THE CHRISTIAN VISITOR. Published every THURSDAY, by BARNES & Co.,

AT THEIR OFFICE, Corner of Prince William and Church Streets, SAINT JOHN, N. B.

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takes this method of informing his customers throughout the Province that he is now prepared

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OF ANY SIZE OR STYLE,

Wholesale and Retail, at Short Notice!! These Springs are made under his own superintendence by superior workmen, stamped with his own name, and made of best quality English Spring Steel, so that pur-

chasers may rely upon getting a good article. In addition to the above, he has on hand about 100 SETS SUPERIOR ENGLISH SPRINGS, which will be sold at a low figure for Cash.

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Carriage Builders' Hardware, watch is the best in the City, comprising-

Long and Shore BED AXLES, 1 to 2 inch; Carriage BANDS in Japan, Brass, and Silver, with open, closed, and screw Fronts;
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A Complete Assortment of Small Trimmings, Such as—Tufting Buttons and Nails; Lining Nails; Pasting and Seaming Lace, Silver and Japanned Knoss, Whip Sockets, Apron Hooks and Rings, Footman Holders, Coach Door Handles and Locks, &c.

A Complete Assortment of Malleable Castings. OIL CEOTH, GRASS MATS, TIRE BENDERS,

Coach-makers' VICES, assorted sizes; TOOLS, OF BEST STAMPS.

These Goods have been laid in to advantage, and can be

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
 £600,000

 Accumulated Fund
 480,000
 Annual Revenue 103,000 Existing Assurances... WALTER BUCHANAN, of Shandon, Esq., M. P., Chairman.

W. F. BIRKMYRE, Esq., Manager and Actuary. VARIOUS MODES OF ASSURING. Half Premium System, without debt or interest. Endowment Assurances. Partnership Assurances.

Short Term Assurances. it affords for the due fulfilment of every contract, but likewise to the Company's extensive and influential connexions

distributed with a due regard to the claims of all classes of The last declaration of Bonus was made 20th January, 1864, which is the close 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 ascertained and allocated quinqueunially.

heies participate from the date of their issue, but the Bonuses do not vest until they have been five years in existence. Rates of Assurance and all other information may be learned from the Agent, Custom House Building. THE ROYAL INSURANCE COMPANY, 92

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.

At the Annual Meeting held in August 1859, the following highly satisfactory results were shown:— FIRE DEPARTMENT. The most gratifying proof of the expansion of the business is exhibited in the one following fact—that the increase

alone of the last three years exceeds the entire business of some of the existing and of many of the recently defunct fire insurance companies of this kingdom.

The Premiums for the year 1855 being.....£130,060

While the Premiums for the year 1558 are.... 196,148

Showing an actual increase of.......or upwards of 50 per cent. in three years. The recent returns of duty made by Government for this latter year (1858) again show the "Royal" as more than 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 Company, while all the others respectively fall far short of the

moiety 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 average of amount received by the most successful offices was 882, the sum assured £887,752 6s. 8d., and the premium £12,354 3s. 4d. These figures show a very rapid extension of business during the last ten years. Thus:— Years. No. of Policies. Sums Assured. New Premiums.

£48,764 17 0 2.627 4 7 422 181,504 10 6 161,848 13 4 4.694 16 0 703 297,560 16 8 887,752 6 8 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 per cent. per annum on the sums assured, and averaged 80 per cent. upon

the premiums paid.

PERCY M. DOVE, Manager and Actuary.

JOHN M. JOHNSTON, Secretary t. 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 head Establishment.

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

THE PHŒNIX FIRE OFFICE, LONDON ESTABLISHED IN 1782. CAPITAL, - - - £5,000,000 Insurance effected at the lowest rates.

J. W. WELDON, Agent for New Brunswick. St. John, N. B., 12th Feb., 1863.—wvi

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 School at present consists of Male and Female Departments, and comprises Classes in almost every department of a thorough Classical, Mathematical, and Commercial Education.

Education.

The Furniture and Apparatus are all of the most improved modern style; the School Booms and premises are inferior to none in the City; the system is Catechetical and Bandantone Call and Ang. 4

MRS. HUNT'S School for Young Ladies.

THE Course of Education in this Seminary comprises all the branches necessary for a thorough and accomplished Education. In the several departments the most competent Teachers are employed.

Board and Instruction in English and French, \$200 per Daily Pupils, under ten years, \$8 per term.

