

The Christian Visitor.

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Policy-holders are invited to attend the Annual Meeting of the Company, which is held on the 15th of August, at the Custom House Building, Glasgow.

At the Annual Meeting held in August 1859, the following highly satisfactory results were shown:

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The recent returns of duty made by Government for this last year (1856) show a saving of £10,000, as more than maintaining the ratio of the increase as stated in former years. Only one among the London insurance offices exhibits an advance to the extent of one-half per cent. increase of the Company, while all the others respectively fell far short of the moiety of its advance.

LIFE DEPARTMENT.
The amount of one Life Premium received this year to date by far the largest received in any similar period since the commencement of the business, and must far exceed the average of amount received by the most successful office in the Kingdom. The number of policies issued in the year 1856 was 2,500, as compared with 2,000 in the year 1855. The premium received for the year 1856 was £125,000, as compared with £100,000 in the year 1855. These figures show a very rapid extension of business during the last ten years.

1845, 95, £45,947 10 0; £1,500 0 0
1846, 100, 50,000 0 0; £2,000 0 0
1847, 105, 55,000 0 0; £2,500 0 0
1848, 110, 60,000 0 0; £3,000 0 0
1849, 115, 65,000 0 0; £3,500 0 0
1850, 120, 70,000 0 0; £4,000 0 0
1851, 125, 75,000 0 0; £4,500 0 0
1852, 130, 80,000 0 0; £5,000 0 0
1853, 135, 85,000 0 0; £5,500 0 0
1854, 140, 90,000 0 0; £6,000 0 0
1855, 145, 95,000 0 0; £6,500 0 0
1856, 150, 100,000 0 0; £7,000 0 0

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JOHN B. JONES, Esq., Secretary to the London Board.

JAMES J. KAY, Esq., Agent for New Brunswick.

Feb. 18, 1864. Opposite Judge Ritchie's Building.

New Series, {
Vol. II., No. 44.}

THE LAMB—THE LIGHT.
A SERMON DELIVERED ON SUNDAY MORNING, JULY 31, 1864, BY REV. G. H. SPURGEON.

Concluded.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. xxi. 23.

III. Let us turn to our last thought; and here I hope we can speak experimentally, whereas, on the other two points we could only speak by faith in the promise of God. THE HEAVENLY MAN'S SEAT MAY BE SET FORTH IN THESE WORDS.

First, then, even on earth the heavenly man's joy does not depend upon the creature. Brethren, in a certain sense we can say to-day that "the city hath no need of the sun, neither of the moon, to shine in it." We love and prize the happy brightness which the sun scatters upon us; as for the moon, who does not admire the fair moonlight when the waves are silvered, and silent nature wears the plumage of the dove; but we do not need the sun or the moon, we can do without them; for the Sun of Righteousness has risen with healing beneath his wings. There are brothers and sisters here this morning who are very happy, and yet it is long since they saw the sun. Shut up in perpetual night, through blindness, they need not the light of the sun, nor of the moon, for the Lord God is their glory—Christ is their light. If our eyes should be put out, we could say, "Farewell, sweet light, farewell, bright sun and moon—we prize ye well, but we can do without ye—Christ Jesus is to us the light of seven days."

As we can do without these two most eminent creatures, so we can be happy without other earthly blessings. Our dear friends are very precious to us—we love our wife and children, our parents and our friends, but we do not need them. May God spare them to us! but if they were taken, it does not come to a matter of absolute need, for you know, beloved, there is many a Christian who has been bereft of all, and he thought, as the props were taken away one after another, that he should die of very grief; but he did not die, his faith surmounted every wave, and he still rejoices in his God. I know that at the thought of those dear ones who are taken from you, the sluices of your grief are drawn up, but still I hope you will not be so false to Christ as to deny what I now say, that his presence can make amends for all losses, that the smile of his face will make a paradise so sweet, that no sorrow or sighing shall be heard in it.

"How, at all times, will I bless; / Having thee, I had no need; / How can I be bereft, / Since I cannot part with thee?"

