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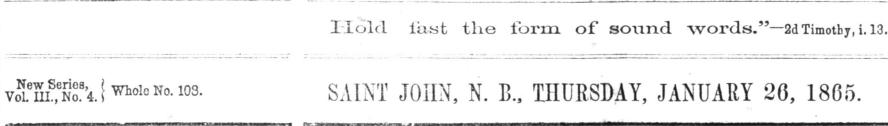
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St. John, Oct. 20, 1864.

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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



### For the Christian Visitor. THE BAPTISMAL QUESTION. NO. 1X

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

PART II. § 111. Christ claims the Heart.

The religion of the New Testament is at once personal and spiritual. So Christ taught in his memorable conversation with the woman of Samaria; John iv. 19-24. Especially did he thus teach in that great fundamental announcement, "God is a Spirit ; and they that worship him must worship in spirit and in truth." Peter taught the same lesson, when he confessed, in the house of Cornelius, " Of a truth I perceive that God is no respector of persons; but in every nation he that feareth him, and worketh right cousness, is accepted with him." And Paul presses home this lesson when he says, "So then every one of us shall give account of himself to God-He is not a Jew who is one outwardly : peither is that circomcision which is outward in the flesh. But he is a Jew who is one inwardly : and circumcision is that of the heart; in the

spirit, and not in the letter ; whose praise is not of men, but of God." § The baptism of believers recognizes this

# characteristic.

We have it in the names given to the baptism of John. It was "the baptism of repentance." Hence the words of the Baptist to some who came to his baptism, as given Matt. iii 7-10. It was only as these men, or any men "brought forth fruits meet for repentence," that they were was their profession : which profession was uni- a higher, less-restricted, and freer sphere, and that eligible candidates for baptism. So we have it formly recognized in the letters addressed to them "in this Spirit also He went and preached unto in the commission-" He that believeth, and is by the inspired apostles. Just here there come the spirits in prison, who sometime were disobebaptized shall be saved." So in the accounts of baptism which we have in the Acts of the Apos- and the Christian. The one is built up upon the ed in the days of Noah, while the ark was pretles, of which the following may be taken as a basis of a carnal relationship to Abraham; and paring." In the Apostles' Creed we find the specimen :-- "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were tudes who shall hold no fellowship with Abra- refers to the above quotation from Peter; and baptized, both men and women." Nor can there ham in the world of spirits ; while the other, ac- not only so, but it is based upon it. Therefore be adduced a single passage from all the New Testament which runs counter to this representation. It is not contradicted by the statements which we have respecting household baptisms; which statements occur Acts xvi. 15, 33, 34, 40. points when he says, with solemn emphasis, xviii. 8. 1 Cor. i. 16. xvi. 15. If the reader will turn to these passages, he will see that the holds-households capable of receiving comfort-

confirm, instead of contradicting, what I have said as to the aspect of New Testament baptism upon the New Testament dispensation. " Except a man be born again," says Christ, " lie cannot see the kingdom of God."



plain, rests upon a three-fold basis. There is acquired right as Redeemer. And there is his power to assert his claims, from whatever source they spring. These several ideas are all involved in the inspired words, "But now thus saith the Lord that created thee, OJacob! and he that formed thee, O Israel! Fear not; for I have redeem ed thee; I have called thee by thy name; thou art MINE." That is, "I have created thee, O Israel! I have redeemed thee. I have thus a manifold right in thee; and I can and will assert my claim." Or, as we have it in New Testament

language. "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life : and they shall never perish ; neither shall any plack them out of my hand." Thus believers are peculiarly Christ's own, his ransomed and consecrated ones.

S The composition of Christian churches.

