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pany, while all the others respectively fall far short of moiety of its advance.

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98

£48,764 17 0

£1,380 9

1850

190 195,850 9 11

2,627 4

1852

422

181,504 10 6

5,828 5

95,550 9 11 2,627 4
181,504 10 6 5,828 £
161,848 18 4 4,694 16 1858 832 337,752 6 8 12,354 5
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emiums are equitably graduated. The Profits are all with a due regard to the claims of all classes of

THERE is as much difference between the sections of the Company's funncial year, is to the rate of one and a halt per cent, on the rate declared for the past year. In place of the saints, and those of the ungodist there is between the cords with which an erationer place and allocated quinquennially. Posterior their insue, but the Botte from the lister is their insue, but the Botte influence in the lister is as much difference between the sections of the saints, and those of the ungodist there is between the cords with which an erationer place is a between the cords with which an erationer place is a between the cords with which an erationer place is between the cords with which an erationer place is between the cords with which an erationer place is a between the cords with which and the cords with a between the cords with a between the cords with the cords with a between the cords with the cords with a be

# Guis atau Disitor.

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

SAINT JOHN, N. B., THURSDAY, APRIL 11, 1867.

Old Series, Vol. XX., No. 15.

## A LECTURE-ROOM TALK.

BY HENRY WARD BEECHER. The last verse of the last chapter of John is one of the most tantalizing verses in the Bible. I sometimes wish that it had not been written; or that since it was written, something more had been written. There is a great deal too little of the best part of the Bible-that is, if we might be permitted to express an opinion in the matter. "And there are also many other things which Jesus did,

We are not, when interpreting the language of the East, where hyperbole was almost vernacular, language that seems to us almost extravagant, to make too much of statements like this; but certainly it is fair to conclude that John designed to inform us that the Gospels were but the merest handful of the harvest of Christ's life. It is perfeetly fair to infer from this passage that the life of Christ was fruitful both in actions and in speeches to a degree which the Gospels alone in

being impressed with the immense activity of Christ. They never conveyed to my mind the idea of a man that bustled about, or that talked much. I can hardly conceive of the Saviour. composed, self-possessed.

tive? That he was accessible that he was inclined to converse, we cannot doubt. The slight glimpses which we get into what may be called mind many days in which my experience was the domestic life of Christ, his life with the distant of giving out instead of taking in. I have a ciples, gives us that impression of him. His distinct recollection of the first revival that I lafluency in his public discourse gives us the idea boured in. It was in Terre Haute, Indiana. I of one to whom speech was naturally ready and used to get up early in the morning, and, immerich. He drew illustrations from every source, diately after breakfast, to take a horse, and ride He was not abstract. He was an extraordinary from house to house, and converse with people. instance of one who propounded universal truths I worked in that way till ten o'clock. Between rather than relative ones, without making them ten and eleven I attended the daily prayer meetabstract; nay, putting them almost into concrete ing that was held there. Then I rode with the forms. And yet no man thinks of Christ as be pastor till dinner time. After dinner I rested till ing garrulous, or excessively talkative. On the evening, when I attended another meeting. This contrary, we think that he probably never opened I continued for two or three weeks. And those his lips to speak without so shaping a sentence days I could almost take, one after another, in that it was like coin. I think of the Saviour as their order, and tell you just what I did. Those uttering sentences so crisp, so fresh, and so com- days were almost entirely without selfishness; plete, that every one of them might be cherished and yet, they are clear. They stand out, ribs. as a proverb, or a maxim, or as a rounded state- bones and all. ment. And although they may not seem to us I recollect going home and having just such a to cover, as they do not, the whole ground of modern thought, how immensely they outran the that period single days, as you would draw picground of thought in that day!

are not so well prepared to appreciate as they which I took down lists of the names of the men of the East.

But the savings of Christ were not remarkable more for their practical wisdom, for their directness, and for their being delivered to the moral feelings of men, which made him seem like one teaching with authority, than for their comprehensiveness, their great breadth and variety.

ed, vii.