We finish by observing that such a man, however, has great need of Christ—he cannot get on without Christ. O beloved, if the sun were struck from the spheres, what a poor, dark, dreary world this would be. We should go groping about it, longing for the grave; but that would be nothing compared with our misery if Christ were taken away. O Christian man, what would you do without a Saviour? We should be of all men the most miserable—we who have once known him. Ah! you who do not know Christ, you can get on pretty well without him, like a poor slave who has never known liberty, and rests content in bondage. The bird in its cage, which never did fly over the fields, which has been born in the cage, can be pretty easy; but after we have once stretched our wings, and once knew what liberty means, we cannot be shut out from our Lord. As the dove mourns itself to death when its mate is taken away, so should we, if Christ were gone. We can do without light, without friendship, without life, but we cannot live without our Saviour. Oh! to be without Christ! My soul, what wouldst thou do in the world without him, in the midst of its temptations and its cares? What wouldst thou do in the morning without him, when thou wakest up and lookest forward to the day's battle? What wouldst thou do if he did not put his hand upon thee, and say, "Fear not, I am with thee." And what wouldst thou do at night, when thou comest home jaded and weary, if there were no prayer, no door of access between thee and Christ? What wouldst thou do without Christ in our trials, our sicknesses? What should we do when we come to die, with no one to make our dying bed soft as downy pillows are? Oh! if the infidel's laugh has truth in it, it may well ring bitterly in our ears, for it were a bitter truth to us. No Christ! Then to die indeed is dreadful. To have such high hopes, and to have them all blasted; such high, loud boasts, and to have our mouths stopped forever! But, beloved, we need not suppose such a thing, for we know that our Redeemer liveth, and we know that he never forsakes the work of his own hand. Married as he is to our souls, he will never sue out a divorce against any one of his dear people, but he will hold, and keep, and bless us till we die; and we on our part will confess of our spiritual life that the Lamb is the light thereof. Of every day and every night, of every joy and every sorrow, the Lamb has been until now our light, and shall be till we die.

If this be so, how dark is the case of those who do not know the Lamb! In what misery and ignorance do you grope who do not know the Saviour! Would you know Christ, would you have the happiness of resting upon his bosom? Trust him, then, for whosoever trusteth him is saved. To trust Christ is that saving faith which brings the soul out of condemnation. "He that believeth on him is not condemned." Trust thou, guilty as thou art, trust thou to this atonement, and it shall wash thee; trust to his power, it shall prevail for thee; trust to his wisdom, it shall protect thee; trust to his heart, it shall love thee, world without end. Amen.

Greater, incomparably greater, than Cyrus, Alexander, Hannibal, Caesar, Napoleon, or all the laurel-crowned, blood-stained heroes, who have ever drenched this fair God-given earth with human gore in the strife for power and fame, stands forth Martin Luther, the son of the humble miner of Mansfeld, the poor "Monk of Wittenberg."

And as much higher as the immortal soul is than the mortal body, which is but a temporary residence, so much higher was the character of the warfare waged by Luther against the spiritual despotism of the Roman pontiff, than that of the desperate conflicts for power, which have immortalized the heroes of Issus, Cannae, Pharsalia, Marengo, and Austerlitz.

In order to form an estimate of the great Reformer of the 16th century, it becomes necessary to glance briefly at the obstacles which were to be overcome, and the foes with whom he had to contend.

Europe had been asleep, so to speak, for centuries. The papal mind was sunk in ignorance and sloth. A few had indeed begun to awake

to shake off the lethargy which had so long held the minds of men in its torpid embrace. But what could a handful of men, themselves but partially enlightened, do to disperse the moral and intellectual gloom which had brooded like thick darkness over Christendom? It was as if one should attempt to illuminate the Thames tunnel with a couple of farthing candles! And as ignorance and superstition ever go hand in hand, so Luther found his countrymen sunk in the grossest superstition; and the most absurd dogmas believed, with all the faith in mysticism, which is the characteristic of the German mind. These were a few of the obstacles to be overcome.

A word respecting the foes with whom he had to contend. First, the arch-enemy of mankind who ardently desired the existing state of things to continue; next, the Pope of Rome, with an army of mercenary satellites—priests, bishops, and cardinals—whose very existence depended on crushing the bold Reformer. Add the most powerful and politic monarchs of the age, and we will be able to form an idea of the enemies to be encountered in this memorable struggle.

And who was the heroic man who attempted to join battle with this formidable army? For what end did he undertake this gigantic enterprise? Was it for wealth, honor, power, fame, empire, or nobler still, the civil rights of man? No! His aim was higher than any of those for whom so many have fought and bled. Nay! he still fighting and dying. It was liberty of conscience—the right to worship God; freedom of thought and speech—for which Luther fought. And was he successful? He gained the empire of mind for which he strove? Let Protestant Europe answer. And above all should be heard the voices of Christian England and free America, proclaiming the victory of the Reformer.

We have already spoken of this remarkable man as a humble peasant, and shall endeavor to sketch briefly the life of the hero of this remarkable conflict, which was the dawn of a new era in Christendom, and the effects of which will be felt throughout eternity.

