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For the Christian Visitor. MUTUAL RECOGNITION OF SAINTS IN HEAVEN.

BY REV. J. C. HURD, M. D.

No. 4. Though it may appear that very little has been revealed in the Scriptures directly bearing on the pject of "mutual recognitions," yet it will not be denied, as was remarked in a previous article, that several passages furnish grounds for strong inferential belief that such recognition will be realized, and form a part of the felicity of the saints in a future state. It is clear that the called, the chosen, and the faithful" of every nation, and of every age, whatever circumstantial distinctions may prevail amongst them, are all members of the same family, not only bearing a moral resemblance to their one common Father, but they shall actually be "like him." They shall be of "one heart, and one way." Love, the grand cardinal element of Christianity, will then reign supreme. Then, they "shall be all righteous." There will be no longer any sin, selfishness, or imperfection; and consequently no strife, discord or divisions. The "sheep" will be no longer scattered, but gathered into "one fold." Then, emphatically, they shall "be all one in Christ." There will be no separate interests to maintain; no grounds for petty jealousies; no place for denominational distinctions; no love for party strife; no room for discordant elements. All these sources of mischief and estrangement will be swallowed up and lost sight of amid the resplendent glories of "a heaven of love," whose arches will ring with the pure harmony of prolonged and rapturous praise. And does not this oneness of heart, of nature, and of employment, imply the closest friendship, and the most perfect freedom of mutual and exalted interourse? Our confidence of such a realization will be strengthened by a consideration of the following passages: Gen. xxxvii. 35, "I will go down," says Jacob, "into the grave unto my son." He did not mean the grave literally; for he regarded him as torn to pieces by wild beasts, according to the "evil reports brought him." Besides, the word rendered "grave" in this passage is synonymous with the Greek Hades—"The state of the dead, the invisible world." "The word in the original," says a learned expositor, "is entirely different from that usually rendered grave, which is Keber. Here the Hebrew is Sheet, from Shaal, to ask, having, the import of craving, requiring, insatiable long-ing, from its being one of the four things never satisfied, Prov. xxx. 15-16. Though sometimes translated grave, sometimes pit, and sometimes hell, still it legitimately denotes the state of the his library and regular study; as self-education hell, still it legitimately denotes the state of the mis inotary are application than is required by dead in general, without implying the place of those who have had the advantage of good early not suppose Joseph had gone to the abodes of woe, or expect to follow him thither."

2 Sam, xii. 23: "I shall go to him," David, "but he shall not return to me." what is this but an expression of confident assurance of joining his son, for whom he mourned, in a conscious life hereafter? If so, we can well understand why he should put off his mourning, cease fasting, and comfort himself.

When our Saviour was transfigured, there appeared with him two of the Old Testament saints, Moses and Elijah (Luke ix. 28, &c.) Now it is evident from the narrative, that these illustrious personages knew each other, and that they were mutually interested in Christ. It is equally evident that they (Moses and Elijah) were recognized by the three disciples of our Lord, who saw his glory," as will appear from the request made by Peter, verse 33: "Master....let us make three tabernacles; one for thee, and one for Moses, and one for Elias." And if with all their fears and imperfections the disciples recognized these worthies and called them by name, how much more reasonable does it appear that the saints in heaven will have their powers of inter-

recognizing Lazarus, though the one is in a "place of torment," and the other in "Abraham's bosom." And it further are the second and the sec he not only knew Lazarus, whom "in his life-time" he had seen "lying at his gate full of sores," but the Patriarch also, in whose bosom he sted; for "he cried and said, Father Abraham, have mercy on me; and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormeuted in this flame."

In the description of the scenes of the Judg-

ment (Matt. xxv. 31. &c.), the righteous are commended for acts of benevolence done to the least of Christ's "little ones;" and their recollection of the times and circumstances of these acts is appealed to as the means of their enjoyment of such find in him a consoler and a friend. commendations. And the presence and recognition of those whom they had benefitted are clearly implied in the words—" Inasmuch as ye did it unto one of these [here present, whom ye see and know | ye did it unto me.

