

THE PASTORAL RELATION AND ITS RESPONSIBILITIES.

BY REV. SAMUEL ROBINSON, M. A. No. 5.

Another cause of so many changes among our ministers is the want of union in our churches. Some for Paul, some for Apollos, and some for Cephas. Nothing is of more importance in our churches than that peace and union should exist among the members. "Behold how good and pleasant it is for brethren to dwell together in unity." Christ taught its importance in his last address to his disciples, and in his last prayer to his Father before he suffered. "A new commandment I give unto you, that ye love one another."

The Apostle inculcated this doctrine in their preaching and in their prayers. "Finally, brethren, be perfect, be of good comfort, be of one mind." "And I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

But in spite of all our imperfections, there are true friendships formed on earth; friendships which remind us of and resemble those above. The friendships of the saints here partake of the character of those in heaven, nay, they are the very same in kind, they differ only in degree. The one is in the furnace undergoing the process of purification, the other has passed the ordeal, and sparkles with purest ray in the diadem of the Saviour's glory; the one is a weak and tender plant in the garden of grace on earth, the other has reached its maturity, and transplanted in the paradise above, is blooming in all the richness and vigor of immortal life.

These mutual recognitions will be a subordinate source of joy and satisfaction. God will then, as now, be all in all as a supreme delight; but the mutual intercourse of the redeemed will afford them a joy second only to that which they realize in their personal union to Christ. And what Christian has not looked forward with rapturous emotion to the happy meeting of friends in heaven! How delightful the prospect of seeing again, and conversing with those of our own flesh! How delightful the meeting between parents and children, teachers and pupils, pastor and flock; between those who have sustained high spiritual relations; between us and those who have been converted through our instrumentality, or whose spiritual growth has been advanced by our prayers and labors!

Our friendships there will be perpetual. This is not the least important view of the subject. Everything here is fleeting. No sooner do we form associations than they are dissolved. To-day we become attached to friends, to-morrow we lose them. Death severs the tie, and tears them away from us. In heaven there will be no sin—no changes—no separations. Our perfect bliss will be perpetuated, our love without alloy.

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MUTUAL RECOGNITION OF SAINTS IN HEAVEN.

BY REV. J. C. HURD, M. D. No. 5.

On earth we know each other, and enjoy the pleasures of frequent and familiar intercourse; we take sweet counsel together, and walk to the house of God in company; our associations are characterized by more than common friendship; they are founded in love, and are productive of strong spiritual affection. We sympathize one with another in all our joys and sorrows, hopes and fears, conflicts and triumphs. We love each other, not in word only, but in deed and in truth; and as the several members of one body, joined together in Christ, as the common centre of our unity, we are "made to sit together in heavenly places in Christ Jesus," and in this fellowship of love we often realize "how good and pleasant it is for brethren to dwell together in unity."

True, our friendships on earth are often marred, and our mutual attachments weakened by a variety of causes beyond our control. We are constantly more or less influenced by passions and prejudices, and deeply impressed with a sense of our manifold deficiencies and inbred corruptions; we say with the "sweet psalmist of Israel," "In vain we boast perfection here, While sin defiles our frame, And sinks our virtues down so far, That scarce we deserve the name."

But in spite of all our imperfections, there are true friendships formed on earth; friendships which remind us of and resemble those above. The friendships of the saints here partake of the character of those in heaven, nay, they are the very same in kind, they differ only in degree. The one is in the furnace undergoing the process of purification, the other has passed the ordeal, and sparkles with purest ray in the diadem of the Saviour's glory; the one is a weak and tender plant in the garden of grace on earth, the other has reached its maturity, and transplanted in the paradise above, is blooming in all the richness and vigor of immortal life.

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The Christian Visitor.

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

SAINT JOHN, N. B., THURSDAY, MARCH 5, 1863.

perance advocate can ever be satisfied with licensing the wicked business. The present law, then, differs in every important particular from the new measure under its provisions. In any town or district where a majority of two-thirds of the voters favor the suppression of the traffic: it is so suppressed, and suppressed forever. It cannot again have a legal existence in such locality, and its illegal existence is rendered impossible by the fact that so large a proportion of the inhabitants are interested in its suppression, having voted therefor.