The first view we have of the future Reformer, we see a slender boy, with strongly marked features, deep, earnest eyes, and a voice of wonderful sweetness, in company with some youths of his own age, singing from house to house, soliciting alms from the charitable for their maintenance, while struggling to acquire an education. And so ardent was his thirst for knowledge that difficulties from which a less energetic mind would have shrunk back appalled, served only to stimulate him to increased action; and despite every obstacle, he completed his Collegiate course with honor.

Where do you next see him? Singular choice for this active, restless spirit! Strange place in which to find the future enemy of Popery!—A Monk! Secluded within the walls of a monastery from the world, so soon to become the theatre of the great drama in which he was destined to act so prominent a part.

But his was not a mind to remain satisfied with the senseless mummeries and idle routine of monastic life. The same thirsting for knowledge, the same longings after truth which characterized the boy, remained as a distinguishing trait in the character of the man.

He eagerly studied the "classics," and perused the "fathers." While thus employed, a Bible came into his possession—the first he had ever seen. What a treasure! His comprehensive mind discovered at a glance the immeasurable pre-eminence of this "Sacred classic," and he devoured its soul-stirring pages with avidity. He had not read far, however, ere he discovered the disparity which existed between the pure doctrines of the Bible, and the corrupt teachings of the Romish church. Now commenced a struggle between truth and error. The prejudices which had been instilled into his heart, and the light of truth which had come to drive them out; which none but such a deep earnest nature as his could feel, and which a common mind cannot understand.

Truth at length triumphed. And from that moment Luther's course was onward. And when soon after he had celebrated "Thesis," containing a protest against the iniquitous sale of indulgences, on the church door at Wittenberg, his public career may be said to have begun. War was formally declared, and Luther henceforth waged an aggressive warfare against that power which had set its foot on the necks of the most powerful princes in Europe.

It would occupy too much space only to glance at the events which transpired between the autumn of 1517, and the spring of 1521, a period of little more than three years. Suffice it to say that in so short a time he had foiled all the arts of the wily and politic Leo X., and so aroused the public mind to a sense of its spiritual rights, that it has never since slumbered.

In the spring of 1521, Luther was summoned to appear before the Imperial Diet of Worms, to answer to his sovereign for his daring. This was doubtless the grandest moment of his life.

The haughty pontiff having exhausted reasoning, cajolery, and threats; at length had recourse to the "secular arm," and called in the aid of the powerful, ambitious, and haughty Charles V., to assist in crushing the "audacious monk," and extinguishing the flame which his powerful eloquence had kindled in the hearts of the German people.

It is justly considered a proof of the greatness of Napoleon I., that it became necessary for the sovereigns of Europe to combine their forces, in order to protect themselves from their common foe. But Napoleon was at that time monarch of the most powerful nation in Europe. What a tribute then was that to the greatness of Martin Luther, that the most powerful princes combined against him alone. But the power before whom Napoleon Bonaparte bowed in superstitious reverence, even after it had been shorn of more than half its glory by his own hand, failed to exert the slightest concession from the dantless Reformer. And the haughty conqueror of Francis I. quailed before the lightning glance of the intrepid monk. And they permitted him to depart scatheless and unharmed from the audience chamber where he had expected to hear his humble recantation. The remark of Washington, when informed of some of Napoleon's brilliant achievements, "That something more than the prowess of man achieved those victories," will apply with still more apparent force to the triumph of Luther over the foes with whom he had to contend.

The glory belongs even where the Reformer himself ascribes it. To him who saith to kings and conquerors, "Thus far shall thou go, and no farther." Who maketh the wrath of man to praise him, and restraineth the remainder." But so far from detracting from the honor of Luther, his ardent desire to witness the humility of the man before whom kings trembled, and who has furnished some of the noblest instances of true courage on record. Who that reveres heroism will not feel the pulses quicken and the heart bound with admiration of the indomitable

spirit, which, when friends and foes united in disbanding him from attending the Diet, answered: "Though the emperor should kindle a fire which would reach from Worms to Wittenberg, yet would I attend his summons. And when they continued to urge him, hear the memorable reply: "Though there were as many devils in Worms as there are tiles on the roofs of its houses, I will enter it."

Alexander, Caesar, Napoleon, and many other great men have believed in "Destiny"—that they had a mission to fulfill; and were immortal till their destiny were wrought out. Hear Luther's opinion of his "destiny." When he was threatened with the fate of John Huss, and Jerome, of Prague, he calmly replied: "Well, let them burn me, they will only do themselves harm; living, I will be the scourge of Popery; dying, I will be his ruin."

