THE CHRISTIAN VISITOR, Published every THURSDAY, by BARNES & Co.. AT THEIR OFFICE, Corner of Prince William and Church Streets. SAINT JOHN, N. B. TERMS :-- Cash in Advance. One Copy, for one year,......\$2 00 Fifty Copies to one Address,.....\$1 50 Advertisements inserted at the usual rates.

THE CHRISTIAN VISITOR. affords an excellent medium for advertising.

> Selected for the Christian Visitor. "GO IN PEACE."

"Go IN PEACE" my dearest friends, " Through this vain world of sorrow; Fulfil through life its proper end-Thy Saviour's footsteps always follow.

"GO IN PEACE "--- in darkest shades \* Of toil, and care, and wee; He'll gently lead thee all thy days In "pastures sweet," while here below.

"Go in PEACE," a conscience quick, Be thine always to keep: Ne'er shall thy footsteps slide or slip-This monitor will never sleep.

"GO IN PEACE "-may Abram's GOD, Be with thee all thy way': Yes, he can help l with mercy fraught, Thy steps shall be, from day to day.

"Go IN PEACE," Oh hear his voice. 'Tis music to the soul, Make but his love thy choice, Thy heart give him the whole.

"Go IN PEACE," and at his throne-Your every sorrow pour, His blood can all our sins atone, They shall be found no more.

"GO IN PEACE," in every stage of life, His presence guide your way-Be with you through the constant strife Of life's uncertain day.

"Go IN PEACE," and ev'ry rolling year Shall bear you to the sky-Ah, who can sink or fear, While such a Friend is nigh.

"Go IN PEACE," thro' death's dark vale. He'll guide you safely through-The "messenger of peace" you hail, While he "your strength renews."

"Go IN PEACE," and when you stand, At Judgment's solemn seat, Oh, may He take you by the hand-" And with his children meet.

"Go, go, my friends, "IN PEACE." Where'er your lot is found-In "life or death." these words shall greet. And "perfect peace" \* in you abound.

\* Isaiah xxvi: 3.—The words in the Hebrew are very expressive—" double peace."

For the Christian Visitor. THE PASTORAL RELATION AND ITS RES-PONSIBILITIE



# Christian Dizitor.

"Hold fast the form of sound words."-2d Timothy, i. 18.

# New Series, ( Vol. I., No. 16.)

# SAINT JOHN, N. B., THURSDAY, APRIL 16, 1863.

they did cast in of their abundance : but she of her want did cast in all that she had, even all her living."

We see that God requires us to give as he has given to us. In 2 Cor. ix. 7, we have the command, "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver." Those subscriptions or offerings which are not given cheerfully, but are given from some unworthy motive; such as because they are pressed to give, or because they must do as others do, are not accepted by God. God loves to give us, and is still giving us, so we should willingly and cheerfully give to him. In Phil. iv. 17, Paul says-"Not because I dèsire a gift, but I desire fruit that may abound to your account." Such fruit as comes from the effect of Christ's love in the soul; such fruit as will abound to our account in the book of remembrance; such fruit as will be a treasure laid up in heaven, "Where moth and rust doth not corrupt, and where thieves do not break through nor steal." In the same chapter Paul speaks of such gifts as, "odour of a sweet smell, a sacrifice acceptable, well pleasing to God." When we not only come to Christ, but bring our substance and lay it at his feet, and say with Solomon, "of thine own have we offered unto thee." Give it out of love to Christ, through faith in his name, then God is well pleased, not on account of any merit in our gifts, but on account of the medium through which it is offered to him. In 2 Cor. ix. 6, the Apostle shows it is our interest to give freely to support the cause of Christ. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also boun-tifully." We will never prosper by witholding from God what He claims from us. We will reap as we sow. In 2 Cor. viii. 7, giving to the Lord is called a grace.-" Abound in this grace also." Many are said to abound in the grace of prayer, and in the grace of repentance, of whom it could not be said in regard to giving, that they abound " in this grace also.'

