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References of the first respectability, and any other in formation given by Oct 12, 1865 THE QUEEN IN SC THE RUYAL INSURANCE COMPANY, 9

Lombard-street, London, and Boyal Insurance buildings, Liverpool.

Okairman of the London Board, Sagunt Banks, Esq. Chairman of the Bondon Board, Saguel Bakks, Esq.
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The Royal Insurance Company is one of the largest
Offices in the kingdom, at 100 has one, proposed works
At the Annual Meeting held in August 1859, the following
nighty satisfactory results were shown:

The recent returns of duty made by Government for this The recent returns of duty made by Government for this latter year (1856) 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 fell far short of the moiety of its advance.

by far the largest received in any similar period since the commencement of the business, and mass far exceed the enternesse of amount received by the most successful offices in the kingdom. The number of policies issued in the year was 38, the sum assured 4387,752 58. 8d., and the premium £12,854 8s. 4d. These figures show a very rapid extensi
of business during the last ten years. Thus:
Years. No. of Policies. Sums Assured. New Premium

1848 (Dasilling Show over \$48,764 17 .0 ... 190 95,650 9 11 2,627 4 161,504 10 6 100 5,829 5 161,848 18 4 4,694 16, 297,560 16 8 8,850 8 1856 ... 16 882 18: 468, geoful 8:08 agar, rugsate.

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 22 per cent. per annum on the sums assured and averaged 80 per cent. upon the premiums paid.

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Further particulars furnished on application. Of 30 Further particulars furnished on application. Of 30 Furnished on application.

Some day BROMTHOMAS & WETMORE, at a lew DOINSUBANCE AGENTS, SHIP BROKERS,

questio 8'M alliance with Frence on the COMMISSION MERCHANTS nany, is at least that of a very configuration of Southern (i.e.

Lilevid bog Orrice 96 Prince William Street bey arrived at there conclusions that if Phonix Fire Insurance Society of London discovery of New York.

Brokers and Attornies to the Marine Underwriters

How December 183 drock tails vibried + sisse wan ailt mi tag GEORGE THOMAS, Dedre %

Central Fire Insurance Company Agent as St. John. In Bess H. Mark 1977 at 1 10 and GENRGE THOMAS. INVERPOOL AND LONDON AND GLOBE

ratidadore on FIRE AND LIFE on drive sud qo obem aINSURANCE COMPANY tomia Fund paid up and invested £3,212,348 5s. 1 d. stg.

Premiums received in Fire Risks, 1864, £743,674 stg.
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In addition to the above large paid up capital, the Share life and the Company are particularly respectible. mpany are personally responsible to

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BANKELL ed no small ri AGENT FOR THE

THE PHENIX PIRE OFFICE, LONDON. ONGAPITATO, and House abred 25,000,000

To the property of the propert

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

SAINT JOHN, N. B., THURSDAY, SEPTEMBER 19, 1867.

he is spoken of justifies the inference that he than a conqueror, when weakness overcomes

was a man of hote was itenet beithat he was strength, when brute force is baffled by gentleness

one of the governors of Israel that offered and love. This is victory indeed, when the little

themselves willingly among the people " things overcome the great things; when the base

made in the Scriptures who prophesied there the things that are not bring to nought the are those too, who, under the influence of the things that are; yet this is just the triumph of

Holy Spirit, gave utterance to their feelings in the grace. The Christian is, viewed according to the folly strains of poetry. But Deborah's position eye of sense, weak as water; yet faith knows him as judge is wholly unique. When she was called to be irresistible. According to the eye of sense,

emphatically a time of their calamity. Though resist; and yet, in the sight of God, he becomes

of the brevity of human life says, in Ps. xc. 10,

The days of our years are three score years and

ten; and if by reason of strength they be four

score years; yet is their strength labor and sor-

row, for it is soon cut off, and we fly away.

and riseth not till the heavens be no more. &c.

risethenotatill the heavens being more assuran

BORNES OF BORNES

Jacksontown, August 26, 1867, and and the mount of

e l'edt of eart ou si bu For the Christian Visitor.

There are several women to whom reference is

Shemgar, a man of great prowess, bad slain many

of their foes, still they were grievously oppressed.

