queen's audience chamber which is hung with tapestries and adorned with fresco paintings. Here we see the sad but still beautiful face of Mary Queen of Scots, as she appeared on that last dark morning at Fotheringay. Mordecai led in triumph by Haman and Esther in her elevation remind us of the sacred story. Next is the Vandyke Room, ornamented with stuccos of thistle, shamrock and rose. Here in bronze is Prometheus tortured and bound, and the Laocoon writhing with the serpents, and from the walls Charles 1st and his children, and the departed Kings and Queens of England, look down upon us with countenances instinct with life and expression, for time who robs the living of their bloom, deals more leniently with the painter to whose creations he imparts softer shades and mellow tints. We next pass into the State Drawing Room with its frescoed ceilings and crimson tapestries, inwrought with scripture scenes and with Italian landscapes adorning the walls. Next we visit the Waterloo gallery, a grand drawing room, hung with portraits of the heroes of Waterloo whom William IV was wont to gather round his table.—Last is the Presence Chamber; its Grand gothic window giving a wide view to the North. The ceiling is pannelled, with devices in relief, and the floor oaken with lilies carved in ebony. Its rich tapestries illustrate the story of Jason and the Golden fleece.

Leaving Windsor we go with the lecturer to York and look at its great Cathedral—York Minster the most magnificent in the realm. This edifice is cruciform in shape, and 524 feet in length. The transept is 241 feet broad; the arches of the nave of varied Gothic are 99 feet. The music of the great organ resounding and reverberating through this vast pile oppresses and subdues the soul. Westminster Abby with its monuments, its Poets' corner and the new grave of Charles Dickens; the Tower of London, in the hall of which are arrayed a troop of mail clad cavalry, composed of the King's and Knights of the 14th to the 16th centuries, armed and caparisoned after the manner of their time, with its Regalia room containing crowns, swords and sceptres, the emblems of sovereignty, equity and sway, with its prison cells on the walls of one of which the word *Jane* carved by the hand of Lady Jane Gray, still remains; and the Parliament Buildings are next briefly but vividly brought before us. The British Museum now receives a hasty glance, and attention is directed to its collections as illustrative of the history of the race, and its progress in the arts and sciences. Rude implements, chipped in stone, rough but better brass ones, then the primitive iron, and last the perfect machinery of the present time, show the steps of progress from rude barbarism to refined civilization. The same in pottery and glass, the rude products of the early ages lie side by side with the more perfect specimens of Grecian and Roman handwork of succeeding times, and those, still more perfect and beautiful, of our own day.

The lecturer next proceeded to make general remarks on the character and genius of the British people. Here was noticed the remarkable fact that the races, though pent within the bounds of two little islands, and acted on by similar influences for ten centuries still widely differ, and that although in the North of Ireland and in Northumberland the lines are somewhat faded out, yet the sturdy Saxon, the Irish Celt and the canny Scot, are still marked by broadly distinctive features of mind and character. The dry humor of the Scotch, and the broad fun of the Irish character, were illustrated by personal

burden of oppression were withal immensely happy. It seemed apparent that these so volatile and buoyant must necessarily be governed by the Anglo Saxon mind. Forethought, deliberation, coolness and decision made the Englishman a ruler. The small constabulary forces of Ireland exert a controlling power over the populace, by virtue of these qualities. Another feature of English character was a strong love of right—finding expression in the impartial administration of justice. A poor window of the North of Skye, lower perhaps in the social scale than our Miemac, the tenant of a wretched cabin is cheated by a postmaster of the money-orders sent her by a son in Australia; for a whole year the power of the postal department is bent to discover the fraud, and justice is ultimately meted out. An English Lord wantonly insults a policeman, his request for a fine is disregarded, he is shorn of his lordly locks and sent to prison for twenty days. This sends a strength down to the very heart of the nation. Another closely allied exhibition of English character and the working of British institutions is the conduct of the government. During the present European troubles it had been in continual agitation, not knowing what a day might bring. Through the press or by means of the platform it had felt public opinion, and the ministerial policy was moulded though not entirely directed by its expressions. The government does not, as frequently the case with governments on this continent, and even in our own provinces, disregard the voice of the people in the lust of present strength, nor run madly after party interests.

A glimpse of Spurgeon and his work was next given. At the first hearing he appeared interesting with a slight vein of humor. At the next hearing he grew greater. He has a direct way of coming to the point, vigorous thought is clothed in pure Saxon language, and goes right to the heart, argument clenched with pointed aphorisms, a clear and never failing voice, and downright earnestness seemed some of true sources of his power. This is increased by the unusual affection with which he is everywhere regarded. His kindly, warm, sympathetic unpretentious, even child-like manner wins upon you.

