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"THAT COD IN ALL THINGS MAY BE CLORIFIED THROUGH JESUS CHRIST." Peter. Editor and Proprietor.

Whole No. 489.

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REV. E. McLEOD,]

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THE EARTHLY AND THE HEAVENLY HOUSE.

A SERMON DELIVERED BY THE REV. W. ARTHUR, M. A., At Highbury Wesleyan Chapel, Sunday Morning, April 5. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens,"—II. Cor. v. l. These are the words of a man living amidst trouble. "We are troubled on every side; we are persecuted." And persecuted, not in the way which sometimes happens to us, when if any person gives us a cross look or a cross word, or in the least degree interferes with our feelings or interest on account of our religion, we at once dignify the very slight inconvenience by the name of persecution. It was not so with him. His comforts were sacrificed-his person was not respectedhis life was never for a moment secure. He always bore about in the body the dying of the Lord Jesus-was always delivered to death-in. the continual uncertainty whether he might live another hour, and as to what form of violence sudden death might assume. Yet, though this was the state of the case, he does not make much of his troubles. He calls them a light affliction, entheir effect than at themselves. The effects are twofold-in this world, and in the world to come they work a far more exceeding and eternal weight of glory. In this world the inward man is renewed day by day. What-the man renewed by suffering, by wrong, by tribulation, by death? Not the whole man. The outward man perisheth ; the hair bleaches, the brow becomes wrinkled, the frame decays, the limbs tremble. The outward man shows signs of going down under the constantly accumulated pressure of all these afflictions, but the inward man is renewed day by day. The spirit, instead of being broken by the repetition of calamities, is rising up yonder more joyful than it ever was before. How is this? It is, he says, because we look not at the things that are seen, but at the things that are not seen. He means no paradox here. The language appears paradoxical, but that is only at first sight. You say, How can a man look at what he does not see? A man sees but very few things. The eye was never meant to see everything in this physical world, much less everything in the universel. It was never intended to see the thoughts that lie within the heart, nor the great world of spirits which is as near to us as the world of bodies, and with which we are infinitely more connected. There are things that are seen ; there are things that are not seen ; and according to the state of a man's heart he looks at the one or the other. There are things he cannot help seeing; and there are things that, if the inward eye is closed, he never sees at all. The soul has its eye as well as the body ; and when the eye of the soul is opened, he that up to that time was unconscious that he was ever walking and moving in the midst of an infinitely populous world of spiritual beings, and in the everlasting presence of one great Power -one great Judge-sees the things that are not seen-discerns the invisible-lives in the presence of God, of heaven, of hell, of the judgment-day, of the angels that are bright, of the devils that are fallen, of the saints that are happy in glory, of the human spirits that are lost in sin. All these become to him realities, and he looks at the things that are not seen. The mind's eye rests upon them, and the conclusion is, that the things that are seen are temporal, and the things that are not seen are eternal. Oh, would to God you all thought what a sermon you preach to yourselves in every time you say, I must attend to my temporal affairs. Yes; you must. They are " affairs"-things to be done. They are your affairs. You say "my temporal affairs"-what do you mean ? Precisely the sameas if you had said " My temporary affairs"-affairs that I have in hand at present, but that I shall not have in hand long; mine to-day, but to-morrow they may be the affairs of my son, or of a stranger, or of an enemy. The things that are not seen are eternal; but the things that are seen are tem-

made with hands."

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during but for a moment; and he rather looks at living. And so, as you go through every part o. nite and inexpressible glory, and all warmed with sumption. The man knows he deserves another living. And so, as you go through every part o. this body it is, after all, a house set up by wond- the same paternal presence. God is there and lot than that immortal happiness to which he is spirit. Thy native land of light-thine own results of a lifetime of meditation and research into rous skill ; but it is to be dissolved. It might have pervades them all, and every dweller in those looking forward. What is it then? Is it merely been without dissolution, by a touch of its great | mansions is blessed with the sight of Him that a vague and dim hope, like that of a man who author changed, -changed from corruptible, to inloved us and gave Himself for us.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, MAY 22, 1863.

the heavens;" the confidence is this "we know ble things that shall be open to the humblest saint that the confidence we have here? No. This is enough to shut out from him the glorious universe is read the hundredth part as much, of whose con that we have a building of God, a house not to enjoy as to the highest angel. But here we a man who is looking at the things that are not over head. Suppose the dweller in the tent to tents the hundredth part as much is known. There have not only this common abode, we have fvery seen, and he says, "We must all appear before have been laid on his bed crippled all his life, and is no book, the thoughts, the expressions, the very