The churches of Christ are by theory and profession, made up of those who are thus ransoned tal eye, is preserved by the Almighty as the gerand consecrated. Hence the current description minal frame of our undying body, on which at

of these churches in the apostolic epistles. So Paul, "called to be an apostle," addressed himself to the church at Rome, "called to be saints." And again, the same Paul addressed himself to

tain to the blessing of Abraham in all its fulness. A state of things to which our Lord distinctly

households mentioned were believing house- Jacob in the kingdom of heaven ; but the child- heaven where God is seen face to face, and which households that employed themselves in "the ministry of the saints." And thus these records of teeth.'

§ Believers' baptism precisely adapted to these views.

It is not the baptism of families, but of indi-

ones. The kingdom of Christ, I would here ex- and not rather as the head and representative of happier one which awaits us, and shall say with anything remained, it should be equally divided humanity. In that case He would never, as ex-Christ's original right as Creator. There is his piator of sin, have shared the lot of man even to death; or we should, with Him, have seen the whole Divine administration sink likewise, and even God himself, as a Person and the righteous Buler together, annihilated and entombed forever ! But as His tomb now gives irresistible testimony to His mediatorial position, so it tranforms the tombs of His people into stations whence they make their transition to new and more blissful spheres of life. For the path taken by the Head is necessarily that followed by the members; and that which the first Adam brought down to the dust with himself, the second restores in His own person out of the ruins. It is true that our flesh, corrupted by sin, is not saved from the transmuting process of decay. The Almighty has uttered His sentence with reference to us. "Dust thou art, and to dust shalt thou return." But no less authoritative than the preceding is the following

Christian Disitor.

one, "It is sown in corruption; it is raised in incorruption." An atom, though invisible to morsome future day the Divine agency will be made manifest, by which he, as the Scriptures declare, " makes all things subject unto Himself."

The stone-vault before which we stand contains " the church of God that is at Corinth, to them only the body of our Lord. Where is His spirit? that are sanctified in Christ Jesus, called to be We have heard Him give the dying thief the sosaints." Not only were these " saints" favoured lemn assurance, "To-day shalt thou be with me with the means of grace, but had attained to the in paradise." In 1 Pet. iii. 19, 20, the apostle enjoyment of grace, it was not an external relati- testifies that "after Christ had been put to death on to the church which they maintained, but an in the flesh"-that is to say in His humanityinward, a vital, and an experimental one. Such He was "quickened in the Spirit," and raised to out essential contrasts between the Jewish church | dient, when once the long-suffering of God waitthe other upon that of a spiritual relationship to passage, "He descended into hell," following the Christ. The one is largely made up of multi- word "buried." This latter testimony manifestly cording to their profession, is made up of those the expression, "hell," is here used as synonywho, as they have Abraham's faith, shall also at- mous with the word "prison." But it is impossible that the latter can be identical with the " paradise" which is spoken of in 2 Cor. xii. 2-4, as being one and the same with "the third hea-"that many shall come from the east and west, ven." And again, paradise, though a sphere of and shall sit down with Abraham, and Isaac, and bliss, appears to be different from that highest ren of the kingdom shall be cast out into outer our Lord had in His eye when in His later testidarkness; there shall be weeping and guashing mony He says, "I have not yet ascended to my Father ;" it is subordinate, or at least secondary, to this; and we must therefore conceive of a heavenly vestibule where the redeemed had to wait

the real ascension into heaven, the bodily one, of

ciated with His state of humiliation, but already

formed the transition to His state of exaltation:

the Moravian poet :---

Old Series

Vol. XVIII., No. 4.

" Jesus, of all the Lord, Shall He in death decay? Jesus, the liply One of God, Shall He corruption see? Morning's fragrance ! Easter breeze! E'en now I feel Thy gentle motion, He will rise again ! Amen. (To be Continued.) -----

From the Watchman and Reflector "SHE HATH DONE WHAT SHE COULD." " BEING DEAD, YET SPEAKETH."

serving Christ among the heathen."