Again, the embarrassing question of the Revenue is not in the way, as it is, in all efforts for total, immediate, and general prohibition. The Permissive Bill would only gradually extend; its operations would, no doubt, be slow, and consequently secure. To the extent of its adoption by the people would be the consequent diminution of the drinking usages, to that extent would the quantity and value of imported liquors cease, and to that extent, finally, would the duties be depreciated.

In the meantime the consequent lessening of taxation would more than compensate for the decrease in the revenue, and the Province would thus financially, as well as morally, be benefitted by the change.

EXEGESIS OF 1 COR. XV. 29. BY REV. JOHN M. GREENE. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Some of the Greek Testaments collocate the clauses of this text a little differently from that given in the English version. They join the second clause to the third instead of the first. "Else what shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?"

But this change so little affects the sense that it is exegetically of no importance. Therefore I proceed to say that the first step in ascertaining the exact meaning of a passage, is to discover the use to which the author puts it. Words or phrases signify different things in different connections; so that if we can get the precise relation of this text to the context, we shall have done much toward unfolding its meaning.

The first part of this chapter is an argument to prove the resurrection of the dead. Some of the Corinthians were in doubt respecting this doctrine, and the apostle enters largely into the proof of it, devoting to this first twenty-four verses. Then he goes on to speak of the resurrection body, verse 36, "How are the dead raised up? and with what body do they come?"—then of those who shall be alive at the Lord's coming, verse 51, and closes with practical remarks.

But the first thirty-four verses are an argument; and there is in the whole compass of the Pauline epistles no finer specimen of Platonic reasoning than this—in its form it is strictly mathematical. The first eleven verses are the direct demonstration. He proves, (1.) from the Scriptures, which he assumes that they believed, that Christ had risen from the dead; "he was buried and rose again the third day according to the Scriptures." (2.) He proves the same by the testimony of eyewitnesses. "He was seen of Cephas, then of the twelve. And after that he was seen of about five hundred brethren at once, of whom the greater part remain unto the present time. After that he was seen of me also, as of one who was born out of due time."

This establishes one point in his chain of reasoning—there is such a thing as the resurrection of the dead; Christ has risen.

import of the rite or not, your baptism has a special reference to the resurrection; it is a rite which is typical of it; so that if you deny the resurrection of the dead, you not only deny the resurrection of Christ, and make your faith and hope vain, but you also render your baptism meaningless and absurd." This, as we understand it, is the connection and meaning of this much controverted passage.

As to supplying the word *anastasis*—that is, resurrection—before *ton nekron*—that is, the dead—we would remark that all the interpretations supply some word at this place. Some supply *en anastasi*—that is, in the name of the dead; others supply *patemasi*—that is, for the sufferings of death. But it is certainly most logical to supply what is in the direct line of the author's reasoning or argument. And it is very strange, since no one denies that the aim of the apostle in this part of the chapter is to prove the resurrection of the dead, that any one should ever have thought of supplying any other word than *anastasis*—resurrection.

We might add that Olshausen remarks in a footnote in his commentary, that "this explanation is the prevalent one among the Christian fathers. They argue from the practice of their times, according to which the candidates for baptism confessed a belief in the resurrection of the dead before baptism." Olshausen states this historical fact, though he himself gives a widely different exegesis of the text. And it seems not only to be authority in favor of this exposition, but also against any recantation or lost custom.

From the New York Examiner. COURTYN OF THE PHAROAH. BY REV. D. A. RANDALL. A ride of about twelve miles in a north-west direction from Cairo was soon passed, and we were approaching the site of the ancient Memphis, the Noph of Scripture, and the home of the Pharaohs. But what do you see? An elevated portion of land covered with palm trees, and near by a miserable Arab village of mud huts, and ragged, wretched inmates. This village is a modern affair, called Metrahenny, and strange as it may seem, we are now upon the very ground where once stood one of the most renowned cities of the world. Here stood costly temples and magnificent palaces, and around them swarmed a dense population. It was one of the oldest cities in the world, and is supposed to have been founded by Menes, the first Egyptian king.

ITS COMPLETE DESTRUCTION. A few years since, had one been asked where the ancient city of the Pharaohs stood, they would have been answered, "Probably here, but now it has been destroyed." Since the commencement of modern researches in this land, a beautiful colossal statue was discovered here, nearly buried in the earth. It proved to be one described by Herodotus, connected with one of the great temples of Memphis. This discovery determined the site of the ancient city. But it is a wonder to many how a city of such great dimensions, containing such vast temples, palaces, and statues, should be so utterly destroyed.

