

# The Christian Visitor.

THE CHRISTIAN VISITOR,  
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BARNES & Co.,  
AT THEIR OFFICE,  
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SAINT JOHN, N. B.  
TERMS:—Cash in Advance.  
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THE CHRISTIAN VISITOR,  
affords an excellent medium for advertising.

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MADE TO ORDER!!

C. G. BERRYMAN

takes this method of informing his customers throughout the Province that he is now prepared to furnish them with

Eliptic & Side Springs,

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These Springs are made under his own supervision by superior workmen, stamped with his own name, and made of best quality English Spring Steel, so that purchasers may rely upon getting a good article.

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100 SETS SUPERIOR ENGLISH SPRINGS,

which will be sold at a low figure for cash.

He would also call the attention of Carriage Makers to his Stock of

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which is the best in the City, comprising—

Long and Short, BED AXLES, 1 1/2 to 2 inch;  
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A Complete Assortment of Small Trimmings,  
Such as—Tuffing Buttons and Nails; Lining Nails; Pasting  
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Sockets, Apron Hooks and Rings, Footman Holders, Coach  
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A Complete Assortment of Malleable Castings,  
ALSO,  
OIL COTTH, GRASS MATS, TIRE BENDERS,  
Coach-makers' VICES, assorted sizes;  
TOOLS, OF BEST STAMPS.

These Goods have been laid in to advantage, and can be  
sold at unusually low prices.

BARLOW'S CORNER, No. 5 KING STREET.

C. C. BERRYMAN.

St. John, Oct. 20, 1864.

CITY OF GLASGOW

LIFE ASSURANCE COMPANY OF GLASGOW.

Incorporated by Act of Parliament.

GOVERNOR—The Right Honorable the Earl of Glasgow,  
Subscribed Capital £2,000,000  
Annual Revenue £400,000  
Existing Assurances £2,700,000

WALTER BICKMEYER, Esq., Chairman,  
W. F. BICKMEYER, Esq., Manager and Actuary.

VARIOUS MODES OF ASSURING.

Half Premium System, without debt or interest.

Endowment Assurances.

Partnership Assurances.

Short Term Assurances.

The "City of Glasgow Life Assurance Company" was  
established in 1838, by special Act of Parliament. It  
has now been conducted with much success for 25 years,  
which is attributable not only to the perfect security which  
it affords for the due fulfilment of every contract, but likewise  
to the Company's liberal and influential connections and  
to the liberality of its dealings.

The Premiums are equitably graduated. The Profits are  
distributed with a due regard to the claims of all classes of  
Policy-holders.

The last declaration of Bonus was made 20th January,  
1864, which is the case of the Company's financial year,  
when a bonus at the rate of one and a half per cent. on the  
sums assured was declared for the past year. In place of  
the surplus being annually divided, the profits will in future  
be accumulated and allocated equally. Policies participate from the date of their issue, but the Bonus  
does not vest until they have been five years in existence.  
Tables of Assurances and all other information may be  
learned from the Agent, WILLIAM MACKAY,  
July 13—wpv

THE ROYAL INSURANCE COMPANY, 92  
Lombard Street, London, and Royal Insurance Buildings,  
Liverpool.

Chairman of the London Board—SAMUEL BAKER, Esq.  
Chairman in Liverpool—CHARLES TURNER, Esq.

The Royal Insurance Company is one of the largest  
Offices in the Kingdom.

The Annual Meeting held in August 1863, the following  
highly satisfactory results were shown:—

THE FIRE DEPARTMENT.

The most gratifying proof of the extension of the business  
is exhibited in the following facts:—that the increase  
of the last three years exceeds the entire business of  
some of the existing and many of the recently defunct  
insurance companies of this Kingdom.

The Premiums for the year 1855 being £210,000  
While the Premiums for the year 1863 are £190,148  
Showing an actual increase of £19,852 8 4  
or upwards of 10 per cent. in three years.

The recent returns of duty made by Government for this  
latter year (1863) amounting to more than 10 per cent.  
maintaining the ratio of its increase as stated in former years.  
Only one among the London insurance offices exhibits an  
advance to the extent of one-half the increase of the Com-  
pany, while all the others respectively fall far short of the  
advantage of its advance.