Notwithstanding the amount of his work—three sermons a week, beside general preaching in aid of poorer churches throughout the country, the Superintendence of the Orphan Asylum, the Widow's home, a Day School, the "Sword and Trowel," and the College in which he spends considerable time, there is no careworn expression on his countenance, but he looks like one sleek, with good keeping, living but for enjoyment, and as he passes genially and familiarly among his workmen and the children, thus winning their hearts, appears like one on whom no burden rests. Two hours of earnest thinking and prayer give him the sermons which are reported verbatim, and scattered throughout the realm.

The lecturer closed by a brief survey of the educational problem, to the practical solution of which the strong earnest men of England are now bending their energies. The failure of the Separate School system in England was illustrated by the fact that in one city alone there were 200,000 children for whom standing room is not provided in the public schools, and 80,000 of these are children of Episcopalians, under whose patronage and influence the schools have hitherto been. The confident hope and belief was expressed that the present efforts for educational and ecclesiastical reform would be crowned with success at no distant day. All who heard this effort must have felt that, thanks to the observant eye and instructive manner of the Rev. tourist and lecturer, they had learned much of the Fatherland, and that the cords that bind their hearts thereto were greatly strengthened.

For the Christian Messenger.

WORDS USED EMPHATICALLY.

Words are sometimes used in a stronger sense than ordinary. In speaking this emphasis is denoted by a peculiar intonation of the voice, in writing, by underscoring, and in print, by italics. In the common Version of the Bible emphasis is not thus denoted. The indicating of this belongs rather to the Expositor than to the Translator. It is, however, very necessary, in order to a correct understanding of Scripture, to consider attentively when any word is used emphatically. It may be useful to adduce a few instances by way of illustration, and information.

In Proverbs xviii. 22. it is written, "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." In the common accept-

tion of terms the woman whom a man has taken in marriage is called his 'wife'; but in some instances she is, like Jezebel, Ahab's wife (1 Kings xxi. 25.) a curse and source of misery to him. It is obvious, therefore, that the word is here used emphatically, to denote one that is discreet and amiable. (Prov. xxxi. 10-28.) The text may be justly regarded as substantially parallel with Prov. xix. 14. "A prudent wife is from the Lord." The ancient translators of the Greek Septuagint, and also those of the Syriac Version, add a word, and so read, "whoso findeth a good wife," &c.

In 1 Tim. vi. 15, 16. we read of "the King of kings, and Lords of lords, who only hath immortality." This text has been adduced to prove, that the souls or spirits of persons in a state of nature are not immortal. But if it prove this, it must equally prove the same of the souls of obedient believers in Christ, and of the angels. It is evident, therefore, that the term "immortality is here used emphatically, to denote that *Живота* only possesses it of himself, originally and independently. The Scriptures plainly teach us, that God has created some beings, as angels, simply immortal, some, as beasts, wholly mortal, and some, as human beings, with mortal bodies and immortal souls. (Luke xx. 36. Eccles. iii. 21. xii. 7. Matt. x. 28.) The text last cited, in which Christ says, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell," decisively proves that the soul survives the death of the body, not only in the case of believers, but also of impenitent unbelievers: for of these only can God be supposed to "destroy" [render miserable, compare Mark i. 24. with Matt. viii. 29.] "both soul and body in hell." (See also Luke xvi. 22, 23.) It may be objected, that persons are spoken of, Rom. ii. 7. as 'seeking for immortality'; and that consequently their souls do not possess it by nature. But it is to be observed, that the Greek word (*aphthansia*) here rendered "immortality," means *incorruption*, and is quite distinct from *athansia*, which denotes *immortality*; and this distinction is correctly noted in 1 Cor. xv. 42, 53, 54. where the bodies of believers, which were mortal and corruptible, are said to obtain "incorruption" and "immortality." This objection is, therefore, of no force.

With an emphasis similar to that now noticed, the term *good* is applied exclusively to God. To one who called Jesus "Good Master," without being aware of His Godhead, he replied, "Why callest thou me good? There is none good but one, that is, God." (Mar. x. 17, 18.) As pious men are frequently said in Scripture to be "good," our Lord's meaning obviously was, that God above is independently, infinitely, and unchangeably good.

When certain of the Sadducees, opposing the doctrine of the resurrection, urged against it the case of a woman who had seven husbands, Jesus replied, "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God; being the children of the resurrection." (Luke xx. 34-36.) From this text it has been maintained by some, that all who are raised from the dead will be happy for ever. But the term 'resurrection' is here evidently emphatic, denoting "the resurrection of the just." (Luke xiv. 14.) This is, indeed, manifest from the Saviour's own words in the passage. "They which shall be accounted worthy to obtain that world," &c. That the wicked, as well as the righteous, will be raised, is taught with the utmost plainness in the holy Scriptures: but, instead of being a privilege to those "who have their portion in this life," it obviously will augment their misery. Christ says, "All that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (Pro. v. 28, 29. See also Matt. xxv. 30-46. Acts xxiv. 15. 2 Pet. ii. 9, 17. iii. 7. Rev. xx. 12, 13.)

