A constraint of the solution o

EV. I. E. BILL,

to God in the highest, and on earth Peace, good will toward Men." of the last series black and the

WEDNESDAY, DECEMBER 31, 1856.

. EDITOR AND PROPRIETOR

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Specimens of Spurgeon's

Selected.

Indwelling of the Holy Chost.

If I have Deity tabernacling in my breast I have God the Holy Ghost resting in heart, and making a temple of my body, you think I shall know it? Call ye it ism if you will, but I trust that there some of us who know what it is to be als, or generally, under the influence of Holy Spirit-always in one sense, geney in another. When we have difficulties ask the direction of the Holy Ghost. then we do not understand a portion of the oly Scripture, we ask God the Holy Ghost shine upon us. When we are depressed, the Holy Ghost comforts us. You cannot what the wondrous power of the indwellof the Holy Ghost is; how it pulls back hand of the saint when he would touch forbidden thing; how it prompts him to be a covenant with his eyes; how it binds ke a covenant with his eyes; how it binds feet, lest they should fall in a slippery ; how it restrains his heart, and keeps a from temptation. O ye, who know nother of the indwelling of the Holy Ghost, desert it not. O despise not the Holy Ghost, it is the unpardonable sin. "He that en, either in this life, or that which is to re, tremble, lest in anything ye despise the fluences of the Holy Spirit.

But before closing this point, there is one e word that pleases me very much, that forever." You knew I should not miss thout observation. "Abide with you for-I wish I could get an Arminian re to finish my sermon. I fancy I see him king that word "forever." He would say or-forever;" he would have to stammer nd stutter; for he could never get it out all once. He might stand and pull it about, at last he would have to say, " the transion is wrong." And then I suppose the or man would have to prove that the orinal was wrong too. Ah! but blessed be d we can read it-" He shall abide with forever." Once give me the Holy ost, and I shall never lose him till "forer" has run out; till eternity has spun its

erlasting rounds Now we have to close up with a brief reark on the reason why the world rejects the bly Ghost. It is said, "Whom the world not receive, because it seeth him not, neir knoweth him." You know what is netimes meant by "the world"—those om God in his wondrous sovereignty pas d over when he chose his people: the pre ite ones; those passed over in God's wondis preterition—not the reprobates who re condemned to damnation by some awful cree; but those passed over by God, when chose out his elect. These cannot rewe the Spirit. Again it means all in a carstate who are not able to procure themves this divine influence; and, thus it "Whom the world cannot receive." The unregenerate world of sinners despise Holy Ghost, "because it seeth him not." , I believe this is the great secret why Holy Ghost,-because they see him not. tell the worldling, "I have the Holy Ghost hin me." He says, "I cannot see it." wants it to be something tangibleg he can recognize with his senses ve you ever heard the argument used by ood old Christian against an Infidel doo The doctor said there was no soul asked, "Did you ever see a soul?" " said the Christian. "Did you ever ra soul?" "No." "Did you ever smel oul?" "No." "Did you ever taste " " No." " Did you ever feel " "Yes," said the man-"I feel e one within me." "Well," said the ctor, "there are four senses against one, u have only one on your side," "Very " said the Christian, " Did you ever see in?" "No." "Did you ever hear a " "No." "Did you ever smell a "No." "Did you ever taste a n?" "No." "Did you ever feel a pose, to feel there is a pain?" "Yes. he worldling says there is no Holy Ghost ause he cannot see it. Well, but we fee Suppose you tell me that honey is bitter. ted it; taste it and try." So with the oly Ghost; if you did but feel his influ-"No, I am sure you cannot have

nd the rose. Did ye ever see electricity but ye know there is such a thing, fo along the wires for thousands of and carries our messages; though