clude that death, which destroys the former, does

interrupt our continuing to exist in a like state of

reflection that we do now. For aught we know

of ourselves, of our present life, and of death, the

dissolution of the body may, in the natural course

of things, put us into a higher and more enlarged atate of life—a state in which our capacities, and

sphere of perception, and of action, may be much

greater than at present. There is nothing, then, as far as we can see, in the article of death that,

in any way, would cause the soul after, in its sep-

arate state, to sleep in an unconscious state until

life, in connection with the world, which are di-

usness. The soul is ever active. It n

rectly concerned in slumber. And so it is

death: the body sleeps in the dust of the

until the last day, but the soul is not there has passed into a different sphere of action

sleeps; it bever dies; even in the deepestas it retains its consciousness; it ceases not to the and, in the dissolution of the body, emerges to

its ruins with fresh vigor and life. It is the t that sleeps. From the analogy between the death has been called sleep, by writers both

all that we have of his healing miracles, after all with my ministerial labors. that we have of his ministrations of various kinds. after all that we have of his sayings and doings in the four Evangelists, John says, "that is no ness in receiving; yet, it is more blessed to give thing compared with what he did." We have than to receive. And a man that has a heart and ed things which he did, if they were written,

recorded. Doubtless there are many subjects that he discoursed about which are not touched why it should be so. But I think it is natural, say it was well nigh lost. and I think it is not a Sinful curiosity, since we have had so much, to wish to know what more there was. And we are not left altogether in the dark about it. Occasionally things fall out accidentally, if there be such things as accidents in the Bible; and these things make us feel more for want of general religious instruction. There

of his remarks he let drop this declaration :

examination, endorse that text, they do not in their life. The great operating principle in the world and throughout human society still is, that a man is to be happy in proportion as he gets and has. And so human life whirls round and round with its vortex sucking in as much as possible. And human life is full of disappointment, full of waves, full of echoes of sorrow and trouble. It is the few only that by some accident have stum-

bled upon this philosophy of the Saviour, and found out that men are to be happy in proportion as they are able to give from themselves to

what were the happiest days that you ever had solving, to sit down and call back your happiest days. I have tried to do it. I think that some of the happiest days I ever had were those of forthputting. They were not days in which great | friends invariably made it up to him. influences were borne in on me. I cannot recolat about such a period of my life, when I was extremely happy; but I have forgotten what the nor the artist that was gaining the highest repulike a golden haze, but what the substance of it

was I cannot distinctly remember. I recollect a day that I had at Stratford-on-Avon, which was radiant as a day in summer. I recollect another day when the full power and people within; but he cannot look in to see what As to the fact that he was ready of speech to they are doing. He merely knows that there is an extraordinary degree, we are not left in doubt; a house, and that there is great joy in it. I have and yet, who ever conceived of Christ as talka- a general, vague sense of having had days of receptivity.

time in my own parish; and I can draw from round of thought in that day! tures out from a portfolio. They are like a vol-This, unless we have studied the matter, we ume shut; but I can go to my notebooks, in are who are familiar with the round of rabbinical and women to whom I ministered, and can give lore, and the manner of teaching in the literature whole histories of individuals, and tell you what I thought of them, what their spiritual wants were, what I did for them, how I followed them up, and what the issue was. And I can do this in the cases of scores and scores of them. I think" I can give you the histories of two hundred persons that I knew in Indiapolis. I can recollect the experience of whole winters there, and relate the details of events that took place in connection

Now, though there are gradations of happiness, though it is not intimated that there is no happi-

score of his own happiness.

And this, which I think you will find verified so amply, was almost lost out of the New Testament. I might chide myself, perhaps, for saying Now, I cannot but feel sorry that more was not so, as if there was not a Providence that at the proper time and place would have remembered that important principle and had it recorded : upon. I do not undertake to give any reason but speaking after the manner of men I might

Well, then, there is another application for it. I have many persons coming to me that are whelmed in trouble, that are afflicted with various distemperatures spiritual. Now and then there are cases of persons who are stumbling simply eager in collecting and appropriating all that there are cases of other persons who are stumbling on account of ill health, and who merely need en-One who was not a disciple while Christ was lightenment with regard to physical conditions. on earth, but who was afterwards brought into There are cases of others who are stumbling the disciple band, and who had never, except by from some misconception of the truth, and who its re-union with the body at the resurrection. a miracle, beheld the Saviour, was voyaging about only require a slight adjustment of points not On the assumption, which we have already established, that the soul in man is purely spiritual in its nature, we have no reason to think that it is capable of sleeping at all. It is the senses, the nerves, the organs of the soul for this present of his remarks he let drop this declaration:

In miracle, beheld the Saviour, was voyaging about only require a slight adjustment of points not understood. And so on. But my experience as a pastor is that perhaps one half of the uncertainty and towards the close personal experience, arises from their seeking renerves, the organs of the soul for this present of his remarks he let drop this declaration: personal experience, arises from their seeking re-ligion as a selfish stimulant. They want it as an exhilarating gas, "They want evidence that their sins are forgiven for the sake of the joy that will give spring out of it. They want evidence of Christ's g., a Presbyterian church. There are a hund presence with them on account of the delight that it will afford them. They want assurance of adoption; they want joy in meetings; they want stimulus in preaching; ther want everything that will play music on their soul. They are seeking experiences that shall be radiant and

eminent and full of joy.