LIFE DEPARTMENT.

The amount of new Life Premiums received this year is  
by far the largest received in any similar period since the  
commencement of the business, and must far exceed the  
average of annual receipts of the most successful offices  
in the Kingdom. The number of policies issued in the year  
was 232, the sum assured £387,702 8s. 6d., and the premium  
£12,354 8s. 4d. These figures show a very rapid extension  
of the business during the last ten years.

Years. No. of Policies. Sums Assured. New Premiums.

1848 . . . . . 98 425,764 1/2 0 £1,380 9 1

1849 . . . . . 121 500,000 0 0 1,852 4 7

1850 . . . . . 422 1,511,094 10 8 4,994 16 0

1851 . . . . . 408 1,612,848 13 4 4,994 16 0

1852 . . . . . 703 2,272,890 18 8 8,520 8 11

1853 . . . . . 829 2,712,800 6 11 10,254 3 4

The remarkable increase in the business of the last four  
years is mainly consequent upon the large bonus declared  
in 1855, which amounted to no less than 2 1/2 per cent. per  
annum on the sums assured, and averaged 30 per cent. upon  
the premiums paid.

JOHN M. JOHNSTON, Manager and Actuary.

JOHN M. JOHNSTON, Secretary to the London Board.

All descriptions of property taken at fair rates, and Fire  
losses paid promptly on reasonable proof of loss—without  
reference to the fact of the establishment.

JAMES J. KAAY, Agent for New Brunswick  
Princess-street,  
Feb. 15 opposite Judge Ritchie's Building.

THE PHOENIX FIRE OFFICE, LONDON

ESTABLISHED IN 1720.

CAPITAL, £25,000,000

Insurance effected at the lowest rates.

J. W. WELDON,  
Agent for New Brunswick.

St. John, N. B., 12th Feb., 1865—wpv

GEORGE THOMAS,  
Commission Merchant and Ship Broker,  
Water Street, St. John, N. B.

Central Fire Insurance Company Agent at St. John.  
Dec. 4. GEORGE THOMAS.

COMMERCIAL SCHOOL.

Charlotte Street, a few doors South St. John Hotel

SAMUEL D. MILLER, Principal.

This establishment has been removed to Charlotte  
Street, a few doors South of the St. John Hotel. The  
course of instruction consists of Latin and French Depart-  
ments, and comprises in almost every department  
of a thorough Classical, Mathematical, and Commercial  
Education.

The Furniture and Apparatus are all of the most im-  
proved modern style; the School Rooms and premises are  
fitted to none in the City; the system is Classical and  
Exploratory. Cost and see. Aug. 4.

MRS. HUNT'S  
School for Young Ladies.

The Course of Education in this Seminary comprises all  
the branches necessary for a thorough and accom-  
plished Education. In the several departments the most  
competent Teachers are employed.  
Board and instruction in English and French, \$300 per  
annum.  
Daily Pupils, under ten years, \$2 per term.  
Extra Branches, Drawing, Painting, and Music, usual  
prices.  
Present, in all cases, in advance. Dec. 4.

New Series, } Whole No. 109.  
Vol. III., No. 3. }

SAINT JOHN, N. B., THURSDAY, FEBRUARY 2, 1865.

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

For the Christian Visitor.

THE BAPTISMAL QUESTION.

HARMONY BETWEEN THE BAPTISM OF BELIEVERS  
AND THE NEW TESTAMENT DISPENSATION.

PART III.  
§ VI. The Foundation of the Church.

