

THE OFFICE OF THE CHRISTIAN VISITOR, Corner of Prince William and Church Streets, SAINT JOHN, N. B.

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

New Series, Whole No. 107. Vol. III., No. 3.

SAINT JOHN, N. B., THURSDAY, JANUARY 19, 1865.

Old Series Vol. XVIII., No. 3.

The Christian Visitor is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence, RELIGIOUS AND SECULAR.

THE CHRISTIAN VISITOR, Published every THURSDAY, by BARNES & Co., AT THEIR OFFICE, Corner of Prince William and Church Streets, SAINT JOHN, N. B.

CARRIAGE SPRINGS, MADE TO ORDER!! C. G. BERRYMAN

Elipitic & Side Springs, Wholesale and Retail, at Short Notice!!!

A Complete Assortment of Small Trimmings, such as—Tufting Buttons and Nails; Lining Nails; Pastings and Seaming Line, Silver and Japanned Knives, Whip Socks, &c.

BARLOW'S CORNER, No. 5 KING STREET. C. C. BERRYMAN. St. John, Oct. 30, 1864.

THE PHENIX FIRE OFFICE, LONDON ESTABLISHED IN 1782. CAPITAL, £5,000,000

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

MRS. HUNT'S School for Young Ladies, The Course of Instruction in this Seminary comprises all the branches necessary for a thorough and accomplished Education.

THE ROYAL INSURANCE COMPANY, 92 Lombard Street, London, and Royal Exchange Building, Liverpool.

THE FIRE 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.

JOHN M. JOHNSON, Secretary to the London Board, All descriptions of property taken at fair rates, and Fire Risks insured at the lowest rates.

CITY OF GLASGOW, LIFE ASSURANCE COMPANY OF GLASGOW, Incorporated by Act of Parliament.

Wm. B. BERRYMAN, Esq., Manager and Actuary, TARIFFS, HOURS OF ASSURANCE, SYSTEM, WITHOUT DEBT OR INTEREST.

Wm. B. BERRYMAN, Esq., Manager and Actuary, TARIFFS, HOURS OF ASSURANCE, SYSTEM, WITHOUT DEBT OR INTEREST.

THE RISEN REDEEMER: THE GOSPEL HISTORY FROM THE RESURRECTION TO THE DAY OF PENTECOST.

By F. W. KREMHACHER, D. D., AUTHOR OF "ELIJAH THE TEACHER."

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.

Be not dismayed when you see the Lord of glory treated as a malefactor even at the grave. What His enemies there dared to attempt turns out, under God's guidance, only to His own glorification.

The soul-deserted body of the Lord has rested the first night in its narrow stone chamber, but His murderers, the members of the Sanhedrim, have not. We already meet them at early dawn moving about restlessly, and the expression of their features betokens anything rather than triumph and inward peace.

There was another heavy burden which weighed upon the high priests and scribes beside the ban and curse of conscience. It was a gloomy solicitude lest the crime which they had perpetrated on the Nazarene should after all, through some new marvel, entail on them the brand of infamy, and cause them to be forever pilloried in history.

Here observe, in passing, that several critics have questioned the historical truth of the story, because they did not see how it could be possible that such members of the high council as a Nicodemus, a Joseph of Arimathea, and a Gamaliel, should ever have yielded their assent to so malignant a scheme as the one there planned.

Notwithstanding the undoubtedly early hour, Pilate, who likewise had passed a sleepless night, granted them at once the desired audience.

and in the most unequivocal manner, announced beforehand the glorious issue of His martyrdom. The members of the Sanhedrim further say to Pilate, "Command, therefore, the sepulchre be made sure until after the third day, in order that His disciples may not come and steal the body, and subsequently say to the people, He is risen from the dead; so the last error shall be much worse than the first."

You will now understand in what sense I characterized these precautionary measures of the enemies of Jesus as an involuntary preparation by them for the celebration of Easter. In the midst of their misgivings and apprehensions, Christ actually arose. After all that they had seen and experienced respecting Him, they would fain have withheld from themselves all conscious acknowledgment of what they really thought Him to be, as indeed the man who possibly might suddenly arise Himself alive again from His death-chamber.

(To be Continued.)

MARRIAGE OF BAMBA AND PRINCE DHULEEP SINGH.