Now, if people, instead of seeking joyful experiences for themselves, would seek to make other people's experiences joyful; if they would, instead of seeking to be happy, seek to secure the happiness of others; if they would, instead of seeking to get rid of carrying their own burdens, seek to bear the burdens of others ; if they would, instead of spending their time to examine their evidences to see whether they are in the true way, seek to bring back to the fold of Christ those that have wandered from it; if they would seek to do goed, rather than to be good, I think they would accomplish both objects. I think they would find that doing good was the shortest road to being good, and that contributing to the welfare and happiness of others. happiness of others was the shortest road to se-curing their own welfare and happiness.

Q. Do you think that the passage which you quoted has any necessary connection with religious sentiment or feeling? Or, is it a universal law, that "it is more blessed to give than to receive?" In other words, will not men of the world, and even those whom we somaider to be immoral.

Relatively they will. It is a universal law. It is more perfectly realized in the experiences of a Christian life; but any man who wants to can take a taste, and see how he likes the specimen. Now, do not go out to-morrow, and do something on purpose that you may be happy. That will spoil it all. If you would be happy you must do good for the sake of doing good, and not for the sake of the kicking back of happiness of sprinkling as baptism; and so they find no mention whatever made in the Griptures of sprinkling as baptism, and so they

I am reminded of a man in Boston who was accustomed to go down to the police court regularly to relieve persons who suffered because they had no friends, nobody to bail them, and nobody to see that they were properly defended. Although the courts were generally served by men of humanity as well as justice, yet there was a great the feet is not, and cannot be accepted as a valid deal of carelessness which resulted in the suffering of many who were arraigned and tried. And this man, though he was not a man of wealth, used to go surety for these wretches. He did it for years and years. And he was the means of nion, the same unchristian bigotry, against which rescuing many criminals from undeserved punish- these same dear friends have been so vociferous? ment, and of reforming and saving them. And I recollect that he said, he never was permitted, in one single instance in which he rendered assistance to persons of this class, among whom were many abandoned people, to suffer pecuniary loss. If he went bail for a man, that man or his

What I was thinking was, that, in all probabi leet those days. That is, I know there was a day lity, at that time, not the merchant that was the most prosperous and was making the most money, contents of it were. It lies back in my memory tation, nor the minister that was preaching the most astounding sermons and getting the most praise, nor any man of any other class, in Bos ton, was reaping, every day, unconsciously, such deep satisfaction as that man was, who was really spending all his time for others, and not for himself.



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Scriptures for the South are so numerous, the cries from every part of the field are so urgent, that we we turn to you for help. We know, from the

history of the past, that you will not fail us. Friends of the Bible Union were always generous and liberal. The very spirit of our enterprise enlarges the heart. God loves a cheerful giver, and Bible Unionists are proverbial for their cheerful giving. We are planning largely, hoping strongly, working earnestly, and trusting confidently.

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000 this present year; but we also intend, with the blessing of God and your efforts, to be able to report, "The advocates of the Bible Union are daily increas-

ing. Direct opposition is now hardly known. Pre-judice is remarkably giving way to the force of truth. The clouds are scattering, the sunlight is appearing. It behaves to us rejoice, to thank (lod, and to take

At such a time it will not do to nause or falter. have only to do our duty, and to do it with spirit, and in less than two years the annual receipts of the Bible Union, will amount to ONE HUNDRED THOUSAND DOLLARS !! The Bible Union must be placed on the vantage

ground of the most favored Societies, and must occupy a position that will command the attention of the world, and of the churches of the saints. The Lord has a special work for the friends of the

Bible Union, and while they faithfully prosecute it, He will prosper and bless them. May be incline your hearts to sid us now, and to his name, through Christ our Redeemer, shall be the praise and glory,

W. H. WYCKOFF, Secretaries. THOMAS ARMITAGE, President. WM. D. WRIGHT, Gen. Agt. and Ass't. Treas. American Bible Union, 350 Broome Street, N. Y.

#### (From the Examiner.) ARE WE CLOSER THAN OTHERS?

# In what respect are Baptists any closer in their

ommunion than other denominations of Christians? I answer, in no respect whatever. We stand upon the same ground, and act from the same principle precisely that they do.