Much more might be brought forward, but I forbear. It must already appear evident that the doctrine of the future recognition of saints in heaven is not destitute of support from an in-spired source. The character of these recognias will receive our notice in a future article

For the Christian Visitor. THE PASTORAL RELATION AND ITS RE PONSIBILITIES.

BY REV. SAMUEL ROBINSON

We can easily perceive that great injury our churches by the continual changing her of parties for the different ministers they

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"Hold fast the form of sound words."-2d Timothy, i. 13.

New Series, Vol. I., No. 8.

Suppose in business or worldly matters this ourse should be pursued, what indignation would be manifested by a business man if he found his neighbor endeavoring to take away a person in his employ! And for a church to do what a worldly man would despise, how humiliating!

But all this evil arises from making the tenure of a minister's stay dependent on a subscription list, or an annual settlement with a church, instead of settling pastors and keeping them, until we are convinced it is the will of God that his servant should remove to another field of labor. To remedy this evil, let each church make provision for the support of a pastor without any reference to the man who is to fill the office. Let each member give as if he was giving to God;—
"let him give as God hath prospered him," "and
give cheerfully, for God loveth a cheerful giver."

If these precepts are observed we will never want an annual subscription list for a given minister, nor will we want the deacons to set up the minister for sale every year, and go around with the subscription list, to see how much each member will give, or how much fault he can find to justify his not giving.

When will our churches be regulated by the high and holy precepts of God's word on this subject? The unscriptural state into which our churches have fallen, about the permanency of the pastoral office, is seriously affecting our de-nomination. How many churches we have without pastors, and how many pastors without churches! We do not see anything like it in any other body of Christians.

The unsettled state of many of our ministers may, it is true, be traced to some extent to other causes, such as neglect of study, and want of faithfulness in pastoral duties. It is a command given by Christ (see 2 Tim. ii. 15), "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And in 1 Tim. iv. 15: "Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all."

No pastor will be able to continue long in the

same place without much reading and study. Among an intelligent and reading people he may make out to stay one year, but it is certain he cannot remain much longer, without he spends a great part of his time in reading and studyhence I fear this is the cause of some of our ministers continually moving from place to place.

The Pastor that has had the advantage of a

good education, has only learned to study, and requires a library of the best books and every help that can be obtained to assist him. And the minister who has not had such advantages before he commenced preaching, needs still more

Some time ago I heard a minister in giving a charge to his youngest brother, who had just been ordained to the work of the ministry, say—"My dear brother, seek first an unction from God in your soul, to enable you to speak to the hearts of others, for nothing can be a substitute for that holy anointing from above. And in the second place, give yourself up to the study of the Word. I tell you I do not expect to find you with this church, over which you have been this day or-dained, three years from this time, if you do not

study at least five hours per day."

Faithfulness in the pastoral work is necessary to a continuance with the same people for any length of time. "They watch for souls, as they that must give an account." Heb. xiii. 17. The faithful pastor who feels the value of souls, will watch over his flock as a father watches over his children, "warning the unruly, confirming the feeble-minded, supporting the weak," "ceasing not to warn every one night and day with tears." Acts xx. 31.

How anxious the feelings of the faithful pastor saints in heaven will have their powers of intercommunication so perfectly matured as to know,
not only those with whom they were personally
acquainted on earth, but all others from the beginning to the end of time?

Tow anxious the feelings of the latinut pastor
for his people! He can say "my little children,
of whom I travail in birth again, until Christ be
formed in you, the hope of glory." Or of growing in grace and shining as lights in the world,
he can say, "My dearly beloved, and longed for,

publicly, but from house to house. The minister that does not visit his people and become per-fectly acquainted with them, cannot long have their sympathy. He may preach excellent sermons, but to have the ears and hearts of his people, he

The neglect of faithful pastoral work must, in the end, lead to the removal of the minister from his church. The poor of the people should not be overlooked by him any more than the rich; he should be found at the bed-side of the sick

Let not the minister who neglects his studies, and faithful discharge of his pastoral duties, attribute it to the people that he does not succeed in his field of labor.