In the Presbyterian Mission School in Cairo, Egypt, was a young convert named Bamba, who joined the church just a year ago. Her eventful story is told by Mrs. Hogg, one of the Missionaries at Cairo, and we quote it from the Christian Instructor:—

In the beginning of February last, Maharajah Dhuleep Sing visited the school. His highness is the son of the renowned Runjeet Singh, late king of the Punjab in Northern India, and was at the date of his visit passing a short time in Egypt on his way to India, to consign the remains of his deceased mother to her heathen friends—this having been her dying request.

A few days later he made another visit to our mission, and spent an hour and a half in Miss Dale's school. On this visit he had the first sight of Bamba, who was pointed out to him as the first and only one from the school who had as yet become a church member.

I here observe, in passing, that several critics have questioned the historical truth of the story, because they did not see how it could be possible that such members of the high council as a Nicodemus, a Joseph of Arimathea, and a Gamaliel, should ever have yielded their assent to so malignant a scheme as the one there planned.

The chief priests and elders repair to the governor, Pilate, who likewise had passed a sleepless night, granted them at once the desired audience. Upon this inquiry as to their prayer, they disclose their project, and say, with feigned loyalty, "Sir, we remember that that deceiver, of whose promises we with your approval, have freed the country, while he was yet alive, expressly declared that he would, after three days, rise again."

ever, very heavily the responsibility of being in any way instrumental in transplanting a young tender flower like this from its native soil, in which it was growing in vigour and beauty every day, to a region and climate where it might pine and die from exposure to withering blasts, and the want of the careful culture and genial atmosphere with which in its infancy it had been fostered.

Next morning he called at the mission house, and stated that having thought and prayed much over the matter during the past night, he had come to the conclusion that the hand of the Lord was in it, and he was ready at once to make proposals. After Mr. Hogg had knelt with him at his request, and implored the special guidance of God in the matter, Miss Dale was deputed to make the proposal to Bamba.

When the Prince returned she had gone to Alexandria to stay with her father for change of air, her health having given way a little; and she spent the six weeks between that time and their wedding enjoying her society and studying Arabic. Her character developed amazingly fast after she got out of the narrow sphere to which she had hitherto been bound, and the very soon acquired a dignity and quiet ease grace that well became her new position.

Two weeks after the wedding, they came up to Cairo, and we had the pleasure of seeing them every day for a fortnight. Bamba indeed spent the greater part of her time every day in the school, and seemed to be happier when there, than when she was at home.

Prayer is communion or commerce with God. Prayer is the one condition on which all the operations of grace are suspended. God ordained prayer, and so proclaimed His paternaly to man.

Prayer is the attitude of watchfulness and reverence, and the utterance of humility and faith. Prayer is the opening of the window, that the Son of Righteousness may shine in.

Prayer is the journey of the prodigal, "homeward bound"; the flight to the city of refuge; and the desperate grasp of penitence upon the horns of the altar.

mission, that he may be able to assist in meeting them; and as a beginning, he has engaged to provide us with a small press for printing pamphlets, tracts, &c., and also to pay for the working of it.

"THE DOOR IS SHUT."

Our Irish correspondent, in a recent letter writes: "My old friend, John Hands,—for many years a missionary in Hindostan, and, on his return, the London Missionary Society's agent in this city—now in his 83rd year, resides at Kings-town. Some months ago he was making his way to the platform of the Westland Row railway station, when he saw the train move off, and a lady met him exclaiming, 'Oh! Sir just as I went the door was shut.' They went together into the waiting-room to stay for the next train, and Mr. Hands said to the lady, 'Madam, though that door was shut, it will be opened again in half an hour; but there is another door, now open, which, when shut, will be closed forever.' He then unfolded to her the way of salvation, urging an immediate entrance through the open door. The train was now ready; the lady entered a first class carriage; Mr. Hands took his place in a second class; and he saw her no more. A few evenings since, a messenger came to Mr. Hands, requesting him to go immediately with her to see a lady supposed to be dying. He did so, and was shown up stairs into a bedroom, where the window blind was down, and the silence of the attendants presented a gloom and a solemnity befitting the scene. It was one of death. From the bed, which he was invited to approach, stretched the emaciated hand of one whose face the paleness, and on whose brow stood the dew of death. 'Sir,' said she, 'I wished to see you, before going to my Saviour, to tell you that it was your conversation about 'the shut door,' that led me to Him; and that you might join me in giving thanks to Him.' Mr. H. did so, and she died.—N. Y. Observer.