Of the two ordinances which our Lord left his people to be observed and perpetuated by his church-Baptism and the Supper-they, quite as well as we, place the former first, and condition the right to partake of the latter upon the previous observance of the former. I know of co evangelical church which does not stand upon this ground, viz. : that an unbaptized person is ritually unqualified to come to the Lord's Table: and to admit such a one would be a breach of the order which Christ has established for his visible kingdom—the church on earth. The ground is ommon to us and them.

To set this matter in a clear light, let us supposethe following case at ad

There has been a precious revival of religion in what is called an open communion church ; red converts; they give the best evidence of true conversion. They have their meetings, as young Christians often do; and though the supposition am about to make may sound strangely, yet for the purpose of the argument, we will suppose that they celebrate among themselves the Lord's Supper and invite the members of the church to partake with them. Would theve the members of the church, accept such an invitation &

They would, no doubt, disapprove and disfellowship such a proceeding, upon the obvious ground that these converts had not been baptized; were not a church in gospel order; and therefore had no Scriptural right either to administer or partake of the Supper. But these converts ask, Are we not Christians? If we can't commune here on earth, how can we commune in heaven? The reply is easy. You may all be Christians; we believe you are; we hope to spend eternity with you in heaven in all the lessed communions of the upper world; but the order of the church here below, as established by mirer of Dale Owen and Fanny Wright, but he Christ, is that baptism is to precede the Supper of could see no beauty in the Sun of Righteousness.

demur.

This should be satisfactory.

Let me now push the supposition a step further, for the sake of argument, and suppose this body of converts, after a time, come to accept the washing of feet as baptism. They read in the 12th Relatively they will. It is a universal law. It and washed his disperiples feet; and said to them, more kind and courteons gentleman—as a pastor is more perfectly realized in the apparation of a wife law of law washed his disperiples feet; and said to them,

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conscientiously adopt washing the feet as the rite of Christian baptism, which satisfies them. The question I now ask is this-Would our

good Presbyterian brethren commune with them ! suspect they would not, and the refusal. I presume, would be upon the ground that washing Christian baptism, however conscientious those may be who practice it.

And now I ask, in the name of sense and logic, what is this but the same odious close commu-

Norwich, Ct., March 18t, 1867.

### "SAVE IN SOMETHING ELSE."

" Mutton-chops again for dinner!" said the well-fed looking Mr. Finley. " Relly, my dear, t's too bad, when you know that if there's anything I detest it is mutton-chop."

"I wasn't aware, James," answered the wife, care-worn woman, apologetically, "that you disliked mutton-chops so very much. I knew, indeed that you preferred beefsteak; but then beef is not wholesome just now, unless one pays very dear for it."

"Well, well, never mind for to-day," replied Mr. Finley, crossly, helping himself to a chop. But don't for mercy sake give me any more of this stuff-meat I will not call it. Steaks I must have. You can easily save in something

"Save it in something else! But how," asked the wife of herself, " is this to be done?"

Her weekly allowance was already as small as it could be, considering how many months she had to feed, and that she was compelled to disburse more or less of it continually for "sundries, that's nothing at all," as Mr. Finley said. The next day there was a juicy rump-steak for

dinner, but no pudding.
"Why, how is this? No sweets to day, when like, as you know, my dear, some sort of sweets ?"

"I thought I would save the extra money for the steak in that way," timidly answered the "Good gracious, no! I'd rather do without

anything else," tartly replied the husband. The tears came into the wife's eyes. But she knew her husband hated what he called a scene, and so she choked down her emotion. There were few words spoken during the meal.

The third day the meat course was again excellent, and the joint was done "to a turn." Mr. Finley was in capital humor, as he always was over good eating, till the pudding came in, which consisted of a plain rice one. At the sight of this the gloom gathered on his brow.

"Poor man's pudding, I declare! Really, Anne, one would think, from the fare you provide, that I was a bankrupt!"
"Indeed, James, I do try to please you," said

the wife, bursting into tears. "But I can't afford to give you everything - provisions are so high : and I thought you'd rather have a cheap pudding than do without your nice joint."

" Pshaw! don't cry," hastily replied Mr. Finley. "To be sure, I'd rather do without a good pudding than not have the other," he continued more placably. "But there's really no necessity for it, my dear; for in so rarge a nousenoid as ours there are plenty of things on which the

price of a good pudding might be saved." No more was said on the subject that day. But few mornings after, Mr. Finley, on tasting his coffee, said, suddenly putting down his cup, "What is the matter with your coffee, my dear? Really, that grocer has cheated you. Why,' tasting it again, " this stuff is chickory, and not

coffee at all." "It is not the grocer's fault," Mrs. Finley mustered courage to say. "I knew it was chick-ory when I bought it. Our expenses are so high, my dear, that we must save in something; but I thought it would be felt least, perhaps in the

coffee.'