As to the DISSOLUTION which is here looked one his own dwelling. Standing, under the same the judgment seat of Christ, the every one may never able to go outside the tent. Let the enforward to, the body of man is not regarded by sky and fanned by the same wind, oh what a dif- receive the things done in his body according to campment be in the great plain, so that the poor St. Paul as if it were nothing, or as if it were ference is there between yonder palace and yonder that he hath done, whether it be good or bad." cripple may have been hearing all his life of the merely an excrescence of manhood. It is not the hovel; and the two human beings whose lot out- With that before his view-certain that he is to wondrous scenes around him. You tell him man; yet it is the outer man. It is not a mere side their own door is just the same, provided by give an account of himself to God, and stand, and "Youder to the left is Carmel, with its glorious globe to which the Bible has gone. Why would we encumbrance; it is a house-an abode prepared the same hand, inside how wonderfully different the be judged in every action he has ever done-he height and the bright waves of the Mediterranean not be as readily understood, if we were to use some for the offspring of the eternal being who dwells provision is! "In my Father's house," said the has this confidence. Is it presumption ?- that dashing at its base." "When shall I see it ?" he other meraphor-if we were to speak, for instance, within it. It is true that it is but an "earthly Great Master, "are many mansions." The poor state of mind in which a man says, "Well, I don't asks. Only when he comes out of his tent. He house" made of clay, but it is marvellously fashion- cotter who has never seen a structure higher than profess to serve God very faithfully or zealously, might say, "You tell me that yonder in the other ed by God's hands. He that made the eye knew a shed, when he walks by the king's palace thinks but still I have never been so bad as others; I direction are the hills of Nazareth, and that yonder e. ry property of the sunbeams, had perfect mas it a city. And so it is as compared with his never have gone into the ways that many of my is Tabor, and beyond it Hermon, covered with tery over them, and knew exactly how to harmon- hovel; and yet it is looked upon by the monarch neighbours have done, and I don't see that I have snow-when shall I see them ?" The answer ise the operations of the eye with their influence, who dwells there as his abode, his house. But in ever committed anything so serious that I need could only be, "Whenever you come outside of the metaphor is quite lost sight of and forgotten? and make the two together do the perfect service thet house there are many mansions-this digni- be under any apprehension; I don't say that I the tent?" "And you tell me that here to the Simply, because Christ, in the parable of the ten of the spirit that is within. The Maker of the eye tary's abode, that officer's apartments, yonder ever was converted or born again, or anything of right is Gilboa, where Saul and Jonathan lay talents, has taught the race a momentous truth. This was the Lord of light. He that planted the ear servant's lodgings-all comfortable, but still many the kind spoken of in your Bible, but still I am down in their last sleep; and beyond, distant and truth, before unknown to the world, has gone forth knew all about the world's speech, and how to mansions. In some of the old palaces of Egypt not afraid." Is that the confidence that we have gloomy, the hills of Bashan, and between them harmonise sound with the actual human body, even in this day you may trace temple after temple, here expressed? Not so. This is a man who the Jordan-when am I to see them, or this and make both contribute to the service of the abode after abode; and within the buried ruins says, "If any man be in Christ he is a new crea- valley, or the sun you talk of, that when it sets spirit within. The Maker of the ear was the Lord you may find a whole Arab village, and you ture; old things are passed away-behold all brings on the night; or the moon and stars you of speech. He that made this breath knew all think again of the house with many mansions, things have become new." He claims no differ- tell me about-when am I to see them ?" But and language. about the air, and how to control and command it, Yet all the heavenly mansions, though wonderfully ence as between himself and other men. On the the only possible answer will be, "Whenever you and adapt it to the purposes of human life; and diversified in size, beauty, ornament, are all built contrary, that by nature and natural character, he come outside the tent;" thin as it is, it is enough every breath that goes down into your bosom says on the same eternal foundations, all covered with was a sinner deserving condemnation and death to shut you out from the beauties of earth and the that the Maker of your chest was the God of all the same roof, all illuminated with the same infi- just as others. This confidence, then, is not pre- giories of heaven." And so, as long as thou dost