"I should like to do it," said the young opera- hoping to see in some a determination to seek tive who was addressed; "but God seems to Christ without delay. No one, to his view, was have cast my lot here, among spindles. To teach ready to accept the offer. Saddened by the conthe dying heathen the music of the 'Name which viction, he closed the Bible and fervently poured is above every name' would be a keen satisfac- out his soul in prayer. "Thou knowest they tion to me; but I know not that I shall ever will perish-must it be so? Then give me this teach or hear any music beyond this everlasting desire, 'Christ in me' forever." The benediction clatter of a cotton mill. I have no means to ex- followed, and the congregation dispersed to their pend in study.' homes.

The first speaker was a thin-faced and not With a heavy, heart the pastor returned to his handsome woman, poorly dressed and evidently home, entered his closet, and there before God poorly fed, of an age beyond the promise of mat- wept out his desires. The night was a long, ng or maternity. It was during the hour of re- anxions one to that young pastor's heart. He pose at noon in the cotton mill, while she was felt that he must have his desire granted in the demolishing a crust of brown bread that had conversion of some precious souls.

mary apology for a dinner. Her young friend, fast-table, the door-bell rung. "This is for me," drawn to her by her common love to Christ and said he to his wife ; and rising from his seat, he His cause, stood or sat by her side; and there, met at the door an aged man, who, without waitday after day, and week after week, while the ing for a word of welcome, extended his trembling great water-wheel stopped its revolutions for an hand, and in a faltering voice said, "Sir I have hour, they held Christian communion together, come to ask you what shall I do for my soul." and the dull walls of the cotton factory were The pastor led him in, and found him struggling lighted up by the Divine presence.

conquests of Christ and His kingdom, the elder Before his interview was concluded, another came. of these Christian sisters gradually and impercep- It was a lady who for many years had resisted tibly wrought an influence on the younger. She the Spirit's strivings, and till now refused to give made no direct promises of help, but encouraged her heart to Christ. The pastor welcomed her her to trust in God and go forward, waiting to see in, and such a season of refreshing to his spirit what He would do for her.

At length, as human wisdom might pronounce as he had never known. it, imprudently, the younger sister obtained her Said the lady to him, "I shall never forget discharge, and retired, almost without means, your last prayer on the Sabbath. It aroused my from her daily labors. The elder continued het sleeping soul. ' Christ in me.' I knew Christ employment as formerly-rising before the sun, was not in me; and if it was necessary for you eating in her room the simple and comfortless to utter that prover, how much more for me. fare which she called her breakfast, hurrying to I could not rest till I had songht the Lord Jesus." the mill-in winter "while it was yet dark"- Both had been led by the simple petition to see toiling till half-past seven at night, and then re- their need of Christ, and to believe in him to the turning to her cheerless lodging, cold, dark and saving of the soul. lonely-to an apology for supper, and then to her Six years have passed since that interview. their glorified Mediator, in order to enter with bed-except that once a week she found her way The aged man has gone to rest. Fresh in the to the regular prayer-meeting. Once in every memory of those he left behind are his dying few months she took half-a-day from her labors- words : " Christ in me-my stay, my all." diminishing by so much the wages of the week- lady still adorns her profession by a consistent or embraced the half-day usually given to the and devoted life. Others were led to see their operatives once a week to wash and repair the lost condition out of Christ, and accept of him as scanty wardrobe-embracing the opportunity to their dear Redeemer. That day's labor proved visit the female members of the church and some to be the beginning of a precious revival, and in the congregation where she worshipped, to many were brought in the kingdom of Christ. solicit a donation for the American Baptist Mis- " Christ in me," the sinner's need, the saint's resionary Union or the Benevolent Society of the | ward .- American Messenger. village.

Address all Communications and Business Letters to the Editor, Box 194, St. John, N. B. The Christian Visitor Is emphatically a Newspaper for the Family

THE OFFICE OF THE CHRISTIAN VISITOR.

Corner of Prince William and Church Streets

SAINT JOHN, N. B.

REV. I. E. BILL,

Editor and Proprietor.

It furnishes its readers with the litest intelligence, RELIGIOUS AND SECURAL

between one other great society and the American Baptist Missionary Union.