The Church has suffered much by Christians not possessing this grace. Ministers have been much discouraged by the want of this grace in their people. The popular way with many is to withold the minister's support, and by this means oblige him to remove. If such persons were to wrong their neighbour, the church would call them to account, but they can sit under the ministry of a man who is devoting his time and talents to the work of God, labouring to bring souls to Christ, without doing anything to support him. It is not likely Christ will say to such, "Inasmuch as ye have done it unto these my servants, ve have done it unto m

ing of the word was scarcely known. So Pilate turned on his heel, and said, "What is truth?" As much as to say, "I am the procurator of this part of the country: all I care for is money." For the Holy Chost impress it on your part of the country; all I care for is money." What's truth?" I do not think he asked the memories and on your souls, and help you pitiquestion, "What is truth ?" as some preach from it, as if he seriously desired to know what it really was, for surely he would have paused for as on that early morning, a division must be the divine reply, and not have gone away from Christ the moment afterwards. He said, "Pshaw; What's truth ?" Yet there was something so awful about the prisoner, that his wife's dream, and her message-" See that thou have nothing to do with this just person," all worked upon the superstitious fears of this very wicked-minded ruler: so he went back and told the Jews a second time, "I find no fault in him;" and when they said-'He stirreth up the people, teaching throughout all Jewry, beginning at Galilee to this place," he caught at that word "Galilee." "Now," he thought, "I will be rid of this man; the people shall have their way, and yet I will not be guilty." "Galilee ?" said he, "why, Herod is ruler there; you had better take him to Herod at He thus gained two or three points; he once.' made Herod his friend; he hoped to exonerate himself of his crime, and yet please the mob. Away they go to Herod. Oh ! I think I see that blessed Lamb of God again hounded through the streets. Did you ever read such a tale ! No martyr, even in bloody Mary's time, was ever harried thus as the Saviour was. We must not think that his agonies were all confined to the cross; they were endured in those streets-in those innumerable blows, and kicks, and strikings with the fist, that he had to bear. They took him before Herod, and Herod having heard of his miracles, thought to see some wonderful thing, some piece of jugglery, done in his presence; and when Christ refused to speak, and would not plead before "that fox" at all, then Herod treated him with a sneer. "They made nothing of him." Can you picture the scene? Herod, his captains, his lieutenants, all, down to the meanest soldiers, treat the Saviour with a broad grin ! "A pretty king," they seem to say; "a misera-ble beggar better! Look at his cheeks, all bruised where they have been 'smiting him : is that the color of royalty's complexion?" "Look," say they, "he is emaciated, he is covered with blood, as though he had been sweating drops of blood all night. Is *that* the imperial purple?" And so they "made nothing of him," and des-pised his kingship. And Herod said, "Bring out that costly white robe, you know; if he be a

of the occasion !" I do but faintly sketch the scene. I cannot lay on the glowing colors. Oh, fully to consider the griefs of your blessed Lord. Remember, dear friends, that this day, as truly made among us. Either you must this day accept Christ as your King, or else his blood will be on you. I bring my Master out before your eyes, and say to you, "Behold your King." Are you willing to yield obedience to him ? He claims first your implicit faith in his merit; will you yield to that; He claims, next, that you will take him to be Lord of your heart, and that, as he shall be Lord within, so he shall be Lord without. Which shall it be ? Will you choose him now ? Does the Holy Spirit in your soul-for without that you never will-does the Holy Spirit say, "Bow the knee, and take him as your king?" Thank God, then. But if not, his blood is on you, to condemn you. You crucified him. Pilate, Caiaphas, Herod, the Jews and Romans, all meet in you! You scourged him ; you said, " Let him be crucified." Do not say it was not so. In effect you join their clamors when you refuse him; when you go your way to your farm and to your merchandise, and despise his love and his blood, you do spiritually what they did literally-you despise the King of kings. Come to the fountain of his blood, and wash and be clean.

III. But we must close with a third remark. Christ really underwent yet a third trial. He was not only tried before the ecclesiastical and civil tribunals, but, he was really tried before the great democratical tribunal, that is, the assembly of the people in the street.