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structure of human thought and speech. We speak, for instance, of a man's talents. Everybody understands us. The idea is familiarly known, and is at once accepted, in every nation and race of the round of a man's daries, or his byzants, or his guineas, in the same sense in which we speak of his talents? Why has that one denomination of money, the Greek talanton, become in so many tongues, and to so many hundreds of millions of human beings, a mere symbol for intellectual gifts, so purely a common noun that among men, associated with the word used by our Saviour to illustrate it; and the extent to which both the word and the idea have become an integral part of the common thought and speech of the race, shows how widely the Bible has influenced human thought THE SEVEN WISE MEN OF GREECE AND THE APOSTLE

PAUL. In the land of Greece, in the days of her wisest lawgiver, were seven sages, so famous for their wisbe found in the conclusion of a single one of Paul's Epistles, and that too, although these wonderful gems are there thrown in only as a sort of incidental postscript or afterthought, after the completion of his

corruptible, from the earthly to the heavenly and But beside the general dwelling and the indispiritual-made without the possibility of ever vidual home there is the still closer tabernacle of again contracting corruption or decay. But it is our own body. Nearer than the sky, nearer than not the will of the Creator that that should be the dear, dear roof that we call home; nearer except in the case of the ultimate few who shall than the very arms that love us and surround us be living when the trumpet shall sound and the with affections, nearer than all other things-so dead shall be raised incorruptible, and they-the near to me, to my soul, than I can hardly separate last of the human race-will be the only part of it the one from the other except in thought-this which will not undergo the sentence that they abode which God has provided for every man in must see death and pass through the grave. They his own body. How much of our lot below lies shall be changed, in a moment, in the twinkling o. in that sovereign will which has fixed for every an eye, without passing through the trial of the man the height, the complexion, the various adaplast death. The spirit and the body shall put on | tations of his earthly dwelling! "Which of you their immortality at once. But not so with us by taking thought can add one cubit to his who are here in an earthly tabernacle-the bouse stature?" Your own body every day speaks to that is to be dissolved. We are passing through you, and says, "You are not your own, you have a probationary state, provided for the time being a Maker." "Which of you by taking thought with an abode commodious, comfortable, and good; can make me hair white or black?" Your combut only temporary. It hath no foundation; it is plexion every time you look into the glass preaches not to stand ; and after we have done the work on to you and says to you, "Thou art in the hands of our pilgrimage here, one by one, as the Master one who numbereth the hairs of thy head." And chooses to call us, we must remove to another that mighty being does with thee as He will. A land; we must go to the gardens of pleasure little difference in the construction of the eye may beyond, or to a place of penalty. But every one decide whether you are to spend your life as a must be removed, not by a single summons, but | painter, or in some other profession. A very little by the actual shaking to pieces of his abode difference in one muscle of the wrist may decide around him. The spirit will be removed from the whether you are to run the career of a successful body, and the body left to perish-earth to earth, artizan, or to spend your life in laborious penury.

ashes to ashes, dust to dust. God. And if your were to select four men, one of way when two trains crash one into the other, and a fourth seated at his own table, surrounded by me which of these four men shall first stand before God ? We cannot tell. We only know that they are all mortal. The earthly tabernacle is to be dissolved, and we are to stand in the presence of the Most High.

is there for us-what RESTORATION is there pro- flesh and blood, and flesh and blood cannot inherit of that?" All that is true. Heaven is all that ; vided for us ? May we think of Him who is the the kingdom of God. Not this body, because this is but above all that it is a place of God's presence poral; they are passing away. Now, I have no resurrection and the life, and who, coming up out corruptible, and corruptible, and corruptible, and corruptible, and corruptible, and corruptible.

savs, " I, as a poor sinner, would not profess to know that I am going to heaven; the utmost I am going to do is to have an humble hope that at last God may set me upon His right hand ?" Now that is a very different state of mind from the other two that I have stated. It may be the state of mind of an humble penitent, waiting upon God here. I believe that is the state of mind of many a man who will at the great day find himself upon the right hand. But the question is, is it the Apostolic and Scriptural experience which we have here stated ? Is this but a vague hope ? Nothing can be more different. No foot can tread firmer than this upon the rock on which he builds his own eternal security. We know-we know that we have a building of God, a house not made with hands. And again he says, "We are confident, knowing that whilst we are at home in the body, we are absent from the Lord. We re always confident"-and he repeats it-" we are confident I say, and willing rather to be absent from the body and to be present with the Lord." This is not a vague hope. It is very clear, very definite, very practical, very strong. It is that of a man who is entirely at rest upon the point, " Am I going to heaven or not?" Not a doubt or question remains. It is one of the experiences of life. It is settled.