In a rural grave-yard in Newton, Mass., may be seen on a plain headstone the simple memorial :---" ELIZA JAMESON.

"Her life to toil, her gains to God were given ; Sweet is her rest, and bright her crown in heaven."

#### ------"CHRIST IN ME."

A pastor was pressing on his people the necessity of immediate repentence and faith in Christ for salvation. "Burning words issued from his lips as he proclaimed Christ the sinner's friend, and "If I had your youth and love of learning, I besought an to become reconciled to Him. The would get an education, and devote my life to sermon was nearly ended. Pausing for a moment he cast his eye anxiously over the congregation,

passed its prime, and which served as her custo- The next morning, while seated at the break-

under deep conviction of sin, needing only to be

As they conversed from time to time on the led to Christ as "the sinner's ransom for guilt. followed in leading these distressed souls to Jesus.

### 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. Dec. 4.

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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 Depar-ments, and comprises Classes in almost every department of a thorough Classical, Mathematical, and Commercial Education ducation.

The Furniture and Apparatus are all of the most improved modern style; the School Rooms and premises are inferior to none in the City; the system is Catechetical and Explanatory. Call and see. Aug. 4.

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competent Teachers are employed. Board and Instruction in English and French, \$200 per Daily Pupils, under ten years, \$6 per term.

over ten years, \$8 per term. Extra Branches, Drawing, Painting, and Music, usual

Dec. 4.

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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 falfilment of accent it affords for the due fulfilment of every contract, but like-wise to the Company's extensive and influential connexions 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, nuses do not vest until they have been five years in existence. Rates of Assurance WILLIAM MAUAAL, be learned from the Agent, Custom House Building. tence. Rates of Assurance and all other information may

THE ROYAL INSURANCE COMPANY, 92 Lombard-street, London, and Royal Insurance build-ings, Liverpool. Chairman of the London Board.—SANUEL BAKER, Esq. Now believers' baptism, recognizes these views

Ings, Laverpool. Chairman of the London Board.—SAMUEL BAKER, Esq. Uhairman 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

The most gratifying proof of the expansion of the busi-ness is exhibited in the one following fact—that the increase alone of the last three years exceeds the entire business of 

The recent returns of duty made by Government for this latter year (1858) again show the "Boyal" 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 Com-pany, while all the others respectively full far short of the

iety of its advance. LIFE DEPARTMENT.

the amount of new Life Premiums received this year is by far the largest neceived in any similar period since the commencement of the business, and must far exceed the

I ears.	No. of Policies.	Sums Assured.	New Premiums.
1848	98.0110	£48,764 17 0	£1.380 9 1
1850	190	95,650 9 11	2.627 4 1
1852	422	181,504 10 6	5,828 5 10
1854	408	161,848 18 4	4.694 16 0
1856	703	297,560 16 8	8,850 8 11
1858	A82 111	887 719 6 9	10 954 9 4

church constructed upon New Testament princiment, "YE MUST BE BORN AGAIN:" while all who know nothing of the new birth are warned to keep their distance.

& IV. The Church Christ's special domain.

"Ye are of this world," says Christ, " to some who opposed him; "I am Not of this world." And again, says John, "We are of God; and the whole world lieth in wickedness." And yet again, Paul speaks of the saints as those who have been " delivered from the power of darkness, and translated into the kingdom of God's dear Son." In these passages we have the thought with which I am here concerned. There are in the world two great domains. Christ is at the head of the one, and Satan of the other." These domains extend over the whole earth. Wherever the Gospel has gone it has taken men out of the domain of Satan, and transferred them to that of Christ. The domain of Christ, especially, although in the world, is not of it. Thus there is no such body in existence, according to a New Testament estimate, as the Church of Rome, or of England, or of Scotland. Rome, and Englands and Scotland, and Christ, never yet had domains common to both; although in the days of Paul there was a church of Christ

in Rome; and many Christian churches are at this day to be found over the whole world. The domains of which I here speak are perpetually acting upon each other. There is, in fact, coustant war between them. That of Satan, alas ! in point of numbers, is as yet in the ascendancy. Yet, ever since the kingdom of Christ has been **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 fugo on, though with many alternations, until ture be accertained and allocated quinquennially. Po- go on, though with many alternations, until licies participate from the date of their issue, but the Bo- Christ finally prevails over Satan, and over all else that is hostile to him ; as it is written, " He must reign, till he hath put all enemies under his feet.'