Over ten years, \$8 per term.

Extra Branches, Drawing, Painting, and Music, usual

Payment, in all cases, in advance.

Christian

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

New Series, Vol. III., No. 5. Whole No. 109.

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 truths announced 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 delivered 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 them 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 develope 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 announcement 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 fulness 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 apprehension of angels; while 'babes and sucklings' cling to them in their simplicity, and are gladdened by their mercy. Oh! these great fundamental truths! Have we not in them "the unsearchable riches of Christ?" Yea, 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 | the benefits of that work, and makes them his unto the principalities and powers in heavenly own, places might be known by the church the manifold wisdom of God, according to the eternal purpose 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

Now the baptism of believers immediately recognizes these truths, and distinctly and beautifully 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 THE "City of Glasgow Life Assurance Company" was buried with him by baptism into death; that like buried with him by baptism into death; that like as Christ was raised up from the dead by the which is attributable not only to the perfect security which buried with him by baptism into death; that like in newness of life. For if we have been planted together in the likeness of his death, we shall be and to the liberality of its dealings.

The Premiums are equitably graduated. The Profits are also in the likeness of his death, we shall be also in the likeness of his resurrection. Buried with him in baptism, wherein also ye 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 " putting on Christ" in baptism. It is to put him on in these peculiar aspects in which he is here exhibited. Not merely as our Teacher, our Example, our King; but also as our atoning Sacrifice, Our Great High Priest, our risen, ascended, perpetual Intercessor. There can be no "baptism into Jesus Christ" apart from a reference to these grand 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 lovely, more pathetic, than this New Testament ordinance? in which the Saviour, and the benefits flowing to the saved ones from the Saviour, come before us in solemnand 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 scenic 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 element 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 eves 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 hung over the whole Gentile world. It supersedes, 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 belsold naught but light beyond. Especially it tells o. Jesus and the resurrection." It shews 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 springug 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 heathsm wholly fails, while it gloriously adds to what Moses and the prophets obscurely hinted as to the " inheritance of the saints in light." & The aspect of believers' baptism upon the

Here it is that the New Testament doctrine o

a throne of state; and then, with inexpressible consternation, trembling in every limb, they start up and hasten away to report to their superiors listines fell before the ark of the covenant—o. in Jerusalem the unheard-of prodigy that had baptism shines forth with peculiar lustre. I is the baptism of believers; of those who have en shrined in their hearts the magnificent teaching of the Gospel at which I have here glanced, and

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

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-

first to last that rite proceeds in parallel lines

with the Gospel; never once intruding into its

THE RISEN REDEEMER:

TO THE DAY OF PENTECOST.

BY F. W. KRUMMACHER, D. D., AUTHOR OF "ELIJAH THE

DISCOURSE II.

"Shine, oh shine, thou Easter sup,

Shine with ray of purest light,

Flashing death's dark vale upon;

Easter sun shine on! shine on!"

Brightly gild my soul's dark night-

Deep into my heart:

as to its high and glorious import.

valiantly!" (Ps. exviii. 15, 16.)

Dissipate the heavy shades

Of its care and smart!

who hope one day to attain to the blissful realioccurred. Into what excitement the whole city would have been thrown by their report, had not zation to which those teachings point. These the noiseless calm of early dawn rested on its debelievers take their stand by the baptismal waters, serted streets! They only knock at the doors of and make their grand confession. They own that the rulers, and we shall soon learn what was dethey are sinners, and deserve to be for ever plungvised in that conclave to stifle the strange report ed beneath the billows of Divine wrath which in emblem they see before them. But they gratein its birth. But the new life of the risen One was mightier than all the craft and malignity of fully rejoice in Him who was once overwhelmed His adversaries, and escaped, as before, from the in a baptism of blood and woe in their stead. grave, so now from the hold of falsehood within From that baptism they see him victoriously emerging, as he awakes from his slumber in Joseph's which they would fain have once more confined tomb, and returns on high; to be humbled, to it. Though they contrived by the meanest expe-

dient to stop the mouths of the living reporters. be afflicted, to DIE no more, but to live for ever vet the dead arose as witness to the Easter mirathat he may impart eternal life to all that believe cle. Many of the pious dead, through whose on his name. With him, in obedience to his own bodies a flash of returning life had thrilled at the precept, and in conformity to his own example, moment when the powerful Victor's cry, "It is they desire to die, to be buried, to rise again, finished!" resounded from the cross, came forth to newness of life here, to perfected and endless from their graves with the Prince of Life, awafelicity hereafter. And so they "are buried kened by His death subduing power, "and went into the holy city, and appeared unto many."with Christ in haptism; wherein also they arise