How does this confidence come? Is it by edu-A little difference in the ear may decide whether cation? Is it by a resolution not to look at death When will this dissolution come? How and in the powers of a bad man, blessed with a beautiful or be afraid of it? Is it by self-glorification-a what form will it come? We may put death out voice, shall win you into bad company; a little habit of mind that puts the terrors of death out of of our path ? We may refuse to prepare to die, difference in your stature may decide your lot the way ? Not at all. The habit of mind is one but we cannot refuse to die. There may be sud- whether in a fit of despair you are to become a that brings all the terrors of death, which consist den deaths in London to-day, and it is quite as pos- soldier or to continue in another career. And the in eternal judgment, tremendously close to view. sible that if they do occur they may happen to that last thing connected with this mortal body, has a Then whence does this confidence come? The man who is this day for the first time committing definite, and it may be a tremendous, bearing account of it is this :-- "He that hath wrought us some great Sabbath sin as to that man who is to-day upon your destiny below. - If we see this infinite for this self-same thing is God." It becomes a for the first time bowing in penitence to seek his variety in the house provided for the dwelling of work of God upon the heart, not by education, It is quite as possible if there should be the soul here, we must expect the same yonder, not by effort and self-culture, but by a powerful sudden death to-day that they may occur in the for St. Paul gives us every kind of diversity, when work of God in which he has made us other creamost crowded thoroughfares as in the House of we look forward to that great world. First he tures from what we were. Being in Christ we shows that there are differences between one kind are new creatures." "Old things are passed away." them at this moment in the fore-front of the terri- of flesh and another kind of flesh-between one "He that hath wronght in us this is God, who also ble battle, another hanging on a stranded ship body and another. Then there are differences hath given to us the earnest of His spirit. Thereover which the sea is rushing, a third on the rail- between earthly and heavenly bodies, for "one fore we are always confident." When the Spirit star differeth from another star in glory." "And is given us-the earnest of the eternal world-we preparing for heaven? When the great sol- half, we are no farther from Shakespeare, whose so is the resurcection of the dead." The dead in are confident that we are going to that world, his family, in the midst of health and comfort, tell Christ shall rise-rise with a new body-rise "What," you may say, "an earnest of heaven every one with a body that is fit for an immortal Heaven is a place without a temptation-how can spirit to dwell in. Every saint will be a free I have an earnest of that? Heaven is a place citizen of the great country. Every saint will have without a pain-how can I have an earnest of his own mansion in the house of the great Father ; that? A place without a devil, without one bad and every saint will have a body fashioned like unto example, without one fear, one sorrow, one grief, But when the dissolution comes what provision Christ's glorious body. Not this body because this is one disappointment-how can I have an earnest

Father in glory-thine immortal brothers on few brief sayings, the very pith and quintessence of angel's wings-thy palace home on high, and all the wisdom that was in him. I deem it no exaggerathe wide wonders of the world of gladness must | tion to assert, that all the sayings of all the seven remain shut out from your view. While you are sages of Greece, combined, do not contain as much "at home in the body" you are "absent from the profound thought and clear practical wisdom, as is to Lord."

And if this confidence thus alters the view of life, how does it alter the view of death ? A man who has began to feel this confidence fully, when- main argument.

begin to be." When he hears a son, turning away from the death-bed of his father, say, "My father has ceased to exist," he can say, " Cease say of me, 'He has gone,' but cease to exist- and of Paul's Master ? no, never. Gone to a better land, to a better

home, to better friends, to eternal joys. The and when I am 'absent from the body' I shall be version of the Scriptures, which speaking, saying to himself, "Oh, what a journey it must be before I could see the sun. They tell me it is ninety millions of miles away; and when I do get out of my tent what wings shall 1 get to carry me?" So he might think, and if he had |

to have his eye filled with the glory of the sun. tabernacle fails to possess the spirit ; the soul will stand in the light of eternity. To be "absent from the body" is to be "present with the Lord." "Wherefore," says the Apostle, "we labour, of him.". This is the great practical lesson to be fact proves that his confidence is a false confidence. The test of a true confidence is this, "the labour that whether present or absent we may be accepted of Him." Can you believe of preparation, you would have said at once-"You are not going." It would be impossible for a man to appear there without asking "How am I to appear ?" "How shall I stand before God ?" whether you are ready for such company. Yes, perhaps some of you may be in such company to-day. Before this day is over I may be carried But this thought need not make you afraid. If safely direct its course, as to a haven of rest. God Himself, who sent Christ to be the resurrection and the life, give it to you to-day. Lift your heart to Him, and ask Him to prepare you to be "for ever with the Lord." Amen and Amen.