It should be remembered that by far the greater portion of the buildings of these cities were of unburnt brick, a mixture of Nile mud and straw. When deserted, they would quickly be reduced to a shapeless mass of earth, and soon covered by a growth of vegetation. The temples and palaces of stone were more durable, but were pillaged and wasted by war. The work of destruction thus commenced, would soon be consummated by the removal of every useful portion, to build the edifices of more modern towns. The heavy portions, that could not so easily be removed, would soon become imbedded in the yielding earth, the Nile would leave its deposits over and around them, and thus the city would soon entirely disappear, and ere long, perish from the remembrance of man. But so great a city could not be suddenly annihilated. Standing so near the banks of the Nile, no doubt its beds of hewn and sculptured stone afforded materials, for many years, for the modern cities along the river. Even as late as 1342, we read of very extensive ruins here, but they have gradually disappeared. Great mounds of earth, mixed with broken pottery, a few pieces of broken statuary and sculptured idols, picked up here and there by the natives, and this great statue of Remeses II., is all that remains to tell where so much power, wealth and greatness once existed.

Climb with me upon this fallen monument, and let us sit down and look about us, and recall some of the instructive and wonderful events that have here transpired. We have not time now to describe this gigantic statue, nor the wonderful palaces and temples that have crumbled into ruins. Here the Bull Apis was kept and worshipped, near by was the lake of the Dead, and Charon and his boat, and beyond it the Elysian Fields, which gave rise to many of the beautiful mythological fables, and which, with many others, shall be described in their appropriate place. Here was the palace of the Pharaohs, and here we meet with

JOSEPH AND HIS BROTHERS. Sitting here upon this fallen statue, how vividly the history of that young Hebrew slave comes up before us! It was a sad and weary journey that he made from the comforts of a home, and the fond affections of a doting father, to the hard drudgery of a bond-slave in this land of strangers. It was a still more dreary pathway from the comforts and honors of the house of Potipher to the dark and dismal prison, and the companionship of guilty felons. How many would have sunk under his burdens, or fallen under the fierce power of his temptations! But during all these cheerless months he waited in hope, trusting in God for the hour of his deliverance. What a change was that from the loathsome prison to the costly palace; from the companionship of criminals to a triumphal seat.

Eleven rough-looking strangers are gathered around the Prime Minister of Egypt. He looks upon them in anger, and speaks to them harshly. They are accused of deception and perjury. Indeed, the silver cup had been found in the sack of Benjamin, the younger, and him the stern authoritative prince threatens to detain. He was the youngest son of a doting father, and his brothers well knew the struggling emotions of the old man's heart at parting with him, and the fears he had expressed that he should see him no more. Judah, the elder brother, stands forth to plead their cause. What an earnest plea! How ingenious, touching, pathetic! Read it, as recorded by the pen of the sacred historian. It was unaffected, unadorned.

He supposed he was addressing an utter stranger to his father's family; and had he been a stranger, would not that appeal have been sufficient to have touched the heart? Little did he know, whom he was addressing! Little did he imagine how those tender allusions to a father's gray hairs, and a father's bitter sorrows, were awakening in that Prime Minister remembrances of childhood and youth, kindling anew the glow of filial affection, and stirring to profoundest depths the living fountains of a yearning heart! Joseph could refrain himself no longer. The fountain of his heart was full. He cried, "Cause every man to go out from me," and he stood alone with his brethren. "I am Joseph; doth my father yet live?" He wept aloud, and the Egyptians, and the house of Pharaoh, heard him. He fell upon his brother Benjamin's neck, and wept, and Benjamin wept upon his neck. Where, in all the annals of our race, is there a more striking picture of brotherly affection than this? How strange it seems, to be standing upon the very soil that witnessed this affecting meeting of Joseph and his brethren!