you would no longer say there is no

Spirit, because you cannot see it? Did ever see the wind? No; but ye know

e is wind, when ye behold the hurricane

ning zephyr, it kisses the flowers, and teth dew-drops hang in pearly coronets

the waves about, and rending down

tations of men; or when, in the so

One word of comment and advice to the saints of God, and to sinners, and I have done. Saints of the Lord! ye have this morning heard that God the Holy Ghost is a person; ye have had it proved to your souls. What follows from this? Why, it followeth how earnest ye should be in prayer to the Holy Spirit. Let me say that this is an inference that you should lift up your prayers to the Holy Ghost: that you should cry earnestly unto him; for he is able to do exceedingly abundantly above all you can speak or think. See this mass of people. What is to convert it? See this crowd. Who is to make my influence permeate through the mass? You know this place now has a mighty influence, and, God blessing up, it will have an influence not only place now has a mighty influence, and, God blessing us, it will have an influence not only upon this city, but upon England at large; for we now employ the press as well as the pulpit; and certainly, I should say, before the Holy Ghost, it shall never be form, either in this life, or that which is to e." So saith the Word of God. Thereatience of the Holy Spirit.

The word was a mighty influence, and, God blessing us, it will have an influence not only upon this city, but upon England at large; for we now employ the press as well as the pulpit; and certainly, I should say, before the close of the year, more than two hundred thousand of my productions will be scattered through the land—words uttered by my lips, or written by my pen. But how can this influence of the Holy Spirit.

God's glory be promoted by it? Only by increase of the Holy Spirit.

God's glory be promoted by it? Only by increases and the precious words—'Ye are complete in Him.' All my eligion stands in looking to Jesus. My hope is in Jesus.' "But if you should be deceived?" "The thought of that, Sir, is understands in looking to Jesus. My hope is in Jesus.' "But if you should be deceived?" "The thought of that, Sir, is in Jesus." "But if you should be deceived?" "The thought of that, Sir, is in Jesus." "But if you should be deceived?" "The thought of that, Sir, is in Jesus." "But if you should be deceived?" "The thought of that, Sir, is in Jesus." "But if you should be deceived?" "The thought of that, Sir, is in Jesus." "But if you should be deceived?" "The thought of that, Sir, is in Jesus." "But if you should be deceived?" "The thought of that, Sir, is in Jesus." "But if you should be deceived?" "The thought of that, Sir, is in Jesus." "But if you should be deceived?" "The thought of that, Sir, is in Jesus." "But if you should be deceived?" "The thought of that, I do not believe it possible; for when my eye rests simply on Jesus, I seem that the pulpit is and certainly, I should say, before the close of the year, more than two hundred through th nest in pleading with the Holy Ghost, that he am accepted of God. I cannot doubt but God would come and own our labours; that the is at peace with me, having forgiven me all world share in the benefit.

Then, to the ungodly, I have this one clossomething like this: "He that speaketh a precious seasms in this way." "But do you word against the Hoty Ghost, it shall never not meet win difficulties in the Bible?" be forgiven him." I do not know what that "Yes, Sir, win many, but I dwell principally means; but tread carefully! There is danger; there is a pit which our ignorance has covered by sand; tread carefully! you may hausted I therefore commended her to God, be in it before the next hour. If there is any strife in your heart to-day, perhaps you will she looked in my face with a smile, and once go to the ale-house and forget it. Perhaps there is some voice speaking in your soul,

Readet, how is it with you? Have you a and you will put it away. I do not tell you hope—a lope of everlasting life? If so, on you will be resisting the Holy Ghost, and what does t rest? If it rests on your prayers, committing the unpardonable sin; but it is somewhere there. Be very careful. O there is no crime against the Holy Spirit! Ye may blaspheme the Father, and ye shall be damn. Sabbath services, sufferings, or good deeds, it is a false hope, and will fail you at last. A good hope always rests on Jesus, and on Jesus alone. He is our hope. We expect to go to ed for it unless ye repent; ye may blaspheme the Son, and hell shall be your portion, unless ye are forgiven; but blaspheme the Holy Holy Ghost, and thus saith the Lord: "There just. We have no more confidence in our is no forgiveness, either in this world nor in the world which is to come." I cannot tell you what it is; I do not profess to understand it : but there it is. It is the danger signal ; stop! man, stop! If thou has despised the If we calm and quiet our consciences, it is by Holy Spirit-if thou hast laughed at his re- looking away from everything to His grea velations, and scorned what Christians call atonement. If we look forward to death with his influence. I beseech thee, stop! This comfort, it is because Jesus died for us, and so morning seriously deliberate. Perhaps some took away the sting of death. We renounce of you have actually committed the unpardonable sin; stop! Let fear stop you; sit with God, but Jesus and His gloriously finished down. Do not drive on so rashly as you have work. Are we pardoned? It is for the sake done, Jehu! O slacken your reins! Thou of Jesus. Are we justified? It is in the name who art such a proliffigate in sin-thou who of the Lord Jesus. Are we sanctified? It also hast uttered such hard words against the is in the name of Jesus, by the Spirit of our God Trinity, stop! Ah, it makes us all stop! It makes us all draw up, and say, "Have I not perhaps so done?" Let us think of this; last. We come to Him for all we need now, and let us not at any time trifle either with and look to Him for all we shall require during the words or the acts of God the Holy life of in death. Our hope is in Jesus. Take