How the dignity of the hero and the humility of the Christian appear in these words, showing a consciousness of his high destiny, and a conviction that he could accomplish his purpose equally as well by his death as by his life.

One scene more, and we are done. The closing scene of life. How do heroes die? Permit us to glance at the death scenes of a few. Alexander conquered a world, and fell a victim to his own unbribed passions. Caesar, the victor in a hundred fights, became a tyrant and perished by the hands of his friends. Napoleon died shouting with his expiring breath commands to an imaginary army, conjured up to his imagination by the howlings of the tempest which beat upon his rocky prison.

Now come with us and stand beside the dying couch of the noble champion of the soul's rights; listen to his dying words: "Into thy hands I commit my spirit." Thou hast redeemed me; O! thou most faithful God, and choose between them if ye will. Remembering the words of Solon, the Grecian philosopher to the Lydian king, "Count no man happy (great, he might have added), till thou hast learned his end."

Gagetown, October 15th, 1864. c. j.

For the Christian Visitor.

DEAR BROTHER BILL—In my letter to you of the 20th ult., I informed your readers that I was about to prepare a series of papers on the subject of baptism for the columns of the *Christian Messenger*. I now forward the first of these papers as edited for your sheet. In my *Studies* I have placed the topics here discussed in a New Testament light. In the present series I deal with these same topics in their relation to modern controversy. This will give variety to these papers. I trust your readers will find them neither uninteresting nor unprofitable. I shall be happy, as already intimated, to resume my *Studies* as soon as I have completed the shorter series of articles.

Yours, &c., J. D.

THE BAPTISMAL QUESTION.

NO. I.
BAPTISM NOT A SEAL.—PART I.
§ Prefatory.

Some time ago a pamphlet was published in this Island with the following title:—"Practical Reflections on Baptism: by Rev. Edward Williams, D. D. Extracted from his *Larger Work on Baptism*." I have already commented on this pamphlet, in a lecture delivered in the neighborhood of the Presbyterian minister supposed to have put it forth. But circumstances seem to demand that I should deal with it in our denominational papers. Hence the present series of articles. My remarks will be pretty much limited to one thought of the "Reflections," reaching out, of course, to certain aspects and relations of that thought. In making these remarks, I shall endeavor to avoid "bitter personalities." Whatever I may say that seems severe will be directed against sentiments rather than individuals. I may expose error, which I am bound to hate and condemn. Yet I would deal kindly with those who hold that error. I see among them brethren in Christ. Mistaken, indeed, but brethren still; and therefore falling within the range of the lovely apostolic wish, which I cheerfully adopt as my own,—"Grace be with all them that love our Lord Jesus Christ in sincerity."

§ Dr. Williams.

Before I proceed I ought to say a few words about Dr. Williams. He was a great and good man in his day, while his memory is yet deservedly held in high esteem. He was for many years President of a Congregational Ministerial College in the North of England. He was distinguished as a writer and editor. I have before me a catalogue of works prepared by him, embracing more than thirty articles on a great variety of subjects; and including an abridgment of Owen on the Hebrews, with editions of the voluminous works of Doddridge and Edwards. His treatise on the Equity and Sovereignty of God, I am happy to possess. It is a work of marked ability and of great and permanent value, showing him to have been, as an expounder of moderate Calvinism, a worthy fellow-laborer with Fuller, and forerunner of Howard Hinton. When Booth's great work, entitled "Pædobaptism Examined, on the Principles, Concessions, and Reasoning of the Most Learned Pædobaptists," made its appearance, Dr. Williams came out with an answer to it. The title of his work was, in part, an imitation of the title of Booth's work. But alas! only in part; since he could say nothing about the concessions of Antipædobaptists. From the days of Dr. Williams unto now indeed, Pædobaptist concessions have still grown upon us; so that it were no difficult task to collect large additions to those supplied to us by Booth, not forgetting the recent notable one made by H. V. Beecher. But a writer of these days would find it quite as hard to collect Antipædobaptist concessions as Dr. Williams found it. Here is the title of his work against Booth:—"Antipædobaptism Examined; or, a Strict and Impartial Inquiry into the Nature and Design, Subjects and Mode of Baptism: Including also an Investigation of the Nature and Positive Institutions in General, and Occasional Strictures on Human Curiosity in Matters of Religion." This work used to be published in two volumes 12mo., and is the one from which the "Practical Reflections" have been extracted. These "Reflections" I have before me, as also Booth's reply to the work from which they are taken. The doctor's work bears the marks of its author's great intellectual power. Yet it shows, in common with the writings of Wardlaw and Dwight on the subject of baptism, together with those of many able men beside on the same theme, the insufficiency of mere human force to sustain itself against the decisions of the Divine Word. An archangel must break down here, no less than an idol. For "what is the chief of the wheat's salt the Lord." And so I venture on my present engagement, not without hope that I may pierce the armour even of a champion like Williams.