As *life* is generally considered desirable, and *death* dreadful, the former, with its verb *to live*, is sometimes used emphatically, with the accessory idea of happiness; and the latter, with its verb *to die*, is employed to denote misery. The impartial and attentive reader will readily perceive the correctness of this view by a careful examination of the following texts:—Prov. iv. 22. xii. 28. Luke xii. 15. Rom. viii. 6. 1 Thess. iii. 8. Eccl. x. 17. So in Matt. xxv. 46. when the righteous are said to go into (*Зои аиэион*) everlasting life, manifestly means "endless happiness." But the language does by no means

imply, that the wicked will cease to exist; for it is expressly stated that they "will go away into (*Коласин аиэион*) everlasting punishment; which shows that their misery will be commensurate in duration—expressed by the same word—with the happiness of the righteous. (See also Mar. ix. 43-48.) When it is said, (John iii. 36.) "He that believeth not the Son, shall not see life," it plainly denotes that he shall not enjoy spiritual blessedness; but surely it does not mean that he shall be annihilated; for it is added "the wrath of God abideth on him."

The statement in Rom. viii. 13. "If ye live after the flesh, ye shall die," assuredly denotes more than the dissolution of the body, which is common to all. So the language of James, (v. 20.) "He which converteth the sinner from the error of his way, shall save a soul from death," can not refer to temporal death; for the penitent is not saved from this.

To one who reads the threat, "In the day that thou eatest thereof thou shalt surely die," (Gen. ii. 17.) with only the thought of death in the ordinary acceptance of the word in his mind, it may seem that this is all the penalty that would be incurred. But a careful examination of the scriptures shews, that the words (*риох тамух*) *dying thou shalt die*, were used emphatically, and included much more than the dissolution of the body. Man did not literally die in that day; but in it he became "dead in trespasses and sins," lost the moral image and favor of God, rendered himself, with all his posterity, subject to a vast variety of sufferings in this life, as well as to temporal death, and, in the event of dying in impenitence and unbelief, to "the second death," which is evidently a state of future misery. (Rev. ii. 11. xx. 6. xxi. 8.)

Though we may not be able to answer satisfactorily every objection that can be raised against the arrangements and conduct of *Живота*, as revealed in His word, yet it is evidently the part of duty, and of prudence, to abstain from murmuring against Him, as also from attempting to quiet our own minds, or the minds of others, by putting such a construction on the language of inspiration, as may tend to encourage the hope, that the state of the ungodly and finally impenitent will not be as bad as has been generally believed by the pious; but, instead of this, to adore the infinite goodness of God, who, by the death of His own beloved Son, has provided a way for the deliverance of guilty sinners "from the wrath to come"; gratefully to embrace the message of mercy, and joyfully to follow the gracious Redeemer in the way that leads to present peace, and everlasting blessedness.

That each of my readers may be found among the faithful followers of the Lamb, and obtain an abundant entrance into His everlasting kingdom, is the fervent desire of his or her sincere friend.

CHARLES TUPPER.

Aylesford, Dec. 16th, 1870.

For the Christian Messenger.

IN MEMORIAM.

MRS. SALOME CORKUM.

widow of the late William Corkum, and daughter of the late John Donie, Esq., calmly fell asleep in Jesus on the 8th of November, 1870, in the 87th year of her age. She was born in the town of Lunenburg, in the year 1784. Her parents were both members of the Episcopal church, and her grandfather was a clergyman of that denomination, and died while engaged in the duties of the sacred office. Her early religious training, therefore, as may be supposed, was in connection with that church.

At the age of 15 years she went to Liverpool, and there became acquainted with another denomination of christians, known then as New Lights. In attending their religious meetings she became convinced that, though taught to pray from a child, she had never really prayed from her heart. After a season of deep distress on account of sin and its just condemnation, while trying to pray, the Saviour appeared so near and so precious that light and joy broke in upon her soul, all her distress was gone and she could say as she looked around, "old things are passed away and all things are become new."

From Liverpool (to which she often referred as her spiritual birth place) she came to Chester, and devoted herself to the care of a widowed mother. In the year 1835 she was baptized by the Rev. Joseph Dimock, and united with the Baptist church of which she remained a very worthy member till removed by death to the "better land." For amiability of disposition, kindness and gentleness of manner and consistency of deportment, few were her equals and fewer still have excelled her. Often has the writer seen her rise in Conference meeting and, while shaking and bending beneath the weight of years, has heard her give expression to her unshaken confidence in her God, and her untending determination to persevere to the end.