Now believers' baptism recognizes these views. It is appropriated to those who have already pas ed over from Satan to Christ. It is not in itsel the transition from the dominion of the one so vereign to that of the other. It is, however, the Spinoxa, and many others after him; republican nected from the sublunary sphere of life. Insign and the avowal of that transition. Thus "the seals, which recall the formal abolition of Chris-publicans and harlots—being baptized with the signify at the time of the French Revolution;— mode in which it was so remains an unsolved baptism of John," are described as "going into the kingdom of God." Thus the Pentecostal converts were exhorted by Peter to testify their re pentance by being "baptized . . . in the name of Jesus ;" so separating and " saving themselves from this untoward generation" with which until then they had stood identified. And Paul plain ly tells the Galatians, " As many of you as have been baptized into Christ have pur on Christ." That is, as the idea may be freely rendered, Ye are clothed with Christ. Ye have assumed Christ as your uniform, and been enrolled in his service. Nay, ye have been made one with Christ; covered with Christ, as a man with his garments ; so that, as we have it in the next verse, ye have all been made " one in Christ Jesus." All this i signified in baptism, not effected. And so is the line drawu broad and deep between the subject of Christ and the slaves of Satan. Yea, there i

So, too, "except viduals. It is not the entrance upon a course of Him the open gates of the city of God, and to a man be born again," he but intrudes where Christian training, in the hope that Christianity attain the full possession of their eternal inherit-Christ gives him no welcome, if he approach the itself may one day be actually realized. In it ance. To this autechamber Christ in spirit, baptismal waters ; or if he ask those waters for we do not behold infants brought to the font, while His body remained in the tomb, led the his household, as yet in their infancy, or in their that they may receive a Christian name before penitent thief, and then presented Himself to sins. Into the kingdom of Christ none will be they can possibly have attained to a Christian preach to the spirits in prison. We are left utadmitted at last but such as have " passed," by experience. Nor do we see adults, professing a terly without intimation where this latter place a new birth. " from death unto life :" and into willingness to be instructed in Christianity, with is situated ; but still it is not to be confounded that kingdom as it here exists wone ought to be a view to their final Christianization. No! here with the abode of the damned. The great readmitted but such as give fair evidence of "re- are men and women, who come before us as pro- former, Calvin, thought he could avoid the despentance toward God, and faith in our Lord fessed exemplifications of that great fundamental cent into hell altogether, whilst he explained the Jesus Christ." Thus over the portal of every statement,-" As many as received him [Christ], passage in Peter thus :- " Christ had exhorted to them gave he power to become the sons of Noah's contemporaries to repent, whilst they ples there is emblazoned the solemn announce- God, even to them that believe on his name : who were yet in the flesh, through the Holy Ghost by were born, not of blood, nor of the will of the Him imparted to Noah, the preacher of righteousflesh, nor of the will of man, but of God." Or, ness." This exposition, however, is too artificial to take the thought as it is presented in the Ca- to commend itself to an impartial mind. It is techism of the Church of England, we here have invalidated at once by the expression. "He despersons who "promise and vow," by themselves, cended," which cannot well betoken anything and not by proxy, to " renounce the devil and all other than local motion, as it does afterwards in his works, the points and vanity of this wicked the 22d verse of the chapter alluded to. We world, and all the sinful lusts of the flesh;" to have no intimation of the topics upon which He to lament her imprudence in leaving the cotton - believe all the articles of the Christian faith;" preached to the "spirits in prison," whether reand to "keep God's holy will and commandpentance, or His own triumph. But it may, ments, and walk in the same all the days of [their] however, well be presumed that amongst the souls lives." Such, and such ONLY, dowe find ap that were hurried away by the flood, there were proaching the baptismal waters in the New Tes- not a few who, if not converted, were neverthes tament. And so, again, do I establish the har- less not far from the kingdom of God. Was the mony between the New Testament dispensation way to full regeneration now opened up to them? and the baptism of believers. This is conceivable. But under any circumstances, that descent of Christ in spirit was not asso-