AN UNANSWERABLE ARGUMENT.

From his youth Mr. N. had been accustomed to read the works of infidel writers, and had been greatly influenced by them. Years passed, and many of his acquaintances had been hopefully converted, but he still cavilled at the Bible, and found fault with professing Christians.

When about forty years of age he became connected with a mercantile house, the proprietor of which held a prominent office in a Christian church; there was also in the store a boy of fourteen. Their employer, an upright business man, thoroughly respected in the community, was indeed a symmetrical character; a benevolent, devoted, consistent professor of religion. The will of the Master was not only studied but obeyed. His earnest manner and unobtrusive piety, always the same, at home, in business relations, at the social meetings or in acts of public worship, exercised the happiest influence upon the mind of the boy, who became deeply interested in religious truths.

The skeptic, approaching him, said, in kindest tones, "Charlie, you seem troubled; tell me frankly, what is the matter?" Encouraged by his earnestness, the lad replied, "O, Mr. N., I feel that I am a great sinner against my God, and I know not what to do!" "You a sinner?" replied Mr. N., "why, you never do wrong." Then rising with much apparent agitation, he exclaimed, "If you are a sinner, what am I? I who have lived through revival after revival, have known of the conversion of many companions, and laughed at it all! I, who have walked so long in the ways of the world, what must I be?"

Dea. G., their employer, had greatly assisted, by prayer and Christian counsel, in fostering the work of grace in the heart of the boy, and soon had the happiness of seeing him rejoice in God his Saviour; earth and sky shone with the glory of the Lord, "the mountains broke forth into singing, and all the trees of the field clapped their hands!" Filled with holy ecstasy, his task of opening the store was one morning delayed a little, and Mr. N. entered with a reproof upon his lips; but as his eye fell upon the beaming countenance of the lad, he said deeply moved, "You are feeling better," and went hastily across the street as if to hide his own emotion.

Subsequently the two conversed often together; Mr. N. opening his heart to the young convert, and acknowledging that he had been a stubborn unbeliever, deriding serious things, and defying every effort made to bring him to Christ. Said he, "Arguments I could meet, but Dea. G.'s irrefragable life is an unanswerable argument. I have watched him closely, and have never been able to detect an inconsistency; he is strictly honest in all his dealings; if, in buying of him, a person through ignorance is about to make a bad choice, or if an article is defective, he always points out the error, and sets the purchaser right. This habit is characteristic of him in every relation, and is an unanswerable argument in favor of the Christian religion."

A MEDITATION ON PRAYER.

Prayer is communion or commerce with God. Prayer is the one condition on which all the operations of grace are suspended. God ordained prayer, and so proclaimed His paternaly to man. Man prays, and so confesses his dependence and helplessness and sin. Prayer is the path God made, on which man travels back to Him.

Prayer is the attitude of watchfulness and reverence, and the utterance of humility and faith. Prayer is the opening of the window, that the Son of Righteousness may shine in. Prayer is the journey of the prodigal, "homeward bound"; the flight to the city of refuge; and the desperate grasp of penitence upon the horns of the altar. Prayer is the gate of the city of destruction, the pilgrim's pause at the well, and the final toilet of the bride, before the marriage supper of the Lamb.

THE BAPTISMAL QUESTION.

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

In 2 Cor. iii. 6-11. Paul supplies a series of contrasts between the ministration of the Old Testament and that of the New. On the one hand we have "the letter"—the ministration of condemnation;" and on the other "the Spirit"—the ministration of the Spirit—the ministration of righteousness." There are, thus, we learn, two grand leading "ministrations," or "dispensations," as we may term them, brought before us in the Word of God. These dispensations had each of them their institutions, or "ordinances of divine service," as Paul elsewhere calls them. And these institutions were in harmony with the different dispensations under which they were given. This thought is capable of enlarged and interesting illustration. I refer to it here, however, only for the sake of its bearing upon my present object. We have here the New Testament dispensation, with its ordinance of baptism. In regard to this ordinance there is much controversy. I here assume that the Baptist interpretation of the ordinance is the correct one. I shall endeavour to show that that interpretation harmonizes well with the aim of the New Testament dispensation; after which I shall proceed to apply my conclusions to the purpose contemplated in the present series of articles.