ever he hears another say, "When I shall be no We are not limited, however, in this comparison, more," can think thus to himself-" The time to the writings of Paul. Turning from them, open to will never come when I shall be no more. The that still more wonderful summary, the Sermon on body will drop into the grave, but then I shall the Mount, or to these matchless parables of the same divine Teacher. Can any finite mind conceive, can human language adequately express, the influence of such sayings and teachings, when so often and so long repeated, and brought to bear upon such an into exist! I shall never cease to exist. They may finite number of points, as have the words of Paul

OUR GOOD OLD ENGLISH BIBLE.

To the general aspects of the subject may be added earthly tabernacle shall be dissolved-that is all; one peculiar to the English-speaking nations. That present with the Lord." One can imagine the common heirloom of all English speaking Protestants, crippled dweller in a tent, of whom we have been is by common consent the noblest monument of our mother tongue. The English Bible is the accepted standard of the English language. It has done, and it is doing more to keep the language to its moorings, than all other causes combined. If, in the startling rush and progression of new ideas, the language do not drift entirely from its moorings, so that Bacon not been better taught strange would it be to him and Milton, and Shakespeare, will have to be read when a rent was made in his poor thin covering, by our descendants with the help of a lexicon and a commentary, as native Greeks have now to read Plato So will it be to the Christian the moment the and Demosthenes, it will be because, through all coming generations, every English-speaking lip shall be trained from infancy to the golden accents of the English Bible. Of the more than seventy millions who now speak this wonderful tongue, there is not one, whose dearest household words are not drawn that whether present or absent we may be accepted from that priceless depository. The writer or the speaker among us, who wishes to utter his thoughts learned from this subject. Show me a man who in words which shall have power to stir the public says. " I know I am converted-that I am a child heart to its lowest depths and its widest circumference of God and cannot be lost," but who chooses to should give his days and nights to the study of the live in a way that is not pleasing to God,-that English Bible. He who wishes merely to enrich his own mind, should allow it to be steeped, as it were, in the very words of that marvellous book.

If any one would appreciate fairly the influence of the English Bible, in keeping the language from drifting away from its standards, let him reflect that in that a man is really going to heaven who is not this respect, now, at the end of two centuries and a emnity of a royal marriage was about to be writings were contemporaneous with King James' celebrated the other day, if you had gone into the Version, than Shakespeare was from Spencer, who apartment of any one whose position entitled him was only some twenty years his predecessor. The to be present at the wedding, and found no signs change in two hundred and fifty years since the publication of the English Bible, has not been as great as it was before in less than a single generation. Had t not been for the influence of this marvellous book. Shakespeare might now be to us the almost sealed book that Chaucer is; and Dryden's translation of If your feet are really drawing near to the golden Chaucer would itself need to be again translated into gate, you will often be looking to see whether more modern English. In fact, down to the time of they are shod with the preparation of the Gospel James I., the language was in a constant state of flux of peace. If you are really expecting that an The authors of one generation became obsolescent to angel's hand or wing will soon be extended to the next generation, and obsolete to the third. But, carry you upwards, you will be asking yourself all at once, this onward and downward tendency was arrested. This wandering island became fixed, a solid and enduring continent in mid-ocean, receiving from all quarters increments and additions, enriched and enlarged by contributions from every clime, but into the Palace of the great King, and the Monarch retaining, in its centre and heart, all its primeval Himself may have exchanged a word with me. elements, towards which every wandering bark might this hope is in you, you have "purified yourself To this benign result, there can be no doubt that as He is pure." If this hope is not in you, O may our English Bible has contributed more than all other causes combined. It has done for the English what no societies of the learned, no autocracy of letters, or of science, has been able to do for any other tongue. It has given to our language a fixed point, immovable as the everlasting hills, a solid, granitic formation of rude, homely, elemental Saxon. No floods of change can ever disintegrate or wear away the enduring mass. There it stands, like the uphcaved form of our own Alleghanies, with no more depression of its height, We quote the following suggestive and eloquent no more deflection of its line, than when the rude savage passages from an admirable address on "The Bible still bunted at its base. Whether our race shall suras an Educating Power among the Nations," by vive for two centuries or for twenty centuries, the

with hands, eternal in the heavens."