TO THE DAY OF PENTECOST

TISHBITE. Translated from the German by John T. Betts, with the

sanction of the Author.

"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive. After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen whom God's Word has never come on carth, may from the dead: so the last error shall be worse than the be drawn from this cousideration, but certainly first. Pulate said unto them, Ye have a watch : go your way, make it as sure as ye can. So they went, and made none for us who have the gospel. he sepulchre sure, sealing the stone, and setting a watch. -MATT. XXVII. 62-66.

these made the dungcon, in which it was foully problem. I might here adduce something simi-thought Christ was shut up, to appear closed for-lar and analogous to the remnion of the spirit ever, as if no power could possibly break it open. with the body previously deserted by Him. The But cre they were aware, He, whom they thought condition of the clairvoyant, in whom all the had been got rid of forever, burst all the prison- bodily functions are suspended, as in death, cells, as He has in our own days that of Ration- whilst the mind for a season wanders as spectaalism, in which they insanely fancied Him en- tor and observer through distant scenes, and then

eous shall be ranged on the right hand of the her an attractive appearance as she lay upon is attained by a particular attention to their various 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 ceut. per annum on the sums assured, and averaged 80 per cent. upon the premiums paid. PERCY M. DOVE, Manager and Actuary. Judge, and the wicked on the left, when " thes shall go away into everlasting punishment, and the rightcores into life eternal;" and the separati-on between them shall be final, complete, and en her dying couch. Kind-hearted friends went to powers, capacities, passions, inclinations, oper-her relief as a matter of Christian charity, per- ations, state, happiness, and temper. A man's and it runs thus :-- "Verily, verily 1 say unto the holy sepulchre. Now let us for a short time you, Except a corn of wheat fall into the ground ponder over the Almighty's plan of redemption, haps murmuring that she had given away every- soul is properly himself. The body is but the thing, and trusted for the expenses of her sick- house, the soul is the tenant that inhabits it; the and die, it abideth alone; but if it die, it bring-eth forth much fruit," (John xii. 24). Oh, do but nexion. From so elevated a point of view the ness and burial to the hand of benevolence. But body is the instrument, the soul the artist that 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 bead Establishment. during. wait, the harvest-day is at hand ! resurrection of the Mediator will appear to us a after her departure it was discovered that she had laid aside enough to pay the expenses of a mode-rate sickness and of her funeral, and that she had The rocky tomb of our Lord would become a recessity, imposing silence on all our doubts. reef on which our entire faith in Providence would founder, if we regarded Christ's appear like simplicity, and with unembarrassed, joyous ance here on earth as simply on His own account, & Believers are Christ's ransomed and consecrate. promptly on reasonable proof of loss-without to the bead Establishment. JAMES J. KAYE, Agent for New Brunswick From the view just presented it follows, the believers are Christ's ransoned and consecuto long before given a charge to a female confident to work with, and no more part of a man than an - unimppily, it was only a vertal charge that if and us a plane is a picod of a varpunets. 2