The Church of Christ is built up upon certain  
facts and doctrines—"upon the foundation of the  
apostles and prophets, Jesus Christ himself being  
the chief corner-stone." That is the truth an-  
nounced by prophets and apostles, and centering  
in Christ, constitute the foundation upon which  
the church reposes. Of these truths Paul gives  
us this summary:—"That Christ died for our  
sins, according to the Scriptures; and that he  
was buried, and that he rose again the third day,  
according to the Scriptures." In another place  
he speaks of "Jesus our Lord, . . . who was de-  
livered for our offences, and was raised again for  
our justification." These truths are cardinal ones.  
In them the whole Bible is comprehended. In  
subordination to all revelation is arranged.  
Around them all providence revolves. They are  
the glory of the highest heavens. It will be the  
business of a beatified eternity to develop at  
once their nature and their application. Apart  
from these truths there had been no church—no  
Bible—no salvation—no mercy here, and no hope  
for hereafter. But in them the great announce-  
ment is both included and fulfilled, "Behold the  
tabernacle of God is with men; and he will dwell  
with them; and they shall be his people; and  
God himself shall be with them, and be their  
God." The fall of their import can never be  
fathomed, and their importance can never be  
exaggerated. They revolutionize both heaven and  
earth by their might, while they confound the  
policy of hell. Their mystery surpasses the ap-  
prehension of angels; while 'babes and sucklings'  
cling to them in their simplicity, and are gladden-  
ed by their mercy. Oh! these great fundamental  
truths! Have we not in them "the unsearchable  
riches of Christ?" Yes, God gathers his  
church to himself, alike from Jews and Gentiles,  
"to make all men see what is the fellowship of  
the mystery which from the beginning of the  
world hath been hid in God, who created all  
things by Jesus Christ; to the intent that now  
unto the principalities and powers in heavenly  
places might be known by the church the manifold  
wisdom of God, according to the eternal propo-  
sition which he purposed in Christ Jesus our Lord." Such is the Gospel; and such the Gospel dispensation; while for such purposes has that dispensation been established and perpetuated.

§ Believers' baptism directly contemplates these truths.

Now the baptism of believers immediately  
recognizes these truths, and distinctly and beau-  
tifully exhibits them. So we read, "Know ye not,  
that so many of us as were baptized into Christ  
were baptized into his death?" Therefore we are  
buried with him by baptism into death; that like  
as Christ was raised up from the dead by the  
glory of the Father, even so we also should walk  
in newness of life. For if we have been planted  
together in the likeness of his death, we shall be  
also in the likeness of his resurrection. Buried  
with him in baptism, wherein also we are risen  
with him through the faith of the operation of  
God, who hath raised him from the dead." In  
these passages we obtain a farther insight into  
what the apostle means when he speaks of "put-  
ting on Christ" in baptism. It is to put him on  
in these peculiar aspects in which he is here ex-  
hibited. Not merely as our Teacher, our Ex-  
ample, our King; but also as our atoning Sacrifice,  
our Great High Priest, our risen, ascended,  
eternal Intercessor. Therefore can he no "baptism  
into Jesus Christ" apart from a reference to these  
great gospel verities. Not that in baptism the  
believer appropriates Christ and his work. This  
is done by faith, and faith alone; as in the case  
of the penitent thief crucified with Christ, who  
was clearly never baptized at all; but who as  
clearly partook of all the benefits brought to men  
by the work of Christ; "born of the Spirit," born  
into the glory of "Paradise," though never  
"born of water." So, then, for all saving purposes,  
baptism apart from faith is of no avail. But  
where the salvation of the gospel has been realized,  
what more lovingly, more pathetically, than this  
New Testament ordinance in the Saviour, and  
the benefits flowing to the saved ones from  
the Saviour, come before us in solemn and impressive  
figure. So much, indeed, is there to attract the eye,  
and affect the heart in this ordinance, that multitudes  
who reject Baptist theories do yet own a deep  
sacred significance, at least, in our distinguishing  
practice. It is matter of fact, moreover, that in our  
rite, when fitly administered, there is so much of  
Christ, and of conformity to him, that many have  
seen him there, as by a mental vision, for the  
first time; and have been led to give themselves  
to him by faith while witnessing the observance  
in which others have yielded themselves to him  
by profession. Thus it is that baptism too  
preaches Christ, and that not in vain; while the  
elemental water, "unstable" though it be in itself,  
when consecrated by this sacred rite, receives in  
its bosom the impress of the Lord, and reflects it  
on the eyes of beholders; and sometimes even  
traces that impress on their hearts.

§ VII. The Gospel and the Future.