For the Christian Visitor. "THEM THAT HONOR ME I WILL HONOR.

That honor is due to God, no believer of the Scripture will deny. That God is worthy of all the honor that the creature is able to bestow, is also a doctrine of holy writ; and that God has mited those requirements to the ability and ower with which man is endowed, is no less a stural-declaration. Not one of God's denands is of such a nature that man can argue the possibility of its performance. When an individual receives honor from his

ellow men, it implies that the honored has accomplished something honorable, and a man is But as it regards the character of him who addresses us in the text, we can say—It is spotless

Is purity entitled to honor! He is divinely Is love entitled to honor? God is love.
Is goodness entitled to honor? God is super-

SAINT JOHN, N. B., THURSDAY, FEBRUARY 19, 1863.

earth. For these qualities of the Godhead, all men ought to honor him. As the desire to be honored is innate with man, it ought to be his highest ambition, the purpose of his whole life, to be honored of God.

Them that honor me I will honor." Perhaps the inquiry arises in the mind of some of the readers of this article, how shall I honor God? I answer. 1st. By acts of worship, praise, and thanksgiving. David honored God in the ardent devotion of his heart in the sanctuary. 'Lord I have loved the habitation of thy house; and the place where thine honor dwelleth." Ps.

In like manner, christian brother, may you honor God, by manifesting your love and attach-ment to the house of God on the Sabbath, and other seasons appointed for worship. Let the habitation of the house of the Lord be to thy soul the most blessed of places, the very delight and rejoicing of thy heart. Then shall the return of those seasons be unto thee like the re-appearing of spring, after the desolations of winter, like the sweet melody of nature singing the praises of Jehovah, after its resurrection from its icy grave, and loosed from its winding sheet of snow

2nd. By keeping the Sabbath. If thou turn away thy foot from the Sabbath, from doing thy leasure on my holy day: and call the Sabbath a delight, the holy of the Lord, honorable: and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in, the Lord; and I will cause thee to ride upon the high places of the earth. Isa. lviii. 13-14.

"A Sabbath well spent,
Brings a week of content,
And health for the toils of to-morrow:
But a Sabbath profaned,
Whatsoe'er may be gained,
tain fore-runner of sorrow."

The degree of happiness and spiritual prosperity which we enjoy in this world depends very nuch upon the manner in which our Sabbaths are spent. Six days is the time allotted us during the week for the performance or transaction of such secular pursuits as we may be engaged in, and to prolong or continue our labor through the hours of the Sabbath is a trespass upon holy time, and a violation of the commandment of the Most

(To be Continued.)

For the Christian Visitor. Office of the St. John Permanent Building Society and Investment Fund.

Mr. EDITOR-I am desirous of directing the attention of your intelligent readers and correspondents to the merits of this Institution as an luvestment Fund. But first I may state that the monthly income arising from the regular monthly payments of the investing members, together with the monthly repayments of such of the members as have become borrowers, is advanced immediately to such members as are desirous of receiving advances, and whose securities have been investigated, first by the Surveyor, next by the Solicitor, and lastly by the Board of Management. The modus operandi of the business of the Society is well understood by the members, very many of whom set a high value on the benefits it is now conferring on them. But to those who have not yet become members, or made them-selves acquainted with the way in which the business of the Society is conducted, I now more particularly address myself. The business of the Society is in the hands of the Board of Management. The Board consists of, at present, two Trustees; these are, the Mayor, Thos. McAvity, and Edward Allison, Esquires, and seven Directors (see card in another column for their names), a Surveyor, Hurd Peters, Esq., C. E., to whom is entrusted the examination of all properties proposed as securities for loans, etc., a Solicitor, to whom is confided the examination of title deeds, drawing and engrossing mortgage deeds, and other professional business connected with the Society. Wm. Wright, Esq., is Solicitor to the Board. The gentlemen just named hold in the aggregate 52 shares, of the ultimate value of