§ "Practical Reflections."

Taking the doctor's pamphlet in hand, I find that it turns largely upon one thought,—THAT BAPTISM IS A SEAL. The thought is not peculiar to Dr. Williams. "That baptism and the Lord's Supper are seals of the covenant," says Dr. Carson, "is a doctrine so common, and, a phraseology so established, that it is received without question as a first principle." And what says the Westminster Confession, that great Presbyterian standard? "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his growing up unto God through Jesus Christ, to walk in newness of life." Thus also reads the first sentence in the "Reflections":—"The Gospel contains good tidings of great joy, which shall be unto all people; and the legacy, the inalienable treasure, bequeathed to us by the last will and testament of our Divine Saviour. He seals, not only with His blood to satisfy justice, but also by His institutions, for our instruction and comfort. And as this," adds the doctor, farther on, "is the character of Gospel institutions in general, so it is particularly of baptism in an eminent degree." Upon this thought the doctor ranges changes throughout the whole of his "Reflections." Now this I take to be a great fallacy; one, moreover, fraught with false and dangerous consequences, some of which appear in the citation taken, as above, from the Westminster Confession. They come out very strikingly, however, in Dr. Williams's pamphlet, as I propose to show hereafter. For the present, I must endeavor to explode the great primary fallacy that baptism is a seal, while I maintain the contrary position, that baptism is not a seal.

§ What is a seal?

What, according to Eastern usages, is the idea attached to a seal? The importance of this inquiry will be manifest as I proceed. In Gen. xli. 42, we read thus:—"And Pharaoh took off his ring from his hand, and put it upon Joseph's hand." This no doubt, was a signet ring, containing a stamp or signet. Stamps, or signets are affixed to documents in the East, and answer the same purpose as signatures among us. Our own employment of seals, as well as signatures, as applied to legal documents illustrates this Eastern usage. With this difference, however,—that we require the signature with the seal; whereas in the East the seal alone has the effect which we give to both seal and signature. The statement here made is clearly illustrated in Esther viii. We read there, first that Ahasuerus "took off his ring, which he had taken from Haman, and gave it unto Mordecai." Next we find the same monarch giving instructions for the issuing of a decree, and adding a direction about the application of his ring to this decree:—"Write ye also for the Jews, as it liketh you, in the king's name and seal with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse." The leading idea here that of a certificate. Here is a royal signet. It is under a royal seal. It proceeds from the king. A royal efficacy pertains to it. Such is the secular idea associated with the use of a seal in the Word of God.

§ The Sacred Idea of Sealing.

I pass from the secular to the sacred. And here we have the idea of sealing elevated and sanctified. The heavenly seal is that in heavenly things which the earthly seal is in earthly things. Here are heavenly documents, certified and assured by a heavenly signet—sealed by the hand of Jehovah. Thus Christ, the Word and Wisdom of God, God's great document, sent down from heaven to earth, speak of himself—"Him hath God the Father sealed." That is, the Father, by the miracles wrought by His Son, gave assurance to men that he was what he professed to be, and attached his own signet to the lofty claims of that Son. Which miracles, again, were wrought by Christ through the agency of the Spirit. Thus Peter tells us, "how God anointed Jesus of Nazareth with the holy Spirit and with power; who went about doing good," the apostle proceeds, "and healing all that were oppressed with the devil; for God was with him." Thus are we instructed, as nowhere else, in the leading sense of the term sealing as applied in Scripture to sacred uses.

§ Baptism does not correspond with this idea.

Here, too, should seem to be the thought in the mind of Dr. Williams, when he describes baptism as a seal. Thus he writes:—"The all sufficient God, (how shall I express myself!) JEHOVAH gives Himself to be. Astonishing conveyance! 'I will be thy God' says He. He confirms it with his oath, and ratifies it with His seal. . . . If it be not a truth, that I as a baptized person, am privileged with this covenant grant, 'I will be thy God' then I may question whether the sun ever shone upon Britain on a summer's day!" Just here, exhibited in no equivocal terms, we have the grand fallacy which I now seek to explode. I think I have above correctly presented the Biblical idea of sealing as applied to sacred uses. I shall now endeavour to shew, in opposition to the views put forth by Dr. Williams, that there is nothing in baptism which corresponds to that idea. But I must reserve my argument here to another week.

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