My hope is in Jesus. BY REV. JAMES SMITH, CHELTENHAM.

It was a cold dreary day in December when I first called to see Susan Abrahams; she was lying in a little back room, in which there was no fireplace; the wind rattled round the house, by your deficiencies? Beware, O beware, of the foundation to the control of the cont and the snow was falling fast. Everything, built to the natural eye, was very cheerless, and Jesu the poor girl was exceedingly weak. She had been suffering for some time, and was now sinking fast. Her countenance looked calm and quiet when my eye first rested upon her, and I felt interested. "My poor girl," said I, "you appear very ill." "Yes," she replied, "I am ill, Sir." "Well, while your body is suffering, what is the state of your mind?" "Ah! Sir," she said, "I have had a severe conflict. Satan has sorely tried me. I feared lest my faith should fail, for I felt many doubts rising up in my mind, and at times I experienced great darkness, but now all is peace." "From what does your peace spring?" I asked. She looked at me, as if she felt intensely, and said, "My hope is in Jesus. He came to save sinners.

SAINT JOHN NEW-BRUNSWICK

they do not know it. If they know it by heartfelt experience, and if they recognized its
agency in the soul; if they had been
made to tremble ander a sense of sin;
if they had had their hearts melted, they
would never have doubted the existence of
the Christ? and do not these things
ge you peace?" "O no, no," she added,
we emotion, "my works are all imperfect;
they are all sinful; they need pardon; and
expt they are washed in the blood of Jesus,
the Cannot be accepted of God. Not my
the Holy Ghost. the Holy Ghost.

And now, beloved, it says, "He dwelleth with you, and shall be in you." We will close up with that sweet recollection—the Holy Ghost dwells in all believers, and shall is it hrist alone that is the ground of your same fort?" One word of comment and advice to the "Ye Sir, Christ alone I renounce every whole church at large may be revived there-by, and not ourselves only, but the whole "Yes, I sonetimes think I have been too fond of it. But I read little besides my Bible Then, to the ungodly, I have this one closing word to say. Ever be careful how you speak of the Holy Ghost. I do not know what the unpardonable sin is, and I do not think any man understands it; but it is meditate upo it. O, Sir, I sometimes enjoy

prayers than in our sins. Our confidence is in Christ alone. If we plead with God we plead Jesus. If we silence the accusations of Satan, it is by the precious blood of Jesus. Him away, and our religion is like a building when its foundation is removed; it falls into ten thousand pieces. Without Christ we are lost, ruined, and eternally undone; with Christ we saved, exalted, and shall be eternally han-Reader, is it so with you? What think Christ? How do you treat the Saviour? ing on the sand, or on a false foundation s only will do on a sick-bed, when sin you in the face, and Satan appears to esist you. Jesus only will do in the swell-ngs of Jordan, when heart and flesh are failing. O may my eye rest on Jesus when sickthe doors of eternity are opened before me! May my living and dying testimony be

Bond and Free.

MY HOPE IS IN JESUS."