The objects contemplated in the formation of the Society are various, but all harmonize in working for the benefit of all who become interested in its operations. The first object is to provide a fund from which the owners of real estate may obtain Loans on the security of their property. These loans may be repaid in any number of years under ten, by monthly investments. The creation of a common fund presents an opportunity to every one who can save one or more dol lars in a month to invest them with the society. The interest which will be paid on these investments is at the rate of nine and three eights per cent. computed monthly, i. e., the member who pays up his monthly instalments for one hundred and twenty months will then be entitled to receive \$200. But on any one paying \$100 in one payment, he will be entitled to receive \$200. This is what is termed a paid up share. Deposits of small and large sums are received from parties who do not wish to become members, who only desire to receive interest: with such, special arrangements are entered into, viz., such as, if the deposits are to be repaid without notice, or on giving thirty days notice, &c., six per cent. per annum on all sums of \$20 and upwards, from the day on which the deposit is received until the day on which it is withdrawn. The Deposit Branch of the Society's business merits general attention, more especially from that class of our citizens who make use of the Savings' Bank for safe keeping only. The \$50 shares may at the end of one, two or four years, be converted into fixed stock; on such stock the full benefit of the opeannually, the same rate of interest that arises to the monthly investors will be paid to the holders of capitalized or fixed stock. The common fund in which all subscriptions, monthly or otherwise, all monthly instalments, deposits, entrance fees, withdrawal fees, fines or forfeitures, centre, fur-nish the means to the Board of Management to case of reproduction, well deserving the con-ence of capitalists. A glance at the course rsued cannot fail to interest the more intelli-nt classes. Suppose then, twenty-one mem-rs to have received an advance of five shares, i. e. \$1000 each, the monthly repayments of each member amount to \$14.20c., and in the aggregate to \$298.20c.; this sum comes monthly, for

From the New York Examiner, Dec. 25, 1862. MY VISIT TO THE PYRAMIDS OF EGYPT.

BY REV. D. A. RANDALL. THE DESCENT FROM THE PYRAMID, AND VISIT TO THE INTERIOR.

I found the descent much more difficult than the ascent, for there was great danger of pitching headforemost down the awful declivity. Some persons, in looking down from the fearful heights, become so dizzy they are completely at the mercy of their guides, and the treacherous Arabs do not scruple to take advantage, whenever they suppose they can do it with impunity. Only a day or two after my visit, they extorted from one man about eight dollars, all the money he had with him, before they would help him down from his perilous condition. On his return to Cairo, however, he made complaint to the Governor the money was recovered, and the guilty parties

I clasped the hands of my guides nervously, for I confess I trembled at the peril of my condition, though I endeavoured to conceal it from them. I had promised them a backsheesh in addition to the pay of the Sheik, which was to be all their own, for the Sheik was not to know it, and hoped that would bind them to my interest. Anxious to impress me with the importance of their services, as we looked down the giddy stairway, one of them said, "What if we let you fall?" But you will not let me fall," said I confidently, as I tightly clasped their hands. "Did any one ever fall here?" "Yes, one man, he fall. He stingy. No pay for de guide. He fall down, down, down, way to de bottom. Smash him all in little pieces." I supposed this was their version of the story of an English officer, who some years since, on his way home from India, visited this place. He ascended in company with a friend to the top, and while walking along the edge of the upper tier of stones, suddenly fell. The attention of his friend was immediately arrested; he saw him roll down several steps, and as he caught for a moment, his friend met his upturned and imploring gaze. It is described as horrible beyond all description. He hung for a moment on the narrow stairway, then pitching headforemost, over and over he rolled, never stopping till he had reached the bottom. Every bone in his body was broken, and he was literally pounded to a mass of jelly. It was supposed from subsequent developments, the act was in-

VISIT TO THE INTERIOR. Our descent, thanks to kind Providence, was made in safety. As we approached the base, my guides led the way to the opening that conducted to the interior. This entrance is on the north tainly a low, miserable doorway, for so magnificent a structure; but who expects anything but a dark and dreary passage to the tomb—for such is the place to which the opening leads—a tomb hidden in the most stupendous pile of stones the skill and labour of man ever erected.