with him, through the faith of the operation of

(Matt. xxvii. 53). What do we say to this great and unique event?. It must be understood that we employ here a different standard from that of our limited every-day experience, a higher one that stands above the earthly order of nature. We find ourselves 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 xxviii. 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 greatest of all wonders, however, is the risen One himseif. Who can comprehend the change which mation of the resurrection unto life eternal. From suddenly had passed upon Him? Who can fathom 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

place, or pretending to share in its efficacy; although it beautifully shadows forth Christ's which we saw bleeding on the tree, and yet no whole work for poor ruined man, and the belonger the same. A spiritual change has likeliever's whole experience while he appropriates wise taken place in Him, of which His subsequent appearances do not permit us for one moment to doubt. Where He presents Himself, He does so as the result of a definite volition. Without this, His new nature would have been THE GOSPEL HISTORY FROM THE RESURRECTION 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 Translated from the German by John T. Betts, with the the well-known title of "the Angel of the Lord," together with His attendant angels, eat in the grove at Mamre, when the Lord appeared to "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdaleue and the other Mary, to see the sepulchre. And, behold, there was invested at His exit from the tomb. This quesa great earthquake: for the angel of the Lord descended tion remains an open one for our shortsighted from heaven, and came and rolled back the stone from the understandings, like that of the snow-white garments of the angels. Hardly were they the proand his raiment white as snow: and for fear of him the keepers did abake, and became as dead men."...." Now, when they were going, behold, some of the watch came duct of a loom worked by man. Nor let us ininto the city, and shewed unto the chief priests all the things that were done. And when they were assembled did not manifest Himself to his disciples. We 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 must ever remember that, after His resurrection, And He had entered into the sphere of a higher naif this come to the governor's ears, we will persuade him, ture, and indeed, such an one that the earthly and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day."—Matt. **xxviii. 1-4, 11-15. has nothing corresponding to place beside it. Moreover, the other matters connected with the Easter marvel, which, to our veiled eyes, appear enigmatical, will not embarrass or disturb us in the least, from the moment we hold the miracle and too refined to be made the common property Itself to be, beyond all contradiction, a grand historical fact. That it is such a fact does not idmit of one moment's doubt when viewed apart from all prejudice. We wish to convince all honest seekers for truth in the crowd of doubters This, beloved, is the key-note of the feelings around us, that Jesus Christ is really risen from with which I hail the great event, and which are the dead: but what effect do our arguments procalled forth by the Gospel just read. How few duce upon you? Calmly follow us in the discus-