From the waters of yonder river, the daughter of Pharaoh rescues the child Moses, and into this very palace he is brought. Here he became learned in all the wisdom of the Egyptians. But the schools and artful logic of their philosophers, the crafty teachings of their priests, the magnificence of their temples, and the pompous rituals of their worship, could not eradicate or overcome that knowledge of Jehovah God, and that attachment for his people he inherited by his birth, and drank in from his mother's breast. Buried for a season this purer knowledge and these holier instincts might have been, but like a living germ planted by the hand of Divinity, they sprang up, and took deep root in the soil of his sanctified heart. They flourished the more vigorously as they lifted themselves above the rotten systems of philosophy and religion that surrounded them. Forty years he shared the privileges, the honors, the emoluments, the luxuries, of one of the most renowned and powerful courts in the world. But a great question was to be settled, and the time for a decision had come. I wonder if it was not just here where we are sitting, under the overshadowing walls of this great heathen temple, he came, pondering the great question that, like a crushing burden, was pressing upon him? It was in faith his mother had laid him in the bulrushes. That holy faith of a mother's heart had taken deep root in his own, and with mighty throes, was now struggling for the victory: "I am the son of Pharaoh's daughter. Yonder palace may be mine. The sceptre of power, the honors of royalty, the emoluments and luxuries of a royal home, are all within my reach. Shall I—can I—give them up? Yonder are my people—my kindred; I know the bitterness of their bondage; how the earth is stained with their blood, and watered with their tears. Can I become deaf to the groans of my brethren? Can I renounce the faith of my fathers? Can I deny the mother that bore me?"

See! He bows his head, and buries his face in the folds of his garment. His strong frame trembles with the heaving emotions that, like a pent-up volcano, convulse his heart. It is but for a moment. Faith triumphs! With a calm serenity of countenance, and a fixed and holy purpose of heart, he stands a conqueror before us. The conclusion is given in the words of inspiration: "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." He turns his back upon them all. "Farewell, ye temples of the gods! I have chosen, and will serve a God who shall lay you even with the dust. Farewell, palace and court! I seek the honors of a kingdom that shall endure when thy thrones and monuments, thy mighty pyramids, yea, the great world itself, shall have perished forever."

What a place to meditate! What strange sensations one feels in walking over these ruins of former times! Here are great mounds, beneath which lie the wrecks of costly palaces and magnificent temples, with their altars and their gods. Here all was once vocal with the hum of life, and halls and streets echoed to the tramp of countless multitudes. Now the solitary palm trees make doleful music, as the stray winds of heaven play among their branches. A few reckless Arabs wander here and there, in stolid indifference of the past or future. They have picked up from the ruins a few fragments of mutilated heads, feet and hands of sculptured idols, in hopes of gathering from inquisitive visitors a few piasters by their exhibition; little thinking the pile of ruins they have thus gleaned are a standing witness to the truth of the prophetic declaration of God's word, "The idols of Noph shall be broken."

ST. PATRICK'S PRAYER. AS HE WAS GOING TO PREACH AT TARA, EXPECTING PERSECUTION. "At Tara to-day, the strength of God pilot me, the power of God preserve me; may the wisdom of God instruct me, the eye of God watch over me, the ear of God hear me, the word of God give me sweet talk, the hand of God defend me, the way of God guide me. Christ be with me, Christ before me, Christ after me, Christ in me, Christ under me, Christ over me; Christ on my right hand; Christ on that side, Christ at my back; Christ in the heart of every person to whom I speak; Christ in the mouth of every person who looks upon me; Christ in the ear of every person who hears me at Tara to-day."

So prayed the reputed patron saint of the Romish church in Ireland. All to Christ. Not a word to the Virgin Mary.

"BOY WANTED." Announcements similar to the above are not unfrequently seen in the columns of the daily newspapers, on bulletins, and in the windows of shopkeepers. "Of course, boys are wanted! Who doubts it? None but the most superficial thinker, we are sure, could entertain such a thought for a moment. In a few brief years, the boys who are now living will be wanted to proclaim the gospel—will be wanted on the judges' bench—in the gubernatorial and presidential chairs—in the halls of learning; in short, to fill the places now occupied by the mighty millions of earth. Boys are wanted now! They are wanted to fill our public, private and Sabbath-schools; to store the intellect and the heart with the useful and the pure; to take the initiatory steps to becoming good and useful citizens. Boys are wanted in heaven. Since we began this article, a sorrow-stricken father, in a thread-bare coat, passed our office with a little coffin under his arm. His little boy had been wanted in heaven. Others may soon be called. God desires and invites all.

Yes, boys, you are wanted, not only on earth, but in heaven. Are you ready?

THE OFFICE OF THE CHRISTIAN VISITOR, Corner of Prince William and Church Streets, SAINT JOHN, N. B. REV. I. E. BILL, Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. B.

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