A REMARKABLE NARRATIVE.

w days since there passed through this the railroad bound for Canada, a ly of eight fugitive slaves. One of these leding spirit of the whole—was a woman, s, and carries our messages; though a cannot see the thing itself, you know to is such a thing. So you must believe is a Hely Ghost working in us, both to and to do, even though it is beyond our and to do, even though it is beyond our to last sinners. I am a sinner, Sir, a great sinner is I have fled to Jesus; I daily fly and when my cyc is fixed simply on Jesus, peace flows into my coul. My hope to the last reason why worldly men laugh the destrine of the Hely Spirit, is, because the day ou not pray, repent, and exer- ing with a soul-driver, who desired to purpoperations, motives and ends, have secured the ast the last the last the last the day of and shown that they do not truly express the sense of the original.

The Society has passed through an inhundred of words, and shown that they do not truly express the sense of the original. The last flex the last the l

chase, for the far South, her grandson, a boy many valuable friends, who had before stood of some fifteen years old .- Stung to the aloof, and entertained suspicions as to the nequick by this design of stripping her of the cessity and success of the enterprise. Paul last of her kindred, she instantly resolved on says. "The thing which happened unto me

hapless fugitive knows in making for the land of Freedom, and that one deceives him from the beginning. Every blow struck, innot, since it is fixed in the heavens. After stead of destroying or retarding its progress, long and painful wanderings they arrived in has only served to accelerate its progress.

Here this heroic woman hired herself at wages. Two months ago, with purse well filled, she started back to the residence of her and energies in connexion with this worthy old master at the South. Here, alone, she enterprise, and feel that I should not be concealed herself in the woods and thickets, guiltless, or happy, to live in the age when a fugitive from Freedom-cared for, however, so glorious a work was in progress, and have by the few trusty souls to whom she revealed no part or lot in the matter. the dangerous secret of her presence in the land of bondage. After remaining there some two or three weeks, she collected seven some two or three weeks, she collected seven who are making our "Old Family Bible" a of her children and grandchildren, and started little better. If our revisors should expunge with them for the North. Long and slow and anxious was their journey. The same not," and other obsolete words, and substitute unerring star shone faithfully from above others, more easily understood, it would not upon their midnight pathway. Ly day they lay by, concealed among the thickets of the country, through which they made a bee line ing generations. for the north. No toil discouraged, no danger dismayed this heroic woman. Many claim to engage in this important busitimes the party suffered to the verge of star- ness it is undoubted. It has the sanction of vation. She cheered them onward—she was men of every religious sect, in the example

ilous journey, with garments torn to shreds ing how often this has been done in former and fluttering in the breeze; with shoes worn ages. The Bible, or parts of it, in the old into fragments, without hats or bonnets, this heroine conducted her party to the house of ed, or collated with other versions, twenty a friend. Word was immediately passed times between the seventh and sixteenth cenaround among some of the good souls who turies. And the question arises, was every dwell there as the salt of the earth, that eight instance, except the first, a wicked work, or fugitives were concealed in a garret, and to be censured by every sectarian bigot destitute of the means of further progress. The word was followed by the deed. All necessary means were instantly provided for their transmission to the North, and the train which passed through this city on the same night, carried the whole party toward the home of their leader, in Canada, where they have by this time undoubtedly arrived.

We doubt if a similar instance of devotion to friends and kindred is on record. It required a daring mind to even conceive the idea of going back to the scene of bondage. and encountering the hazard of discovery in the lion's den. But nothing short of that heroism which under other circumstances has made men immortal, was needed to put into and danger.-Such spirits, if any, not only deserve to be free, but are fitted to enjoy the largest liberty .- Trenton State Gazette.

Correspondence.

The American Bible Union. The last number [12] of the first volume

of the American Bible Union monthly has just been received and distributed to all the subscribers in this Province and Nova Scotia. It embraces the whole book of Job, and four lated the Sacred Scriptures, five hundred chapters of the first epistle to the Thesselonians, and contains the old version, the original text, and the new revision of the Union, the barbarous English of his time? Within with extended critical notes.