veyed to us. But they remind us of a fresco by enter upon with you, in order to elicit the truth, and desolate indeed would be that heart which a great artist, when, by a few bold and rapid and then say what historical event was ever constrokes, to our astonishment we perceive the crea- limed with more striking proofs than that of the heart would give its own animation to the tion of an entire and animated painting. Yet | thrist's resurrection. no human heart can compete with the divine truthfulness of colouring which here strikes the and clders already assembled before the first eye. We at once see that we stand on the sure lock-crowing. The tidings brought by the watch basis of historical fact. Let us, with thoughtful lave roused these terrified rulers from their beds spirits, approach still nearer to the most exalted like an alarm-trumpet. It is true they are not all and consolatory fact in the world's history, and assembled; Nicodemus, Joseph of Arimathea, consider the miracle, first, in its historical details; and possibly some others like-minded, are absent. secondly, as to its perfect credibility; and lastly, What measures must be employed now? If the rimour of what happened to the watch be spread, As a blessing upon our meditations, may the the last error will be worse than the first, and the words of the Psalmist be fulfilled in us-"The Galilean has triumphed even after death. Good voice of rejoicing and salvation is in the taber- alvice is not at hand, and, in its stead, they adopt nacles of the righteous: the right hand of the an expedient every way bad. As at the private Lord doeth valiantly, the right hand of the Lord andience on the Friday morning they meanly is exalted; the right hand of the Lord doeth placticed bribery, so now they employ the same means. The members of the council engage them." The influence which raises man from I. A beautiful Sunday morning here dawns, themselves to pay large sums of money to the and scatters its pearls of dew on the springtide guards upon their solemn promise to spread the flowers. The world still lies in deep slumbers, report among the people, that during the night, never dreaming what a sun is about to rise upon and whilst they, the guards, were asleep, the disthe horizon of its life. But our Lord's disciples ciples of the Nazarene came and stole away the and friends have not closed their eyes through- body of their Master. But what if it should out the night; they have passed it in weeping come to pass that the Dead should actually preand lamentation, and partly in preparing to dis- sent Himself among the people? Well, even then, charge the most painful service of love on their there remained this evasion, that He was only return to the garden, which they had left at the appearently dead when laid in the sepulchre, and beginning of the Sabbath. In spirit we antici- that by the employment of secret but effective pate their arrival. A profound solemn stillness means, He had been recalled to life. But what reigns all around, broken only by the tread of the if the governor be informed of the bribery pracguards as they pace backwards and forwards before the tomb of the crucified Prince of Peace. themselves the responsibility of pacifying him on the love of home, would be to lack those chari-The second night since Good Friday has passed this head, and, moreover, engaged so to manage without any disturbance, apparently there is as matters, that the guards should incur no punishlittle probability of a resurrection of the deceased ment for their dastardly flight from the grave. as there is of an attack by the adherents and Upon this, the guards took the wages of iniquity, friends of the Crucified One. The grave lies and did as had been suggested to them. Since mute and closed before us; its seal remains un- the Risen One did not again shew Himself to the broken. It would seem that the reign of the pre- people, the story of the robbery of the tomb was, tended new King of Zion was gone by forever. as the evangelist says, "commonly reported

But what now! On a sudden the earth begins among the Jews," and, indeed, Matthew adds, to tremble the rocks are rent asunder all around | "until this day." We, however, may apply this with fearful crash-superhuman forms, bright as expression to the present age, for not only do lightning, and in garments white as snow, glide Jevs, but with them there are likewise thousands down from the heights of heaven to the garden, of nominal christians, who still concur in making They are holy angels, like those who appeared the same "common report." But the thought at our Lord's nativity, and who came to minister that Christ is actually risen from the dead is to Him after His victory over the tempter in the indeed so great, and attended with such exceeddesert. One of these gracious messengers ap- ingly happy results, that we incur danger, as did proaches the tomb, touches the mass of rock the apostles of old, in not believing "for joy." which held it closed, and in a moment the seals Nevertheless, it is impossible to deny the event are burst, the ponderous stone is rolled away, and of Easter-tide, without at the same time flying from the opened portal of the grave there steps in the face of all history; without accounting forth, radiant with heavenly glory, He who was one's self in triple brass, to repel the most cogent dead !-- and, behold, "He lives, and bears the proofs; without entirely renouncing all sound 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 scraph-form sitting in triumph on the rolled away stone, as if it were

pets and song—the miracle of the resurrection of earth so bright, and life so happy.

Old Series

(Vol. XVIII., No. 5.

(To be Continued.)

Family Reading.

BE STRONG AND OF A GOOD COURAGE. Be strong and have good courage! The way is

And thou passest along through the fair new

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 sward 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 tenderest chords, And fill with tears of joy mine eyes. What is there my wild heart can prize That doth not in thy sphere abide; Haunt of my home-bred sympathies, My own -my own fireside!"

sway over the heart and its affections. It in- has fallen cludes within itself a crowd and combination of Abraham. Let no one now ask where the Risen | feelings whose character is the most tender and One obtained the mantle with which he appeared | influential. In other countries, we may find a bluer sky and a purer atmosphere, a sunnier climate and richer products, but England stands first and pre-eminent for her domestic virtues and social happiness. It is here—if anywhere that the home affections are most sacredly cherished, and that the sanctities of each hearth are fenced around by a most righteous solicitude. At the door of the poor man's cottage, no less than at the hall of the lordly baron, a halt is put upon the step of every intruder; and to invade the inner sanctuary of either would be deemed an act of criminal impiety, for which nothing could atone. The love which dwells within, or is supposed to dwell there, is something too pure of those without; and the home that is rich in love is rich in everything else. There every face is clothed with smiles, and every heart throbs with the first impulse of heaven's life. Love is life, and to love is to enjoy. The affection, as it flows from breast to breast, is in itself truer enjoyment, and is a multiplication of our own pleasures at the very moment in which it is seeking and how simple are the words in which it is consion of the subject which we are prepared to to promote the happiness of others; so that sad had nothing to love; and, rather than not love, most inanimate object on earth. It is no part of H. At Jerusalem, we find the high priests the great plan of the Infinitely Wise and Benc-and elders already assembled before the first volent, that man should live in a state of isolation and abandonment; and hence he has given hima heart to love, and which in turn is susceptible of being loved. Hence the bold words of Sterne -" Were I in a desert, I would find in it something to call forth my affections. If I could not do better, I would fasten them on some sweet myrtle, or seek some melancholy cypress, to connect payself to. I would court their shade, and greet them kindly for their protection. I would cut my name upon them, and swear they were the loveliest trees throughout the desert. If their leaves withered, I would teach myself to mourn; and when they rejoiced, I would rejoice with savage life, is indispensable to save him from relapsing into it. But for the ties and the influence of domestic life, society would become barbarism would reign triumphantly through the