You will say, "How?" Well, the trial was somewhat singular, but yet it was really a trial. Barnabas-a thief, a felon, a murderer, a traitor, had been captured the was probably one of a band of murderers who were accustomed to come up to Jerusalem at the time of the feast, carrying daggers under their cloaks to stab persons in the crowd, and rob them, and then he would be gone in; besides that, he had tried to stir up sedirt." setting himself up possibly as a leader of banditti. Christ was put into competition with this willain; the two were presented before the popular eye, and to the shame of manhood, to the disgrace of Adam's race, let it be remembered that the perfect, loving, tender, sympathising, disinterested Saviour was met with the word, "Crucify him !" and Barabbas, the thief, was ome preferred. "Well," says one, "that was atrociking let us dress him so;" and so the white robe Benjamin A. Churchill-"Heaven: or, The is put on him-not a purple one-that Pilate put ous." The same thing is put before you this Better Land." on afterwards. He has two robes put on him- morning-the very same thing; and every unregenerate man will make the same choice that the Jews did, and only men renewed by grace will act apon the contrary principle. I say, friend, this day I put before you Christ Jesus, or your sins. The reason why many come not to Christ is because they cannot give up their lusts, their pleasures, their profits. Sin is Barabbas; sin is a thief; it will rob God of his glory. Sin is a Hannah. murderer; it stabbed our father Adam; it slew our purity. Sin is a traitor; it rebels against the king of heaven and earth. If you prefer sin Olevia Burtt. to Christ, Christ has stood at your tribunal, and you have given in your verdict that sin is better than Christ. Where is that man? He comes here every Sunday; and yet he is a drunkard ? Where is he? You prefer that reeling demon Bacchus to Christ. Where is that man? He comes here. Yes: and where are his midnight Watson, James A. Hannah. haunts? The harlot and the prostitute can tell! You have preferred your own foul, filthy lust to and Mary Estey. Christ. I know some here that have their consciences often pricked, and yet there is no change in them. You prefer Sunday trading to Christ; you prefer cheating to Christ; you prefer the theatre to Christ; you prefer the harlot to Christ; you prefer the devil himself to Christ, for he it is that is the father and author of these things. "No," says one, "I don't, I don't." Then I do again put this question, and I put it very pointedy to you-"If you do not prefer your sins to Christ, how is it that you are not a christian ?" believe this is the main stumbling-stone, that Men love darkness rather than light, because their deeds are evil." We come not to Christ because of the viciousness of our nature, and depravity of our heart; and this is the depravity of your heart, that you prefer darkness to light, put bitter for sweet, and choose evil as your good. Well, I think I hear one saying, " Oh ! I would be on Jesus Christ's side, but I did not look at it in that light; I thought the question was, "Would he be on my side? I am such a poor guilty sinner that I would fain stand anywhere, if Jesus' blood would wash me." Sinner sinner! if thou talkest like that, then I will meet thee right joyously. Never was a man one with Christ till Christ was one with him. If you feel that you can now stand with Christ, and say, Yes, despised and rejected, he is nevertheless my God, my Saviour, my king. Will he accept me? Why, soul, he has accepted you; he has renewed you, or else you would not talk so. You speak like a saved man. You may not have the comfort of salvation, but surely there is a work of grace in your heart, God's divine election has fallen upon you, and Christ's precious redemption has been made for you, or else you would not talk so. You cannot be willing to come to Christ, and yet Christ reject you. God forbid we should suppose the possibility of any sinner crying after the Saviour, and the Saviour saying, "No, I will not have you." Blessed be his name, " Him that cometh to me," he says, "I will in no wise cast out." "Well," says one, "then I would have him to-day. How can I do it ?" There is nothing asked of thee but this. Trust him ? trust Believe that God put him in the stead of him ! men; believe that what he suffered was accepted by God instead of their punishment; believe that this great equivalent for panishment can save you. Trust him; throw yourself on him; as a man commits himself to the waters, so do you; sink or swim! You will never sink, you will never sink; for "he that believeth on the Lord Jesus Christ hath everlasting life, and shall never come