The new version has received the highest The new version has received the highest version was made by J. de Trevisa. One commendation from many learned men of hundred years after Tyndal, assisted by Covarious religious denominations, and will, we believe, be highly appreciated by the common reader, as more easy of comprehension, well as the "Bible Union" men, and equally and containing a clearer expression of the sentiments and feelings of the different speakers, than the old version. The book of Job will be read, in this version, with greater ders. Soon after, John Rogers, the first satisfaction and edification, as we seem to comprehend the points in debate, and the different views entertained by each speaker, and vised by the Bishop of Exeter, and was apat the conclusion we more fully appreciate the importance of Divine interposition in the solution of the question, to the full conviction of the errors of all parties, and their subscription to the righteous decision of Jehovah.

The second volume of the "Reporter" will include the remainder of the two epistles which was commonly called the Bishops of Thesselonianians, and the epistle to the Hebrews. Thus the subscribers to the "Reporter" will have, for two dollars, the whole he had seen no good translation of the Engof the revision of Job, first and second Thessalonians, and Hebrews, with the original text, the common version, and the philological notes and authorities.

opportunity by forwarding the price of the ample of these good and learned men, in fortwelve numbers, five shillings, to ne, as mer ages, go to sustain the principle of proagent, for the work. A few copies of the curing a perfect representation of the mind first volume of twelve numbers, are in my of the Spirit, in a revised edition of the Bihands, and can be obtained at the same price. ble. the Union has been afflicted for some time of God, have abundantly proved, that in thoupeace, harmony and prosperity have again returned to bless the labours of its friends; and we trust, to the completion of the noble work they have undertaken. — Clarke. The last named divine has criticised who will send the American and Poreign Binds of instances, the original text is not church will send the American and Poreign Binds of instances, the original text is not church will send the American and Poreign Binds of instances, the original text is not church will send the American and Poreign Binds of instances, the original text is not church will send the American and Poreign Binds of the Society, 117, Nassau Street, New York, and we trust, to the completion of the noble work they have undertaken. — Clarke. The last named divine has criticised who will send the American and Poreign Binds of the Society, 117, Nassau Street, New York, and we trust, to the completion of the completion of the support of one of these colporateurs?

have fallen out rather to the furtherance of The same night she started with her boy the Gospel. And many of the brethren in for the North. Night after night they travelled by the north star—the only guide the much more bold to speak the word without fear." Thus it has been with the Bible Union And we trust that "no weapons formed against it will prosper."

I have devoted r. small portion of my time

We feel no misgivings in the reflection of having lent our support to the labours of those "Easter," "anathema," "maranatha," "trow be a work of supererrogation, but one for which thousands would bless them in all com-

As to the right which the Bible Union their only "guide, their counsellor and which they have set, of translating, revising, worn down with the hardships of this per-Perhaps most of these versions were, to some extent, an improvement on the preceding versions.

As to the English translation, we do not doubt, but that notwithstanding the thousands of errors, great and small, it is still the very best translation extant, in any language But, the question between the Bible Union and its opponents, is not, whether it is the best in existence or not, but is it susceptable of improvement? and are those employed by this Society capable of accomplishing the undertaking? As to the latter, "Ye shall know them by their works." And as to the is decided by every commentator, and every Bible Society to revise and publish a new edition execution an enterprise so full of difficulty linguist. The discoveries made by travellers,

explorers, antiquarians and others, of the monuments of the ancient nations, and the increased acquaintance with oriental customs and manners, as well as the more thorough study and knowledge of the ancient languages, calls for a revision of our English Bible, let it be ever so good. Our language has undergone great changes since the present version was made, and this is no small argument for a new revision. But, if the objections made against this un-

dertaking of the Bible Union, had prevailed in all former ages, since Wycliffe first transyears ago, what sort of a Bible should we now possess? Who would be able to read forty years of that time another improved malicious, but possessing a little more power; and while he was preparing his second edi-tion, he was apprehended and burnt, in Flan-Martyr in Mary's reign, revised this translapointed to be read in the churches, in the reign of Henry VIII. A new translation was made in Mary's reign, called the Geneva Bible, as it was printed there. In 1568, another 'ranslation was made, and appointed to be used in all the churches in England, Bible. At the end of about a half a century, King James came on the stage, who declared lish Bible; and now efforts were made to procure sufficiently learned men, and plans were drawn for a new translation.