There are hearts worthy of our love, and in which there are thoughts that slumber "like sweetest sounds amid the harp's loose strings." Hence those intimacies, relations, and tender ties which bind us one to the other, and which are so delightfully expressed by the terms-husband. father, brother, lover, friend. Not to love, thereties and virtues which lie at the basis of all nobler character. On "the love of home is founded that of country and species; and without the first of these affections, which includes all the nearest and dearest affinities of our common kind. the heart must ever remain selfish, desolate, and cold;" thus making it impossible for the man ever to do anything great or memorable for his country or for his race. He may boast of his name, or rank, or wealth, but despite his "titles, powers, and pelf," he will die unblessed, and go down to the grave unwept. "There is a spot of earth supremely blest,

A dearer, sweeter spot than all the rest, Where man, creation's tyrant, casts aside His sword and sceptre, pageantry and pride, While in his softened looks beniguly blend The sire, the son, the husband, brother, friend : Here woman reigns; the mother, daughter, wife, Strews with fresh flowers the narrow way of life; In the clear heaven of her delightful eye, An angel-guard of loves and graces lie; Around her knees domestic duties most And fireside pleasures gambol at her feet. Where shall that land, that spot of earth be found? Art thou a man ?- a patriot ? Look around; O, thou shalt find, howe'er thy footsteps roam, That land thy country, and that spot thy home!"

If the love of country binds us to the very soil on which we first drew the breath of infant life, then the love of home bespeaks attachments the by, and while reviewing the past with gratitude most tender, intimate, and endearing. We may and acquiescence, can, with the cheerfulness of go to the halls of the great and the noble—we hope, look up into an open heaven and a coming

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The Christian Visitor Is emphatically a Newspaper for the Family It furnishes its readers with the latest intelligence,
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from their altars before the gospel of the publi- may take our seat at the festive board of princes cans, the fishermen, and the tentmakers—we have and potentates—we may mingle with the learned still more conclusive evidence of that fact which, and the illustrious—we may have access to the raised as it is immeasurably higher, above and most favoured circles, but this will never compenbeyond all doubt, the whole Church on earth is sate for those home affections which, with their wont to celebrate at Easter with sound of trum- corresponding associations and enjoyments, make Every season has its own peculiar charms.

There comes gentle Spring with its ethereal mildness and ambrosial sweetness, with step so elastic and features so fresh, as to bespeak the firstborn of the year—the season in which nature, relaxed from the iron grasp of winter, reveals her manifold forms of life and usefulness; when over mountain, vale, and forest "the vivid verdure runs," and all creation seems to live again; when the horizon is rosy with the hues of early morn; when the dew drops hang like pearls from every leaf; when millions of happy insects swarm the air, and the woods echo with the music of the birds; while in the verdure which is everywhere being created, in the existence which is everywhere being animated, and in the gladness which is everywhere being diffused, we discern a "ray of heavenly light gilding all forms." Then comes Summer, which has been named "the manhood of the year, buoyant with the joy and the bustle of existence;" and whatever may be our delight in the days of Spring, in seeing all nature "rising, as it were, from the tomb, and bursting into life, and light, and joy," equally intense is our pleasure in this now advanced season of the year, when the sun is high in the heavens, and the air is fragrant with the incense of fruit and flowers, in which scenes of beauty everywhere meet the eye, fertility, stretches out on either hand, and everything is ripening into perfection. Then follows Autumn, that season of ripeness and maturity, in which a thousand fields are seen waving with golden grain, whose laden ears bend to the earth, as if inviting the hand of the reaper; in which we have, for the scorching heat of the bygone months, a more invigorating atmosphere, and mellowed fruits for scented flowers; when a calm repose sits on the face of nature, and the sun is moving with more stately step along the sublime pathway of the heavens; when the grey mists of the morning are upon the mountains, and the bright blue sky of noon, points to sunnier and serener realms above; when the treasures of harvest are all gathered in safe beyond the rage of torms; when in the plentifulness and the profusion which everywhere surrounds us, we see the hand of Infinite Bounty; and in all that which can challenge the severity and the scarcity of the coming winter. At last Winter comes, fading into age, hoary with frost and clad in robes What a charm there is in that one little word of snow; and as we listen to winds roaring, and -Home! Within the whole range of our lan- torrents rolling, and the "doubling storm" swells guage there is no other word which has such a her note, we become sadly conscious that there "A heavy gloom oppressive o'er the world:"