For the Christian Visitor. SCHOOL EXAMINATION. Jacksontown, April 10, 1868.

nade by the Provincial Board of Agriculture for the promotion of the Parish School service, Mr. Charles W. S. Barker held g public examination of the school taught by him at Jacksontown, 4th tier, on Friday and Saturday evenings, 13th and 14th March. Some two hundred persons, parents and friends of pupils, &c., were present on the occasion; and the large attendance, sustained attention, and good order preserved (with the exception of some few "excitables," who "could not contain "), were striking evidences of the general intelligence and cultivation of the people of Jacksontown. Friday evening was occupied by a general review of the branches studied during the past school term, embracing Spelling, Reading, Arithmetic, English Grammar, Geography, English History, &c. The prompt and correct recita-tions of the scholars in these branches, testified to the faithfulness with which they had pursued ther studies; while the mode of examination pursued showed that no special and individual ssignment of questions had been made, but vice versa, required of the scholars not only correct verbal answers, but the reasons upon which these answers were founded. The exercises on Saturday evening were declamatory. The speakers and pieces spoken were as follow :---

Olivia J. Burtt-" The Destroying Angel." Winslow J. Burtt-" The Harper and his Dog." Francis A. Parlee-"The Saviour." Sarah E. Parlee-"The Camelian." Auszanette R. Churchill-"The Orphan Boy. Almeida Watson-"A Hebrew Melody." Edward J. Everett-" True Greatness." Ansley Alderton-" The Bachelor's Song." Jane A. Camber-" Bachelor's Hall." Morris A. Burtt-"Spread of the Gospel." Maggie A. Everett-" The World as it is." Albina M. Burtt-" The Well of St. Keyne." Arnetto Watson-" Bernardo del. Carpio." Ashel R. Burtt-" The Pet Lamb.' Sherman H. Hannah-" The Old Man's Com-

Albert J. Burtt-" Advantages of a well cultiated mind." (MSS.)

Bertha G. Alderton-" The Drunkard's Boy." Catherine Willis-" National Anthem." Charles Risteen-" Christ's Second Coming.' Athelia Alderton-" The African Chief." Sanford W. Beard-" A Hundred Years to

James A. Hannah-" Marco Bazarris;" " Pad-

's Metamorphosis," and the "Tragical History

THE OFFICE OF THE CHRISTIAN VISITOR, Corner of Prince William and Church Streets, SAINT JOHN, N. B.

REV. I. E. BIPL. Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. B.

The Christian Visitor Vol. XVI., No. 16. Is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence, RELIGIOUS AND SECULAR.

THE PHOENIX FIRE OFFICE. LONDON. ESTABLISHED IN 1782. CAPITAL, - - - - £5,000,000 Insurance effected at the lowest rates. In accordance with the rules and regulations J. W. WELDON.

Agent for New Brunswick. St. John, N. B., 12th Feb., 1863.-wvi JOHN ARMSTRONG & CO.,

52 Prince William Street, Saint John, N. B., Importers of and Dealers in British and Foreign DRY GOODS, WHOLESALE AND RETATL.

Dec 4. (wv. 1y.)

HENRY MCCULLOUGH, Prince William Street, Wholesale and Retail Dealer in

Woollens, Linen, and Haberdashery, Silks, Laces, Rib-bons, &c.; Tea, Sagar, and Tobacco. Dec 4. HORSFALL & SHERATON,

42 King Street, Saint John, N. B. Importers of Silks, Woollens, Linens, Cottons, Hosiery, Gloves, Carpetings, Floor Cloths, Curtain Materials, and all kinds of Dry Goods. Dec. 24.

LONDON HOUSE. DANIEL & BOYD, DRY GOODS MERCHANTS, MARKET SQUARE, ST. JOHN, N. B.

Dec 4. JOHN HASTINGS, DRY GOODS MERCHANT. 27 Prince William Street, Saint John, N. B. Dec 4.

BARBOUR & SEELY.