The Gospel deals largely with the future. It  
abolishes death, and brings life and immortality  
to light." It lifts away the veil of thick darkness  
in regard to the future which hitherto hang over  
the whole Gentile world. It surpasses, by the  
lessons of its more advanced day, the twilight  
teachings of the Old Testament in regard to the  
same future. It leaves much, very much yet to  
be known when we pass into the unseen world.  
But it has added immensely to the known even  
here in regard to the Christian's final and blessed  
home; and so enables every believer to march  
boldly up to the darkness which yet covers his  
future; assured that when he reaches it, that  
darkness shall be dissipated, and he shall behold  
light beyond. Especially it tells of  
"Jesus and the resurrection." It shows us Jesus  
now, at the right hand of God, as he fulfils his  
reconciling ministry. It inspires the hope of going  
to abide with Jesus when we die, and so spring-  
ing at once to the loftier summits of holy bliss.  
It assures us, that one day we shall rise from the  
dead, clothed with bodies "fashioned like unto  
Christ's glorious body, according to the working  
whereby he is able even to subdue all things  
unto himself." Thus it triumphs where heathen-  
ism wholly fails, while it gloriously adds to  
what Moses and the prophets obscurely hinted at  
to the "inheritance of the saints in light."

§ The aspect of believers' baptism upon the future.

Here it is that the New Testament doctrine of  
baptism shines forth with peculiar lustre. It  
is the baptism of believers; of those who have en-  
tered in their hearts the magnificent teachings  
of the Gospel at which I have here glanced, and

who hope one day to attain to the blissful reali-  
zation to which those teachings point. These  
believers take their stand by the baptismal waters,  
and make their grand confession. They own that  
they are sinners, and deserve to be forever plung-  
ed beneath the billows of Divine wrath which in  
emblem they see before them. But they grate-  
fully rejoice in Him who was once overwhelmed  
in a baptism of blood and wine in their stead.  
From that baptism they seem victoriously emerg-  
ing, as he awakes from his slumber in Joseph's  
tomb, and returns on high; to be humbled, to be  
afflicted, to die no more, but to live for ever  
that he may impart eternal life to all that believe  
on his name. With him, in obedience to his own  
precept, and in conformity to his own example,  
they desire to die, to be buried, to rise again,  
to newness of life here, to perfected and endless  
felicity hereafter. And so they "are buried  
with Christ in baptism; whereto also they arise  
with him, through the faith of the operation of  
God, who raised him from the dead." Thus they  
look back to Calvary. In solemn emblem they  
appropriate to themselves the benefits of the  
blood there shed, and evermore pleaded in be-  
half of our guilty race in the skies. While thus  
baptized into the death of Christ, with him, still  
in emblem, they rise and reign even now; and  
anticipate the glad hour when they too, like their  
Lord, shall come forth from their graves, and see  
their Redeemer face to face, and enter with him  
into glory, and "sit with him in his throne,  
even as he also overcame, and is set down with  
his Father in his throne." So it is that, on the  
one hand, as heretofore shewn, the grand facts  
on which the Gospel reposes are emblematically  
exhibited in baptism. And now we have seen  
how the baptismal rite comprehends within its  
emblems the whole course and compass of the  
Gospel dispensation, so far as individual experi-  
ence is concerned, for the moment in which a sin-  
ner is introduced into it by faith, along the whole  
of his career as a believer, to the grand consum-  
mation of the resurrection into life eternal. From  
first to last that rite proceeds in parallel lines  
with the Gospel; never once intruding into its  
place, or pretending to share in its efficacy; al-  
though it beautifully shadows forth Christ's  
whole work for poor ruined man, and the be-  
liever's whole experience while he appropriates  
the benefits of that work, and makes them his  
own. J. D.

§ THE RISEN REDEEMER:

THE GOSPEL HISTORY FROM THE RESURRECTION  
TO THE DAY OF PENTECOST.

BY F. W. KRUMHOLTZ, D. D., AUTHOR OF "ELIJAH THE  
TISHBITE."

Translated from the German by John T. Betts, with the  
sanction of the author.

DISCOURSE II.

PART I.