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doubt that there are many here who feel when of the grave, opens that grave to our view, and tion. And yet this body, for He that has given it his Here in your tabernacle -- in that mortal bodythey are honest with themselves that such thoughts makes it shine as the portal of eternal day? Yes, body changes it : "it shall be sown in corruption, here, while these glorious things are yet unseen, pressing upon their minds, so far from renewing here we see the wondrous provision made for us- and raised in incorruption ; it shall be sown in dis- you can feel God's presence and God's love. their spirit and raising them above all trouble, "a building of God, a house not made with hands, honour, it shall be raised in glory; it shall be When the Spirit is given to you He will bring in would be the very things to depress them. They in the heavens." sown in weakness, it shall be raised in power; it such a sense of your Father's presence and favour

feel that nothing would bear them down so much Our provision is in heaven; our provision is a shall be sown a natural body, it shall be raised a that you will be constrained to say, " It is heaven as the thought that business, friend, wife, children house; our provision is a body. In this world spiritual body." And thus changed, thus qualified, on earth begun." And when you have this earnest houses, lands, were but for a moment; or as look- below God gives us a three fold abode-first, a the pure spirit will be re-united to it, and then for of the Spirit then are you "always confident and ing at the things that are not seen-the day of general abode that belongs to every man promis- the first time, says Paul, immortal man-consci- willing rather to be " absent from the body and to judgment, the great Judge, the world to come. I cuously. There is one sky stretched as a curtain ous of an immortal home, of an incorruptible be present with the Lord."

can imagine a person saying, "All this would over us all, and the mightiest king cannot say abode, of a world around him that cannot be What does this confidence do? It changes our make me melancholy and sad." Probably it that a richer sky shall cover him. There is one removed, of a brotherhood that will never be views of life. The body is no longer the man; it would ; but that was not the case with St. Paul. lamp by day, and ten thousand lamps by night changed, of a glory that shall never decay, of a is only the outer man. Life is no longer a time He said that looking at those eternal things renewed above us all, and the greatest sage that ever lived Father from whom he will wander no longer- of light in which we see, and feel, and hear, and his spirit in the midst of temporal trouble. Why ? cannot say that his sun shall be brighter or his will find himself at home in "a house not made know, and are passing to a world where all shall

Why was it that it should produce that effect stars more numerous than those of other men. with hands, eternal in the heavens." The great be quenched and darkened. On the contrary, life upon him and not upon you? Simply because of There is one body of air provided for every breath, question for you and me is, " Is that question for with all its advantages and blessings is felt by the what is expressed in my text, "We know that if and one world of beauty and of glory provided for us?" Have we a part in that city? Have we a man who has this confidence in him to be a time our earthly house of this tabernacle were dissolved, every eye, and neither king nor sage, neither saint name in the book of life? Are we among those of dimness and darkness. "While I am at home

we have a building of God; a house not made nor prophet, neither millionaire nor hero, can to whom, if the trumpet of the resurrection were in the body, I am absent from the Lord." make a difference for themselves in those things now to sound, it would speak in every tone of im- Mark, he does not run down life, or scold this Here you see the Apostle has in view three which God has given to us all. And so in that mortality? St. Paul here speaks very confidently. world and call it a waste howling wilderness, things, the dissolution before all mortals, the restora- country-that wide and wondrous world above- We know that if the earthly house of, this taber- though it is far more so to him than to you. He Times :---

tion provided for all the saints, and the confidence there will be a common provision of glory, which nacle were dissolved we have a building of God. is always praising God for its enjoyment. But that restoration was actually his own. The dissolu- shall be shared by all that are redeemed; the What is this confidence? Is it indifference? - still, while in the body here he is absent from the tion before all mortals is this-the "earthly house of same great firmament; the same wondrous sun- that state of mind in which a man says, "Oh, 1 Lord. The tabernacle is a frail one, but still this tabernacle" is to be " dissolved ;" the restora- beams of the Father's manifested glory ; the same an not afraid to die ; God has been good to me in enough to shut out heaven from the view. A tion provided for all saints is this -" the building endless stars of beauty; the same beight, depth, this life; He will in the next life, I do not trouble dweller in the desert calls his tent his house. It of God, a house pot made with hands, eternal in length, breadth; the same untold and to us ineffa- myself as to what is to come after the grave." Is is but a slender covering of canvass, but still it is book which so many people have read through, which speaking race, the words of its English Bible. While

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