§ Explanatory.

I begin with the remark, that the Gospel evermore assigns to Christ the loftiest supremacy. It makes Him "Head over all things to the church," and in it. It is the latter thought that I here have more immediately in view. In point of fact Christ has been supreme under every dispensation. "The angel of Jehovah," of whom we read so much in the Old Testament, was plainly the "Messenger" Jehovah—the Son of God, sent forth from the presence of His Father, to work his will upon earth. Paul tells us, that Moses "esteemed the reproach of Christ greater richer than the treasures of Egypt. In Exodus it is Jehovah for whose sake Moses left all and endured all." John tells us, that "Isaiah saw the glory of Christ, and spake of him." The prophet himself tells us, that it was JEHOVAH whose glory he beheld in the temple, and from whom he received his commission. Thus it is Christ, throughout the whole of the Old Testament as well as the New, made known as Lord of all, and ruling among his people from the beginning. Yet was he not so distinctly revealed in this respect in Old Testament times as he is in New. To his ancient people God was known more as the God of the patriarchs, of Abraham, Isaac, and Jacob, than under any other name. Moses, too, was the mediator under whose ministry the Jewish dispensation was set up, and through whom heaven and earth were brought into friendly intercourse. Christ was there, indeed, but he was hidden behind the ministrations of his servants, until the time had come in which he should appear and act in his own proper character. But now all this is changed. The God of the New Testament is "the God and Father of our Lord Jesus Christ." The Creed of the New Testament is, that "there is one God, and one Mediator between God and men, the man Christ Jesus." To this great Mediator Moses and Elijah delivered up their commission in the Mount of Transfiguration; and thenceforth "the law and the prophets" were merged in Christ, "I have set my King upon my holy hill of Zion," is the announcement of the Old Testament. And in the New Testament this "King" thus pleads with the Father,— "Thou hast given him [thy Son] power over all flesh," and thus he proclaims his dignity in the preamble to the apostolic commission,— "All power is given unto me in heaven and in earth." The commission itself is just so much lofty inference from those lofty premises,— "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world."

§ Christ Supreme.

§ Believers' baptism bases to the supremacy of Christ.

To the claims of Christ as thus set forth in Scripture believers' baptism is beautifully adjusted. In conformity with the enactment just recited, we find New Testament believers constantly baptized. And it is remarkable, that they are repeatedly said to have been "baptized in the name of the Lord Jesus." No doubt the formula prescribed in the commission was from the first employed in the administration of baptism. Yet nowhere is that formula recited in the inspired accounts of such administration, while "the name of the Lord Jesus" conspicuously stands forth in such accounts. The case of Saul of Tarsus is here strikingly in point. In writing the Galatians he thus sums up his early religious history:—"Ye have heard of my conversation in time past in the Jews' religion, how that beyond measures I persecuted the church of God, and wasted it; and profited in the Jews' religion above many mine equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." "Squint down by the vision of the ascended Lord in his way to Damascus, 'Lord' says he, 'what wilt thou have me to do?' He inquires no more as to the precepts of Moses, or the commentaries of Gamaliel. It is, 'Lord! what wilt thou have me to do?' By and by, sent to him by the same Lord who had appeared to him in the way, 'Ananias visits him in Damascus. The precept now is, 'Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.'" Not a syllable have we here about any old law, "Old things are passed away; behold all things are become new." Without delay Saul arose, and was baptized. Far indeed was he from any idea of being conformed therein, in any way, to the teachings of Moses—from any such dream as that baptisms had been given under the Gospel instead of circumcision under the law. On the contrary, he wrote his epistle to the Galatians to show how Christ, in ever respect, had abolished and superseded Moses by his own superior authority. In this same epistle, moreover, unlike our modern Pedobaptists, he pays but small deference to circumcision; treating it in a way which seems scarcely intelligible, had he regarded it as the forerunner of Christian baptism. (See Gal. v. 1-11.) In regard to the supremacy of Christ he thus writes, in his epistle to the Hebrews; rendering a well deserved tribute to Moses, but placing him in every way in subordination to our Great Head—"Moses, verily, was faithful in all his house, as a servant; . . . but Christ as a Son over his own house; whose house are we."

§ Believers' baptism bases to the supremacy of Christ.

Such, then, is Christ, the Lord of Moses.