To understand fully the interior passages of this wonderful structure, a diagram would be necessary, which we cannot give in a newspaper article. The passage was a low one, and we had to stoop nearly double, for Death humbles all who enter his dominions. We had entered but a few feet, when the last glimmering ray of light from the narrow opening died away, and we found ourselves involved in total darkness. It was a strange sensation that came over me, as stood in this lone, dismal passage to the sepul chre of the dead, with only two reckless, for aught I knew, treacherous Arabs for my companions, whose only desire was to get as large a backsheesh out of me as possible.

Stopped by the total darkness of the place one of my guides said to me, in a tone some-what of surprise, as though we had met an un-expected difficulty, "Did you bring any candles with you?" I had informed myself with regard to all the tricks of the wily fellows, and had learned that one of them was, when they got into the interior, to suddenly extinguish the candles, and refuse to light them without a backsheesh. I had put into my pocket some matches and two or three wax tapers, about as large as a pipestem, with which I knew I could find my way out, and thus bring them to terms, if they attempted to desert me. I struck a light. They at first looked a little perplexed, then set up a laugh at my puny candles. Declaring it no good, they drew from their pockets a couple of large sized sperm candles, and having lighted them, we started down the narrow, dismal passage

Having descended along the inclined pathway a distance of eighty feet, at an angle of 27 deg., our attention was arrested by marks of violence upon the stone work of the interior. Those who opened the way to these inner chambers, here found a passage turning upward, but closed by an immense granite stone, that had evidently been fitted in from above. This stone they could not move, so they forced a passage around it. From this point the downward passage continues, at the same angle, until it reaches the solid rock upon which the Pyramid rests; from thence, cut in the solid rock, it continues until you reach a small excavated chamber, directly under the apex of the structure, one hundred and five feet below the base, and five-hundred and fifty-five feet below the top! But this passage and chamber we will not now stop to explore, but will take the ascending passage. This passage ascends at the same angle, and is of the same size as the one we entered. Ascending a short distance, the low narrow passage suddenly expands into a large, majestic hall, called the "Grand Gallery." Just as you enter this, another low passage branches off in a horizontal direction, leading to what is called the "Queen's Chamber." That also we will leave for the present, and pass on upward. At the point where these two passages intersect, the upward one was formerly closed by four huge porctulises of granite, sliding into grooves of the same kind of stone. These ponderous gateways closed and concealed the upward entrance. Every closed and concealed the upward entrance. Every precaution that ingenuity could invent, was taken not only to secure this passage, but to conceal the knowledge of it from all inquisitive explorers. On you go, climbing along the ascending grade, admiring the magnificence of the great gallery, till it terminates as abruptly as it commenced, and you again bend down, almost upon hands and knees, and crawl a few feet along a horizontal researce when all of a sudden you are ushered. tal passage, when all of a sudden you are ushered

enormous structure, so far as known, is one vasc pile of solid masonry.

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The other two rooms are empty; this contains one article of special note—a great stone sarcophagus !- a chest of red granite chiselled from a folid block. It measures, outside, seven feet five inches in length; three feet three inches in breadth; three feet three inches in depth, while its walls are between four and five inches thick. Its size is just about equal to the doorway, but larger than the passage leading to the room, so that it must have been placed here when the room was built. "Was it," I said to myself, "for this sarcophagus this stupendous pile of stone was built?" That this great monument was intended for the dead seems evident, and this is the only tomb found in it. And what has become of the fordly occupant? When and by whom was it filled; and when did it give up its treasure? There it stands, in mute and mock defiance of every effort to ascertain the history of its owner! turned again and again, to view that curious old granite chest. Like the tomb of Joseph, after the morning of the resurrection, it was empty; the stone had been rolled away from the door, out no angel sat upon it, to give the anxious visitor tidings of its occupant! Whose dust was deposited here? What ruthless hands had invaded the sanctuary of the tomb? I stood by ts side, laid my hands upon it, and gazed into it with a long, deep, earnest look! How long I should have stood thus I know not; had I not been aroused by

A STRANGE INTERRUPTION.