The younger sister, whose place was empty by the loom, had found her way to a female school in the hill country of New Hampshire, and there, under favorable influence, her intellect began to expand, and to acquire furniture as well as flexibility and beauty. At length the close of her first term at school approached. She discovered, on calculation, that ther means were not sufficient to discharge the bill she had accumulated. The last evening came, and she retired to her room, mill to drink at the springs of science. The next morning the door bell rang; a small package was announced for Miss -----, containing precisely the amount required to meet the pecuniary demand, and the young girl's heart grew light. No name accompanied the gift. It was no matter whence it came ; but God knew, and the thin-faced woman knew who said, "If I had your youth and your love of learning, I would get an education, and devote my life to serving Christ among the heathen." She was carrying out the resolution she had adopted -" I'll stay still less is it to be viewed as a complement of His mediatorial and propitiatory work, for this here and work and save, and educate that young woman for the Lord Jesus. And term after term had seen its full accomplishment just prior to the moment when, commending His spirit into His the younger sister studied and grew, and the mo-Father's hands, He victoriously exclaimed, " It is ney to meet her necessities arrived just when it was required. At length she gave her hand in finished." But we should grasp at more than marriage to one of the most respected and useful missionaries of the Missionary Union, lived us? fully among the heathen for many years, and returned, after her husband's decease, honored and beloved, to her native land. We know where she sleeps on the banks of N-----, and where she wears her crown of glory.

The thin-faced woman, who planned to do ' what she could" for the Lord Jesus, earned and saved more money "out of her penury" than was demanded for this great enterprise. Sometimes she placed ten or fifteen dollars in the hand of a friend more familiar with the great world of mankind than herself, with the charge to give it to some poor student for the ministry. Often she sent a note of ten or twenty dollars to the Bible Society, the Home Mission Society, or some once visited a poor silly man, and on conversing other Christian institution. In the monthly acknowledgments of donations in the Missionary Lord Jesus "Christ?" Magazine, her name is seen attached to sums never less than ten dollars each, for the French Mission, the Toungoo Mission, the Ningpoo Mis- "and the journey is difficult." sion, and the rest; sometimes to the amount of - "Do you think so? I think heaven is very thirty dollars in two months. Besides this, she near.' uniformly gave the amount necessary to constitute the successive superintendents of the Sabbath to get to heaven." school in her own church life members of some one of our national religious societies. She often again, " and the way to it is very short, there are inquired if it was not time to take up the contribution for this or that society, suggesting that we ought not to enjoy our privileges alone, without helping to extend them to others also. And when the contributions of the monthly concert were sent to the Treasurer, her name happening to be spoken, it was suggested that "doubtless she gave the most of it herself."

When the weary wheels of nature gave out, into glory." commencement of the business, and must far exceed the average of amount received by the most successful offices in the kingdom. The number of policies issued in the year was 832, the sum assured £387,752 fs. Sd., and the premium £12,354 8s. 4d. These figures show a very rapid extension of business during the last ten years. Thus :humiliation? But let us not overlook the bright pernatural with one another. The subject in and she came to her last illuess, kind women torches which God has placed beside Him; first question being the resurrection of Christ, we are went in where she lay to minister to her. She SELF-KNOWLEDGE-is that acquaintance with of all, in the prophetic passages of Isaiah hii. 9, in the province of miracles; and precisely as fell down at her loom, still at her labor, and was ourselves which shows us what we are, and do, and And he made his grave with the wicked, and Scripture teaches that it is only "by faith that helped home to die, Her room was destitute of ought to be, in order to our living comfortably with the rich in his death;" and then that in the we understand the worlds were made by the comfort; scarcely any food was there except the and usefully here, and happily hereafter. The words of the royal Psalmist, "Thou, Lord, will word of God," so the miracle of the resurrection old brown bread, which she had refused to throw means of it is self-examination; the end of it is not suffer thy Holy One to see corruption," (Ps. of our Lord, in all its parts, is given only to our away, saying that it must not be wasted. Cloth- self-government and self-enjoyment. It princixvi. 10). And what do we read, with the eye of faith ing was not to be found in her room sufficient to pally consists in the knowledge of our souls, which a solemn anticipation of the time when the right the spirit, on the stone which closes the entrance The great day, however-the greatest which of His sepulchre? His own fingers inscribed it, the world has seen-knocks at the stone door of

### THE GOOD DEACON.

John Cotman, of London, was a respectable mechanic, and the deacon of a Congregational church. Both he and his wife were eminent for simple piety, fervent devotion, and quiet, untiring zeal. They had small talents, but much religion. In their family boarded a young man, also a mechanic, of foreign birth, but pursuing his calling in London. He knew nothing of religion, but was aimable and obliging, and greatly devoted to pleasure, as a source of happiness.