"In the end of the Sabbath, as it began to dawn toward  
the first day of the week, came Mary Magdalene and the  
other Mary, to see the sepulchre. And, behold, there was  
a great earthquake; for the angel of the Lord descended  
from heaven, and came and rolled back the stone from  
the door, and sat upon it. His countenance was like light-  
ning, and his raiment white as snow; and for fear of him  
the keepers did shake, and became as dead men. Now,  
when they were going, behold, some of the watch came  
into the city, and shewed unto the chief priests all the  
things that were done. And when they were assembled  
with the elders, and had taken counsel, they gave large  
money unto the soldiers, saying, Say ye, His disciples  
came by night, and stole him away while we slept. And  
if this come to the governor's ears, we will persuade him,  
and secure you. So they took the money, and did as they  
were taught: and this saying was commonly reported among  
the Jews until this day."—Matt. xxviii. 1-15.

"Shine, oh shine, thou Easter sun,  
Deep into my heart;  
Dispel the heavy shades  
Of its care and smart!  
Shine with ray of purest light,  
Flashing death's dark vale upon;  
Brightly glid my soul's dark night—  
Easter sun, shine on!"

This, beloved, is the key-note of the feelings  
with which I hail the great event, and which are  
called forth by the Gospel just read. How few  
and how simple are the words in which it is con-  
veyed to us. But they remind us of a fresco by  
a great artist, when, by a few bold and rapid  
strokes, to our astonishment we perceive the crea-  
tion of an entire and animated painting. Yet  
no human hand can compete with the divine  
truthfulness of colouring which here strikes the  
eye. We at once see that we stand on the sure  
basis of historical fact. Let us, with thoughtful  
spirits, approach still nearer to the most exalted  
and consoling fact in the world's history, and  
consider the miracle, first, in its historical details;  
secondly, as to its perfect credibility; and lastly,  
as to its high and glorious import.

As a blessing upon our meditations, may the  
words of the Psalmist be fulfilled in us—"The  
voice of rejoicing and salvation is in the taber-  
nacles of the righteous; the right hand of the  
Lord doth valiantly, the right hand of the Lord  
is exalted; the right hand of the Lord doth  
valiantly!" (Ps. cxviii. 15, 16.)

I. A beautiful Sunday morning here dawns,  
and scatters its pearls of dew on the springtime  
flowers. The world still lies in deep slumbers,  
never dreaming what a sun is about to rise upon  
the horizon of its life. But our Lord's disciples  
and friends have not closed their eyes through-  
out the night; they have passed it in weeping  
and lamentation, and partly in preparing to dis-  
charge the most painful service of love on their  
return to the garden, which they had left at the  
beginning of the Sabbath. In spirit we antici-  
pate their arrival. A profound solemn stillness  
reigns all around, broken only by the tread of the  
guards as they pace backwards and forwards be-  
fore the tomb of the crucified Prince of Peace.  
The second night since Good Friday has passed  
without any disturbance, apparently there is as  
little probability of a resurrection of the deceased  
as there is of an attack by the adherents and  
friends of the Crucified One. The grave lies  
mute and closed before us; its seal remains un-  
broken. It would seem that the reign of the pre-  
tended new King of Zion was gone by forever.  
But what now! On a sudden the earth begins  
to tremble—the rocks are rent asunder all around  
with fearful crash—superhuman forms, bright as  
lightning, and in garments white as snow, glide  
down from the heights of heaven to the garden.  
They are holy angels, like those who appeared  
to our Lord's nativity, and who came to minister  
to Him after His victory over the tempter in the  
desert. One of these gracious messengers ap-  
proaches the tomb, touches the mass of rock  
which held it closed, and in a moment the seals  
are burst, the ponderous stone is rolled away, and  
from the opened portal of the grave there steps  
forth, radiant with heavenly glory, He who was  
dead—and, behold, "He lives, and bears the  
keys both of hell and of death." The guards,  
indeed, scarcely discern the Risen One. The  
dazzling robe of light which he wears hides Him  
from their bewildered sight. The only object  
they distinctly see is the seraphic form sitting  
in triumph on the rolled away stone, as if it were  
a throne of state; and then, with inexpressible  
consternation, trembling in every limb, they start  
up and hasten away to report to their superiors  
in Jerusalem the unheard-of prodigy that had