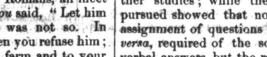
IMPORTERS AN DEALERS IN EVERY DESCRIPTION OF BRITISH AND FOREIGN DRY GOODS, Wholesale and Retail. Brick Building, No. 67 King st., St. John, N. B. WILLIAM V. BARBOUR, ALEX. W. SEELY. Particular attention paid to country orders. Dec 4. R. S. STAPLES, Importer of British and Foreign Dry Goods, COTTONS, WOOLLENS, LINENS, WARPS, &c. Wholesale and Retail. No. 83 King Street, St. John, N. B. Dec 4. CHARLES KIRKPATRICK,

(Successor to Charles Patton & Co.) No. 58 PRINCE WM. STREET. Linen and Woollen Draper, Haberdasher, and General Importer of English, French and American Dry Goods. Dec 4.

# WOOLLEN HALL. JAMES M'NICHOL & SON.

Clothiers, and dealers in Gent's. Furnishing Goods, No. 25 King Street, St. John, N. B. Clothing made to order. Dec. 4. Dec. 4. SAMUEL WILSON,

Tailor and Clothier. Sears' Brick Building, No. 23 King Street, St. John, N. B. Always on hand a large and splendid assortment of Clothing, Cloths, &c., Gent's. Furnishing Goods. Gentlemen's Clothing made to order in the most Fash-onable Style by the best Workmen, at the shortest notice. SAMUEL WILSON. Dec. 4 A. & T. GILMOUR. MERCHANT TAILORS. No. 10 King Street, St. John, N. B. Broad Cloths, Cassimeres, and Vestings. Dec. 4. JAMES S. MAY. MERCHANT TAILOR.



### BY REV. SAMUEL ROBINSON. No. 8.

The peace and prosperity of a church depend to a great extent on the faithful labors of a devoted pastor. Without such labors a church soon gets low and cold-the congregation scattered. A minister living twenty or thirty miles distant from his church defeats the design of his appointment; he should live among his people, visit his flock in sickness; and not teach them publicly only, but from house to house. The church also

should provide a house for their pastor in the most central place of his field of labor.

But much will depend on the liberal support of the pastor. Our Lord teaches that the preaching of the gospel is the great and prominent means to be used for the salvation of sinners .--"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that be-lieve."-1 Cor, i. 21. The Apostle reasons conclusively on this subject in Rom. x. 14, 15, "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard; and how shall they hear of God, and not of us."

Under the old dispensation God provided for the support of his servants. In Dent. xii. 19, it is their service which they serve, even the service of the tabernacle of the congregation." Many good men still feel it their duty to give the tenth of their income in some way to the cause of God ;

the tenth, but also the first fruits were to be givgospel." And in Gal. vi. 6: "Let him that is taught in the word communicate unto him that teacheth in all good things." Is not this the same in principle and spirit as the Old Testament law ?

# THE GREATEST TRIAL ON RECORD. A SERMON BY THE REV. C. H. SPURGEON.

"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed."-Psalm ii. 2.

### . Concluded.

IL-But our time flies too rapidly, and we must hasten with it, and accompany our Saviour to another place.

The Romans had taken away from the Jews the power to put a person to death; they sometimes did it still, but they did it, as in the case of Stephen, by popular tumult. Now, in our Sa-viour's case they could not do this, because there was still a strong feeling in favour of Christ among the people, a feeling so strong, that had they not been bribed by the rulers, they would never have said, "Crucify him! crucify him!" You will remember that the priests and rulers did not arrest him on the feast day, "lest," said they, "there be a tumult among the people." Besides, the Jewish way of putting a person to death was by stoning : hence, unless there was a sufficient number of persons who hated him, a without a preacher; and how shall they preach, person would never get put to death at all. This except they be sent?" And in 2 Cor. iv. 7, he is why the method of putting a person to death says, "But we have this treasure in earthen ves by stoning was chosen, because if a person was sels, that the excellency of the power may be generally thought to be innocent, very few persons