and then it is that Home, with all its light, and

life, and joy, becomes yet more attractive, and that we crowd to the cheerful hearth as a retreat from the darkness, and the dreariness, and the pelting storm that blows without, and rattles on our roof. Nor can we wonder that there are those who give a preference to those seasons "when the falling leaf or drifting snow draws closer the family circle, and ushers in that social and intellectual intercourse which constitutes the dearest charm, and next to religion, the highest privilege of human existence." It is our home affections, with their multiplied associations and enjoyments, which have given to the firesides of England a character so sacred and so attractive.

It is around an English hearth, over which the

live-coal is sending its kindly, genial glow, that the intelligent, the good, the grave, and the gay, the man of wit and the man of wisdom, the honest rustic and the inquiring philosopher, the lordly baron and the lowly cotter, meet for recreation and intercourse, for sober thought or blithe some glee, for wit or humour, or for those pure pleasures which are the common property of the virtuous and the good. The cottage hind, sitting in his chimney nook, telling the tale of faithful love, or listening to some story of goblin fear, making everything around him ring with the peal of his loud laughter, is perhaps a happier man than the possessor of yonder gorgeous mansion, which stands embosomed in beautythe man at whose every step there is more of state and attendance, but less of honest, manly independence; at the entrance of whose lordly dwelling there is more of form and fashion, but less of truth and reality; in whose house there is more of hall, but less of home; and around whose hearth there is more of refinement, but less of enjoyment. Home is the abode of love, where all hearts flow into one; it is the Shrine of peace, where each one is presenting the offer ing of a purer and more confiding affection; it is the temple of concord, in which sweetest music is stealing from the strings of every soul to make up one full and joyous harmony. It is there that the heart of the child first learns the happiness of giving and of blessing; it is there that the youth finds himself amid visions of bliss which can never dismembered, the race would degenerate, and return; it is there that the full-grown man is called to practise and to perfect all the higher and nobler virtues of social life; it is there that the honest and laborious peasant finds his cozy nook and obserful retreat; it is there that he who has passed the day amid the duties and the distractions of incessant occupation, finds a solace and a joy amid the scenes and the delights of domestic happi ness; it is there that those who love the tone and the vigour of health may find a preservative from the paralysing effects of luxury and dissipation: it is there that those who are called to travel often. or often to change the place of their abode, will find an asylum from the madness of the world's frenzy; it is there those who would escape the vortex of vice and sin may find virtue ready to embrace them with open arms; it is there that those who would turn away from Lethe's dark and deadly waters may taste the sweetness of social comfort and domestic purity; it is there that those who are exposed to the storm and the tempest of this cold world may find the sunnier side of life, with its promises and its joys; it is there, as he sits in a mood of pensive sadness. listening to the blast as it sweeps across his window or whistles round and round his room, that the drooping spirit can join the circle which is gathering around the shining hearth, and forget the darkness and the storm without, in the warmth and the glow, the smiles and the songs which are within; it is there that the student, with his book and his lamp, can stir his fire, and throwing himself in his arm-chair, forget the grossness and the darkness of earth in his deeper abstractions, or in his fellowship with the mighty living or with the mightier dead; it is there that the man of letters, far away from the strife, and the din of parties, can call around him his friends

and associates, and throw over them the fascina-

tions and the charms of his genius; it is there

that the man of contemplation, in moments of

more sacred quiet, can look back on years gove