From this summary history of Bible trans-If subscribers to the 1st vol. of this work wish to continue their subscription for another year, or others wish to subscribe, they can have the version of the English Scriptures. The ex-

I take the liberty to inform the friends of Many comentators, and other critical the Bible Union, that the troubles with which writers on the original languages of the Word past, have, I believe, fully passed away, and sands of instances, the original text is not

vision and make it plain on tables of stone that he that runs may re vide the word of truth the words of prophecy, or is threatened with the wrath. We trust, then, that the will go on prosperturely and late trials.

sity of a degree of watchful economic will also call forth the warm sympatiliberal pecuniary aid of the churches provinces. As the late charges against the Board of Managers of the Unio for a time, produced a deleterious effect, bu returned with a most salutary re-action, in other places, so may it be amongst us. The Union has a claim upon our affection, infinitely stronger than it would have had, had it not passed through this fiery ordeal un-scathed! Invigorated by the many promises given, of enlarged pecuniary assistance, the Board have been encouraged to enlarge their plans of operations, and urge forward the work of giving to the world, not only the English version, but pure versions in every

D. NUTTER.

The American and Foreign Bible Society

language!

The stated monthly meeting of the Board of Managers was held in the Bible House 117 Nassau Street, New York on 4th inst., the Rev. Dr. Welsh presiding. Ninety-six Colporter's Reports for the last two months gave the following summary: 18,074 visits from house to house for Bible readings and prayer; 1,071 of these visits were in families without any part of the Bible; 1,481 persons induced to attend public evangelical worship; 603 children and youth's preached and public addresses given; 890 prayer meetings and Sessions of Sabbath Schools held 651 visits to vessels and for seaman made; 206 hopeful conversions and 150 persons baptized.

The Rev. James N. Cusick, an Indian Baptist Minister, settled over his own countrymen of the six nations" at Grand River, Canada West, was present at the meeting of the Board and gave an interesting account of the progress of Chris tianity among the 12,000 of these " red men of the forest" to whom he preached. His Church in different branches numbers 500 communicants. 55 of whom he has baptised the present year. former, that is a question, not debatable. It He solicits aid of the American and Foreign of the New Testament in the Mohawk tongue. this being the only part of the Word of God translated into that language, and his people of "The Six Nations" being unable to understand it in any other dialect of the Indian tribes. The subject was reserved for consideration at the next meeting of the Board.

Of the 10,000 New Testaments appropriated by the Board for gratuitous distribution among the colored population of the South, grants upon application for three churches numbering 529 communicants among the plantations of Northern Alabama, have been made during month.

There is a great work of grace in progress in connection with the Colporteurs in New Mexico. and among a number of converts there is a Navajo Indian living in the family of Colporteur Chaver. This is the first convert among that most powerful of all the wild tribes of the West, for whom no evangelical efforts of any kind is being made.

There were forty-two applications for appointment as Colporteurs before the Colportage Committee, but they were all deferred for the present owing to the state of the Treasury. One of these is a devotedly pious Italian, formerly a Catholic priest, thoroughly educated at the College of the Prepaganda at Rome, and more recently a student for five years in one of our best American Theological Institutions. His conversion to Baptist sentiments is recent. He now desires ardently to become a Bible reading Colporteur to the 5000 of his Italian countrymen in the city of New York, that God may save the souls of these patriot refugees, and from among them raise up those that shall carry the gospel to the eternal city as soon as he in his providence may open the door for this Bible reading Colportage there. How sed that cases like these must be deferred for the want of \$400 each for their yearly support! The 70 colporters of the society require in regular monthly or quarterly payments the sum of about twenty-three thousand dollars for their salary alone, over and above their entire expenditure of the Society for publishing more than one hundred thousand copies of the word of God yearly, for circulation in different languages at ome and abroad. The receipts auto the treasus ry of the Society were reported to be in advance of any previous year at the same date, but still only sufficient to meet drafts for the Society's greatly extended work. What individual or eighth of that ours, and if not all at one time, could be remitted in quarterly payments on the last day of the months of December, March, June and September. This work should have a place in the heart and prayers and purce of every Christian who loves the scale of the followment H. T. Lown, Corresponding Sureley