would stone him; and although he would be somewhat maimed, his life might possibly be spared. They thought, therefore, the Saviour written, "Take heed to thyself that thou forsake might escape as he did at other times, when they not the Levite as long as thou livest upon the took up stones to stone him. Moreover, they earth." They were to be bountifully and prompt- desired to put him to the death of the accursed ly supported. God commanded that they should they would confound him with slaves and crimihave the tenth for their support. See Num. xviii, nals, and hang him like the Canaanitish kings of 21, "And behold, 1 have given the children of old; therefore they hound him away to Pilate. The Levi all the tenth in Israel for an inheritance, for distance was about a mile. He was bound in the same cruel manner, and was doubtless cut by the cords. He is hurried, without rest or refreshment, as morning is breaking, along the streets to the place where Pilate lived, and here the Roand of those that adopt this course it has been remarked that they always prosper in the things of this life. In Old Testament times they not only gave curred. These holy people, these very righteous etenth, but also the first fruits were to be giv- elders, could not come into the company of Pien to the Lord. And in the New Testament, late, because Pilate, being a Gentile, would defile Christ teaches us both by example and precept them; and there was a broad space outside the that his servants should be supported by those to palace, like a raised platform; this was called whom they minister; for, after our Lord com- "the pavement," where Pilate was wont to sit on menced his public ministry he east himself on his hearers for support, and when he sent out his blessed Jews. So he came out on the pavement, disciples he said unto them-" Provide neither | and they themselves went not into the hall, but gold, nor silver, nor brass, in your purses, nor remained before "the pavement." Always nocrip for your journey, neither two coats, neither tice, that sinners who can swallow camels will shoes, nor yet staves: for the workman is worthy strain at gnats, crowds of men who will do great shoes, nor yet staves: for the workman is worthy of his meat."—Matt. x. 9–10. Also in the New Testament we have the spirit of the Old Testa-ment law, for it says in 1 Cor. ix. 13, 14, "Do ye not know that they which minister about holy things live of the things of the temple i and they which wait at the altar are partakers with the round. In fact, most hypocrites run for shelter altar !- Even so hath the Lord ordained that to some close observance of days, ceremonies, they which preach the gospel should live of the and observations, when they have slighted the gospel." And in Gal. vi. 6: "Let him that is weightier matters of the law.

The teachings of the Apostles on this subject not right to pay tribute to Cæsar. This last gree with the teachings of Christ. It is written charge was a clear and manifest lie. He refuse in 1 Peter iv. 11—" If any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus must not have his due? Did he not tell the He-away. But ere he is taken to execution, the Christ." . We are here taught that we are to give rodians-"Render unto Casar the things which as God hath given us, for it is written "a man is are Cæsar's?" He stir up a sedition !---the man accepted not according to what he hath not, but that had "not where to lay his head?" He pre-

put on by the Jews, the other by the Gentiles; seeming to be a fit comment on that passage in Solomon's song, where the sponse says, "My beloved is white and ruddy "-white with the gorgeous robe which marked him King of the Jews. and then red with the purple robe. which Pilate afterwards cast upon his shoulders, which proved him King of nations too. And so Herod and his men of war, after treating him as shamefully as they could, looking at him as some madman more fit for Bedlam than elsewhere, sent him back again! It is another journey along those streets; another scene of shameful tumult, bitter scorn, and cruel smitings. Why, he dies a hundred deaths my brethren; it is not one-it is death on death the Saviour bears, as he is dragged from tribunal to tribunal.