One of my guides, seeing me thus interested n the old tomb, ventured to speak "You like to hab piece ob dat?" I looked at it. Rude hands had hammered at it, till every edge and corner had been rounded off by the perpetual chipping. "What sacrilegious visitors," thought "But then what harm? and why may I not share with others? When I set up my little cabinet of Eastern curiosities, away near seven thousand miles from this, will it not be interesting to add to the collection a little splinter from this old granite sarcophagus? a little bit of the tomb of Cheops, from the great valley of the Nile, transported to the great valley of the Father of Waters in the West, where too, are buried cities, and monumental piles still wrapped in profounder mystery than any that gathers around this wonderful land! Ah, little did that great monarch think, when he built this mighty mausoleum, with its secret winding passages and intricate chambers, and had his mortal remains so carefully laid away, and wonderfully walled in, that curious travellers, from a then far off and unknown world, would come and gaze upon his empty sepulchre, and wonder who had been its occu-

Thoughts like these passed rapidly through my mind, while the tall Arab stood bowing towards me, waiting for my answer. "I'd give a dime for a bit of it," said I, as if awaking from a revery. He vanished into a dark corner of the chamber, and immediately reappeared with a stout boulder in his hand, tapped the chest gently at first, to show me how clear and musical, like a bell, it would ring; then he pounded away at it with as little compunction as though it were a piece of and along the arched galleries. I almost trembled, as if expecting some slumbering genii of the place would be aroused, and come with demon fury to avenge the insult to the shades of the departed! The work was completed; a small bit of the red granite was placed in my hand, and I passed back the promised pledge. He took the piece of money, rolled it in his fingers—a thought struck him. "We got no small money. We no divide him. Gib us anoder, will you? Amid so much greatness, I was not disposed to stand upon trifles, and I handed him the second dime. I was now ready to go, but my guides

detained me a little longer to show me

THE WONDERFUL ECHO OF THE CHAMBER. One of them uttered a long, musical note; it reverberated from side to side, from floor to roof, and roof to floor, and came back, echo after echo, from the long gallery, until it seemed as if a hundred voices had conspired to prolong the sound. Then the two set in for an extemporaneous song. It was in part like the one to the music of which we had ascended the outside, except an addition to the chorus, complimentary to myself, and intended to remind me of my backsheesh pledge. It closed as follows;

American gentleman berry good man, Give us backsheesh, not tell Sheik, Yankee doodle dandy.

My visit was over. Along the suffocating pathway we climbed, and just as the light of day came gleaming into the gloomy recess, my guides again stopped: "De Sheik, he no pay us for dese candles; we get 'em oursef. Gib us shilling." This seemed reasonable, and as I had started with the intention of paying my way, and making friends with these genii—no, geniuses of the place, I promptly paid over the price demanded. Again we stood on the outside steps. I took long, deep draughts of the fresh, pure air, and rejoiced at my release from the dark and stifling chambers within. Each Arab received with a polite bow, and a thank 'e, his promised twenty-five cents backsheesh.

A few minutes more, and I was face to face with the Sheik, at the corner of the great pile from which we first started on our strange expe dition. He met me with a dignified air, and a pleasant smile: "How you like him?" "Very well," said I. "Great place; good men you sent with me. How much, I owe you?" "A dollar and a quarter." said he. I placed the silver in his hand, he transferred it to his purse, and true to his agreement, and to my great surprise, put in no plea for a backsheesh—the first, and I believe the only Arab I dealt with, who was content with his stipulated wages. We are now to make a visit to the gigantic Sphinx, a fit monument to stand beneath the shadow of the mighty Pyra-

THE IMMORTAL SOUL .- He whose infinite mind nows what heaven is, knows what its loss must be to an immortal being. Gan he be too much in earnest about its gain. He whose all-reaching foresight knows what hell is, in all its never-ending nguish, sees afar off and fathoms the horrors of the lost soul, its weeping and wailing and gnash-ing of teeth forever and forever; its horrible sense Is goodness entitled to honor? God is supermore fund, a gister church, before he has a
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THE OFFICE OF THE

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