occurred. Into what excitement the whole city  
would have been thrown by their report, had not  
the noiseless calm of early dawn rested on its de-  
serted streets! They only knock at the doors of  
the rulers, and we shall soon learn what was de-  
vised in that concave to stifle the strange report  
in its birth. But the new life of the risen One  
was mightier than all the craft and malignity of  
His adversaries, and escaped, as before, from the  
grave, so now from the hold of falsehood within  
which they would fain have once more confined  
it. Though they contrived by the meanest expe-  
dient to stop the mouths of the living reporters,  
yet the dead arose as witnesses to the Easter mir-  
acle. Many of the pious dead, through whose  
bodies a flash of returning life had thrilled at the  
moment when the powerful Victor's cry, "It is  
finished!" resounded from the cross, came forth  
from their graves with the Prince of Life, awak-  
ened by His death subduing power, "and went  
into the holy city, and appeared unto many."—  
(Matt. xxvii. 53.)

What do we say to this great and unique  
event? It must be understood that we employ  
every-day experience, a higher one that stands  
above the earthly order of nature. We find our-  
selves in the domain of miracles. That which is  
here presented to our field of vision comes direct  
from the power and majesty of the Most High.  
From the earthquake, the rending of the rocks,  
and the visit of angels, down to the appointed  
place in which, as the evangelist John reminds us  
(John xviii. 7), the napkin and the linen  
clothes were seen, neatly wrapped together, in  
the empty tomb—all are the immediate working  
of the omnipotence of the personal and living  
God, whose pleasure it was that through these  
tokens His only-begotten Son should, after He  
had endured the ignominy of the cross, be honored  
and glorified before the whole world. The great-  
est of all wonders, however, is the risen One him-  
self. Who can comprehend the change which  
suddenly had passed upon Him? Who can fath-  
om the mystery of His glorified nature, of His  
new being? There He stands before us reunited  
to the body which, two days previously, He had  
left on the cross inanimate. It is the same body  
which we saw bleeding on the tree, and yet no  
longer the same. A spiritual change has like-  
wise taken place in Him, of which His subse-  
quent appearances do not permit us for one mo-  
ment to doubt. Where He presents Himself,  
He does so as the result of a definite volition.  
Without this, His new nature would have been  
veiled to mortal eyes. After he had assumed a  
glorious body, He ate and drank, but He did not  
do so from necessity, but, doubtless, in the same  
mysterious manner in which we saw Him, under  
the well-known title of "the Angel of the Lord,"  
together with His attendant angels, eat in the  
grove at Manne, when the Lord appeared to  
Abraham. Let no one now ask where the Risen  
One obtained the mantle with which he appeared  
invested at His exit from the tomb. This ques-  
tion remains an open one for our shortsighted  
understandings, like that of the snow-white gar-  
ments of the angels. Hardly were they the pro-  
duct of a loom worked by man. Nor let us in-  
quire where the Lord afterwards tarried when He  
did not manifest Himself to His disciples. We  
must ever remember that, after His resurrection,  
He had entered into the sphere of a higher na-  
ture, and indeed, such an one that the earthly  
had nothing corresponding to place beside it.  
Moreover, the other matters connected with the  
Easter miracle, which, to our veiled eyes, appear  
enigmatical, will not embarrass or disturb us in  
the least, from the moment we hold the miracle  
itself to be, beyond all contradiction, a grand  
historical fact. That it is such a fact does not  
limit of one moment's doubt when viewed apart  
from all prejudice. We wish to convince all  
lovest seekers for truth in the crowd of doubters  
around us, that Jesus Christ is really risen from  
the dead; but what effect do our arguments pro-  
duce upon you? Calmly follow us in the discus-  
sion of the subject which we are prepared to  
enter upon with you, in order to elicit the truth,  
and then say what historical event was ever con-  
firmed by more striking proofs than that of  
Christ's resurrection.