See, they bring him to Pilate a second time. Pilate is anxious to save him. He says-"I have found no fault in this man touching those things whereof ye accuse him : no, nor Herod; I will therefore release him "" "Ho, no," they say : and they clamor greatly. He proposes a crue alternative, which yet he meant for tender mercy. "I will therefore chastise him and let him go. The Roman scourge was, as I have explained before, a most dreadful instrument. It was made of the sinews of oxen, and little sharp pieces of bone, which, you know, cause the most frightful lacerations, if by accident you even run them into your hand; little sharp pieces, splinters of bone, vere inter-twisted every here and there among the sinews; so that every time the lash came down some of these pieces of bone went right into the flesh, and tore off heavy thongfulls, and not only the blood but the very flesh would be rent away. The Saviour had been beaten before: but this of the Roman lictor was probably the most severe of his flagellations. After Pilate had beaten him, he gave him up to the soldiers for a short time, that they might complete the mock-ery, and so be able to witness that Pilate had no dea of the royalty of Jesus, and no complicity in any supposed treason. The soldiers put a crown of thorns on his head, and bowed before him, and spat on him, and put a reed in his hands; they smote the crown of thorns into his temple, they covered him with a purple robe ; and then Pilate brought him out, saying, "Behold the man !" I believe he did it out of pity. He thought, "Now, I have wounded him, cut him to pieces thus, I will not kill him; that sight will move their hearts." Oh ! that Ecce Homo ought to have melted their hearts, if Satan had not made them harder than flints and sterner than steel. But no, they ery, "Crucify him ! crucify him!" So Pilate listens to them again, and they change their note, "He hath spoken blasphemy." This was a wrong charge to bring ; for Pilate, having his superstition again aroused; is the more afraid to put him to death; and he comes out again, and says, "I find no fault in him." What a strong contrast between good and evil in that man's heart! But they cried out again, "If thou let this man go thou art not Cæsar's friend." They hit the mark this time, and he yields to their clamor. He brings forth a basin of water, and he washes his hands before them all, and says, "I am innocent of the blood of this just person : see ye to it." A poor way of escaping! That water could not wash the blood from his hands, though their cry did bring the blood on their heads "His blood be on us and our children." When that is done, Pilate takes the last desperate step dogs of war shall snap at him again. The Jews, no doubt, having bribed the soldiers to excessive

into condemnation. May these faint words upon so thrilling a subject bless your souls, and unto God be glory, for ever and ever. Amen and Amen.

of Mayor Brown."

Fanny A. Alderton-" The Soldier's Dream" Battle of Hohenlinden.'

Matilda J. Burtt--- " A Poem."

DIALOGUE 1st .--- "Beauties of Gossip."--- Misses izzie Good, Mary Estey, Emeline Burtt, Annie

2nd .--- "What is Education ?"-Misses Lizzie Hannah, Mary E. Burtt, Maggie A. Everett, and

3rd .- "The Two Robins."-Masters William A. Everett, and Frazer M. Burtt.

4th .--- "Gentleman and Irish Servant."-Masters Ansley Alderton and James U. Hannah. 5th .--- "On Borrowing."--- Mr. Charles Alder ton, Miss Lizzie Hannah, Winslow Burtt, Annette

6th .- "On Education."-Misses Emeline Burtt,

### BAPTISM OF THE REV. ROBERT DUNLOP.

On Sabbath last, the Rev. R. Dunlop, for three years a travelling preacher in the Methodist New Connexion body in Canada, and who withdrew from fellowship with that denomination after the annual meeting of Conference in London, in June, 1861, was publicly received into the fellowship of the Regular Baptist Church, St. George, and baptized into the likeness of Christ's death, in the presence of a most attentive assembly, by the mastor, Rev. Thos. L. Davidson. Since Bro. D. disconnected himself with the N. C. Methodist body he has been laboring and travelling as an evangelist, and carefully studying God's word, in order to discover more perfectly his will. As the result of eighteen months careful and praverful investigation of the Bible, Bro. Dunlop has been led to ignore Arminianism and Pedobaptism, and to declare himself a Calvinistic close communion Baptist. His christian experience and confession of faith, as given before the church and congregation in St. George, on Sabbath, was clear, full, and peculiar gratifying. It is proper to state here, that previous to his being brought before the church of which he is now a member, the pastor made diligent inquiries as to his previous | Household Furniture and desler in Looking Glasses, Feahistory, character, and standing, and communicated with the Rev. Prof. McClure of Toronto. (through Rev. Dr. Caldicott,) and the Rev. J. H. Robinson, of London, editor of the Evangelical Witness and General Superintendent of N. C. Methodist Missions in Canada, and the result was exceedingly satisfactory, and went to show that Bro. D. had sustained a blameless reputation as a christian and a minister while in fellowship with that denomination. We trust that our brother may become an honored minister of the Regular Baptist denomination in Canada, and a fearless standard bearer in the camp of Israel amongst us, Three of the Ministers of the N. C. body, viz., Rev. John Bell, of Bolton, C. E., Andrew Clarke, of Hanover, and Robert Dunlop, of Nichol, have united with the Baptists during the last twelve months. Canadian Baptist.