"The very last thing to save," angrily said Mr. Finley, pushing away his cup. " I'd rather drink cold water than this stuff?

And cold water he did drink, though his wife, almost ready to cry, offered to have some tea Mrs. Finley is still endeavouring to " save in

something else," for her husband will not deny himself in anything, and forgets to increase her allowance. Her last experiment was to forego a new winter bonnet. But her husband, on seeing her come down dressed for church, on a bright, frosty morning, with her last year's faded bennet on, grew very angry, declaring that "there was no need to make herself look like a fright-he wasn't a broken tradesman." But when one of the children told him why the old bonnet was worn, he made no offer to increase his wife's stipend; but only grumbled, sulkily, that "sho

might have saved it in something else."

When I see a well-fed, doğmatic husband, who has a care-worn wife, I think of the steaks, the pudding, and the bonnet, and wonder if poor Mrs. Finley is the only woman who, to gratify a selfish husband, is made the victim of " saving in something else." is a since and as necessarily

A HAPPY REJOINDER .- At Oxford; some tweny years ago, a tutor of one of the colleges limped in his walk. Stopping one day last summer at a railway station, he was accosted by a wellknown politician, who recognized him, and asked if he was not the chaplain of the college at such a time, naming the year. The doctor replied "I was there," said his interrogator, " and I

knew you by your limp." "Well," said the doctor, "it seems my limping made a deeper impression on you than my

"Ah, doctor," was the reply, with ready wit, "it is the highest compliment we can pay to a minister to say he is known by his walk rather than by his conversation." payond beggib of

WHO ROBS ORCHARDS.—In a certain village of the far West was an atheist. He was a great adthe Lord; and it is upon this ground that we demur.

This should be satisfactory.

This should be satisfactory.

This should be satisfactory.

This should be satisfactory.

This should be satisfactory. from his great enemies, the woodpecker, and the idle profligate persons of the village, who on that day usually made sad havoc among his apples and peaches. One day while at work with his

cred and profane. The expression is figura and well calculated to soothe the mind, when earthly house of this tabernacle is dissolved. earthly house of this tabernacle is dissolved. the New Testament it is used with respect to death of a Christian, with great beauty and priety: "He sleeps in Jesus; he rests from labours, and his works do follow him."

That class of scriptures in which the dead represented as not praising God, simply me that when a person, who had been accusted to do so in the Church militant on earth, depthis life, these exercises cease,—but they do only to be resumed in the Church triumphan another and a better world. In the same was Psa. xxxix. 14, to be no more, is to be no loon this earth in its present state. When John 7) says that "life is wind," and Asaph (laxvin. 39.) as "a wind that passeth away cometh not again," the soul is not intended at it is a simile. Life is compared to the wind soon passes away. soon passes away. Vid. The Soul, by Miles Grant, p. 9.

the which, if they should be written every one, I suppose that even the world itself could not contain the books that others. Did you ever undertake to settle in your mind where the commonest thoughts were expressed in | in your life ! I think it would be a problem worth no adequate manner represent.

And yet, no man can read the Gospels without

with my habit of contemplation, as having any glory of the galleries of art broke upon me on of that intensive energy which you see in men of the Continent. I recollect another day that I common factual power. If I imagine him as had at Berlin. These days stand out: but their walking, I never imagine him as walking in such contents do not. I look back upon them, and a manner that people would naturally step out of they seem to me as a house of revelry does to a the way for fear that he would run upon them man who is passing it in the street. He sees the I always think of him as moving, not with a slow, house, that is shaken with the dance, and that is but still with a dignified onward motion, that was full of light, and he hears the merry voices of the

And yet, after all that we have of him, after

here those little Books of the New Testament disposition to live so as produce effects of thought. that you can carry between your thumb and fin, of taste, of moral excellence, of love and joy, upon ger, which contain the sum of all that we know other men, is unconsciously writing, also, the concerning him; but John says that the unrecordwould make books which would fill not a library merely, but the world steelf, almost!

so much as suspend the exercise of the latter, or

"I have showed you all things; how that so laboring ye

men, when they perform a good act, experience the sa glow and satisfaction in their hearts and minds which re