For some time after he began to live with them, when the Bible, morning and evening, was laid on the table, indicative of family worship, it was a signal for his leaving the room, but after a short time, influenced by the manners of the worthy John Cotman and his wife, he occasionally staid to observe this solemnity. One evening he came home to dress that he might visit a place of amusement, when the good deacon said :

"I think you had better go with me, and enjoy pleasure greater than that which you are go-

"Where are you going ?" was the enquiry of the young man.

"To the prayer-meeting at our church," replied the deacon.

" A prayer-meeting! What is that ?"

"Why, we meet to sing hymns, read the Scriptures, and ask God to bless us."

The young man hesitated.

"You had better go," said the good old lady. in her usual kind tone.

"So I will," was the reply.

He went, and in that meeting of some dozen persons, held in the vestry of the Congregational church, Maize Hill, Greenwich, did God open and soften his heart, and excite his feelings, which led him to the Saviour, of sinners for pardon. That young man's name was John Geherd Oncken .----Buptist Reporter.

THREE STEPS TO HEAVEN .- Rev. Rowland Hill with him, said, " Well, Richard, do you love the

"To be sure I do ; don't you ?"

"Heaven is a long way off." said the minister,

"Most people think it is a very difficult matter

"I think heaven is very near," said Richard only three steps there."

Mr. Hill replied,

"Only three steps."

Richard repeated,

" Only three steps?"

"And pray," said the pastor, "what do you consider those three steps to be ?"

" Those three steps are, out of self, unto Christ,

duce consequences which might to some extent paralyse the zeal with which we ought to strive, on this side eternity, to make preparation for heaven. A subject of consolation for the heathen to whom God's Word has never come on earth, may Thus we have not to seek the Lord himself in

seats of learning. Who can coufine Him?

would become us, were we, from a fact of which PART II. Peter gives so mysterious an intimation, to de-

His tomb, but only His human frame, His earth-

II. We enter Joseph's garden, and are seized by pilgrim's-garment. He is traversing in the with the tremor of a foreboding awe. There lies spirit other regions. Is His resurrection, therethe holy sepulchre, surrounded with the armed fore, nothing more than the reunion of the Son watch. The stone door is firmly cemented and of God with His entombed body? Yes, it is so, scaled. But what matters this? The firmer the only He reassumes this body in a glorified conbolts, the more conspicuously will it be shewn dition. It is true that it is difficult, nay impos-

who broke them, and even here could make for sible, for our short-sighted faculties to realise this Himself a free passage. The world has ofttimes representation. The bodily organisation destroyseen the Lord Jesus imprisoned and immured in ed by crucifixion must first be reinstated by creaa spiritual sense. Imperial seals, as that of Ju- tive power, and, beside this, be spiritualised as lian the Apostate; philosophical seals, as that of the organ of the God-man, who was now discon-

tombed, and He now stands victor upon the returns in one moment to its deserted body, arena, crowned both in the Church and in the might be adduced as one analogous to, and cor-

responding with, the reunion of His spirit with There, in the dark vauit, lies the body of the His previously described body. But let us be Lord of heaven, soulless! Oh, what depth of careful, lest we confound the natural and the su-

## THE RISEN REDEEMER : THE GOSPEL HISTORY FROM THE RESURRECTION BY F. W. KRUMMACHER, D. D., AUTHOR OF " ELIJAH THE