### THE ISLANDS OF THE SEA.

In fifty years the gospel has entered more than two hundred islands in the South Pacific ocean. and at least a quarter of a million of persons have abandoned idolatry and savage habits, and been elevated by christianity into heroism and christian love.

In the Friendly and Fiji Islands there are nearly 1,200 local preachers, and thirty-six native assistant missionaries. So completely is idolatry abolished in the Friendly Islands, a missionary

87 Germain Street, St. John, N. B. Always on hand a good assortment of Cloths, &c.

J. E. WHITTEKIR. Wholesale and Retail Clothier and Draper, 86 Prince Wm. Street, St. John, N. B. Gentlemen's Furnishing Goods of every description. Importer of Staple Dry Goods. Particular attention given to Custom Work.

North American Clothing Store. No. 19 North Side King Street, St. John, N. B. **R. HUNTER**, Proprietor.

Constantly on hand, a Large and Splendid Assortment of Clothing, Cloths, Furnishing Goods, &c. &c. \* "(arments made to order in the most fashionable style) by the best workmen, at the shortest notice. \_\_\_\_\_ Dec. 4.

C. D. Everett & Son. ANUFACTURERS OF HATS AND CAPS, No. 15, North side King Street, St., John, N. B. Also-Agents for Singer's Sewing Machine. Dec 4.

M. FRANCIS. BOOT AND SHOE MANUFACTORY. No. 48 Prince William Street. Dec 4.

CALHOUN & STARRATT. (Successor to D. H. Hall. Manufacturers, importers and dealers in Boots, Shoes and Rubbers. Also, Hats, Caps, and Furs, Wholesale and Retail. Wholesale and Retail. 41 King street, St. John, N. B. Boots, Shoes, Hats, and Caps made to order at short Dec 4.

notice. Thomas Bell.

BOOT AND SHOE MAKER. Dec 4. Brussels street., St. John, N. B. FANCY BAZAAR!

A. Page,

26 King Street, Saint John, N. B. 

ALBERT J. LORDLY. Manufacturer of every description of

thers. Mattrasses, &c. Warerooms 52 & 54 German St. Cor. of Church St. Dec. 4. Steam Factory, Sydney Street.

"MAMMOTH LIVERY STABLES," Coburg Street.

BROWN & HAMM, Proprietors.

Horses, Carriages, Sleighs, &c., of every description to let. Extras furnished at shortest notice. Boarding Horses kept on reasonable terms. A man will be found on the premises at all hours.

LIVERY STABLES STOCKFORD & ROBERTSON. Office-Corner of King Square and Sidney at. Coaches at all the Boats, Depot, and at our Office, for ac-

We have imported a Barouche, the best and latest style pressly for ladies making calls and driving out. Dec 4.

GEORGE THOMAS.

Commission Merchant and Ship Broker, Water Street, St. John, N. B. Central Fire Insurance Company Agent at St. John. Dec. 4.

The Queen Insurance Company. FIRE AND LIFE.

Capital 2500,000 Sterling. Chief Office, Queen Insurance Buildings, Dale st. Liverpool. New Brunswick Agency-Office fronting Princess Street, No. 3, Bitchie's Building, St. John, N. B. Dec. 4. GEORGE STYMEST, Agent.

O. D. WETMORE. Life, Fire, and Marine Insurance Broker, Notary Publi Office, No. 4, stitchie's Building, St. John, N. B. Agent for Star Life Assurance Society of London, a Piscataqua Fire and Marine Insurance Company of Main Dec. 4.

M. N. POWERS, UNDERTAKER,

Importer of Coffin Mountings of all kinds. Coffins, in