At Jerusalem, we find the high priests  
and elders already assembled before the first  
cock-crowing. The tidings brought by the watch  
like an alarm-trumpet. It is true they are not all  
assembled; Nicodemus, Joseph of Arimathea,  
and possibly some others like-minded, are absent.  
What measures must be employed now? If the  
rumour of what happened to the watch be spread,  
the last error will be worse than the first, and  
the fallen has triumphed even after death. Good  
advice is not at hand, and, in its stead, they adopt  
an expedient every way bad. As at the private  
audience on the Friday morning they meanly  
practised bribery, so now they employ the same  
means. The members of the council engage  
themselves to pay large sums of money to the  
guards upon their solemn promise to spread the  
report among the people that during the night,  
and whilst they, the guards, were asleep, the dis-  
ciples of the Nazarene came and stole away the  
body of their Master. But what if it should  
come to pass that the Dead should actually pre-  
sent Himself among the people? Well, even then,  
there remained this evasion, that He was only  
apparently dead when laid in the sepulchre, and  
that, by the employment of secret but effective  
means, He had been recalled to life. But what  
if the governor be informed of the bribery prac-  
tised? The members of the council took upon  
themselves the responsibility of pacifying him on  
this head, and moreover, engaged so to manage  
matters, that the guards should incur no punish-  
ment for their dastardly flight from the grave.  
Upon this, the guards took the wages of iniquity,  
and did as had been suggested to them. Since  
the Risen One did not again show Himself to the  
people, the story of the robbery of the tomb was,  
as the evangelist says, "commonly reported  
among the Jews," and, indeed, Matthew adds,  
"until this day." We, however, may apply this  
expression to the present age, for not only do  
Jews, but with them there are likewise thousands  
of nominal Christians, who still concern in making  
the same "common report." But the thought  
that Christ is actually risen from the dead is  
indeed so great, and attended with such exceed-  
ingly happy results, that we incur danger, as did  
the apostles of old, in not believing "for joy."  
Nevertheless, it is impossible to deny the event  
of Easter-tide, without at the same time flying  
in the face of all history; without accounting  
one's-self in triple brass, to repel the most cogent  
proofs; without entirely renouncing all sound  
understanding; and without stifling and annihilat-  
ing in one's-self the last sparks of susceptibility  
for historical truth. It is certain that there  
ever lived a Roman Emperor, who bore the name  
of Augustus—or that a people existed called the  
Jews, who, after they had crucified Christ, were  
scattered as chaff to the four winds of heaven—  
or that once upon a time, the Dagon of the Philis-  
tines fell before the ark of the covenant—or  
that the gods of Greece and Rome were buried

from their altars before the gospel of the pulpi-  
cans, the fishermen, and the tent-makers—we have  
still more conclusive evidence of that fact which,  
raised as it is immeasurably higher, above and  
beyond all doubt, the whole Church on earth is  
wont to celebrate at Easter with sound of trumpets  
and song—the miracle of the resurrection of Jesus.

(To be Continued.)

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Family Reading.

BE STRONG AND OF A GOOD COURAGE.

Be strong and have good courage! The way is  
clear,  
And thou passest along through the fair new  
year.

With the promise of God in thy clasping hands,  
With the Highest's love and his wise commands;  
Be strong to obey him through darkest night,  
Be strong to go forth to the path of light.

Be strong and have courage. The gathering foes  
Shall vex thy heart when it seeks repose;  
But listen thou for the Captain's shout;  
He will put thy numerous foes to rout;  
He will gather thee safely 'neath smiling skies,  
To the place where the Victor's songs arise.

Be strong and have courage. The day is long,  
And sin and danger around it throng;  
Go bravely forth with the shield and sword  
To fight in the battle-field of the Lord;  
To do his work till the shadows lie  
On the sword which the conqueror passeth by.

Be strong and have courage to pray and praise  
Alike in the darkest and brightest days;  
Trust God, and the new year's days shall bring  
A peaceful joy on each shining wing,  
Till thou standest where God in his beauty  
dwells,  
And the glorious anthem forever swells.

MARIANNE FARNINGHAM.

SUNNY HOMES.

CHAPTER I.—AN ENGLISH FIRESIDE.

"My own fireside! these simple words  
Can bid the sweetest dream arise;  
Awaken feeling's tender chords,  
And fill with tears of joy mine eyes.  
What is there my wild heart can prize  
That doth not in thy sphere abide,  
Haut of my home-bred sympathies,  
My own