How much is taught both of their moral and

It would be natural to conclude that if God

intended to deliver his people, he would for this purpose, raise up some mighty warrior. Research

this distance of time and place, we read with

feeling nearly related to surprise, "Deborsh, a prophetess, the wife of Lapidoth, she judged

that would probably occur to most minds is, that God had permitted a woman to rule over his peo-

ple as a punishment for their sins, and that the

powerful Jahin mould continue to express them more and more a Such, showever, was not the

ease. Ere long this "mother in Israel" receives a communication from the great God, whose vice-

gerent she was. She sends to Barak and deli-

vers to him God's command. How significant the replys "If then wilt go with me, then I will

gos put if then wilt not go with me, then I will

notigo." As much as to say that victory was to be couchsafed only through her instrumentality.

Becouraged by the presence of this remarkable

momani Barak boldly attacks Sieera, though he

had "nine hundred chariots of iron." The bat-

npon the edge of the sword; and there was not

Well might Deborah, while reflecting on this

loured preacher, upon the text, "Lights (violets)

Omy soul, then hast trodden down strength.

There is much uncertainty as to the length of ime that Deborah judged Israel prior to the de-

feat of Sisera dit was probably but short; for in

the graphic description of the misery to which her nation was reduced, she says, "Until I Debo-rah rose," as if their condition was then altered

alt is not certain that Deborah was chief magis-

There is in the vestry of St. Peretted entired

political degradation in the following stanza l

They cnose new fous;
They cnose new fous;
There was was in the gates as
Was there a shield or a spear seen
Among forty thousand in Jarael?

New Series, Whole No. 246.

WHAT OF THE NIGHT.

We hall you through the night, brother; what tidings do ye bring Of the coming o'er the distant hills, of our sternal King 1s

Say, doth the dark veil tremble do shapes with And have the glorious wheels begun their last and bright career?

Is there a gleam in Dumah's sky to tell that light Is there a voice from Dumah's shore to tell

earth's awaking Bay, doth the rolling tide of time upon its bosom bear The lawless one, the Antichrist, the proud Chal

dean's heir, Now gathering 'neath his raven flag a dark and

To break, in battle and in blood, on Palestina's coast? Sinim's populous waste of flowers, from Araby the blest, come and gone, and come again, strange

visions of unrest. O'er all the Prophet's dark domain, wild, troubled wings are flying; Euphrates shrinks in all its streams, its ocean

flood is dlying? From Albion's steaming marsh of love a thousand frogs are croaking; From kindred marshes, near and far, a thousand

notes evoking. Deep earthquake voices sink and awell o'er all Ausonia's land, loud the sea is roaring upon Columba's

strand : notes are wafted from the West, beyond the vexed Bermuda, But mute's the voice of Judah's land—the King's

own land of Judah. Both Judan sit, a bird at rest, till Western strife opposed acoustion With wedry heart and folded wing to wait the

nise to give their best elfort and minimaking The starry powers of earth and time are falling in his own countershe ried the steet at And o'er the blaze of empire's ann thick clouds

The Gospel of the Kingdom speeds, flame-worded, from its angel, And tribe and tongue, in every clime, resound the Mre all the signs the Lord foretold now writen.

wonder sky And shall we not look up and bail redemption standing the mearber lidgin griwarbad for Hail I carth's rejoicing marriage-bells ring in the any hope that isolation wouldered loregay that Called Lines of when the back the day of the day of

Hail the long-looked for King of kings, Sun of sevenfold light, The everlasting reign of love, of happiness and

Helicht! inibra Parcella filteen, at Ottawa to represent . Netmore retires !

Mr. Epiron dindlooking over a review of the Rev. G.A. Hartley's pamphlet "Immortality vs. Annihilation" by believers in the speedy coming of Christ, I was somewhat painfully amused in reading their strictures on 2 Peter, i. 13, 14:+
"Yea, I think it meet as long as I am in this
tabernacie, to stir you up by putting you in remembrance; knowing that shortly I must put off. this my tabernacle, even as our Lord Jesus Christ bath showed me it in which they ask Bro. H. certain questions, and answer them themselves,

in order to suit their own purpose the in gaines saying, I think it meet as long as Lam in this

sering. Judge Wilnust was preson to long at the sering. Ques.—"And who is saying, 'Knowing that shortly I must put off this my tabernacie?"

Also The same immaterial immortal part." Ques. And who is this, that in the 15th erse says, "I will endeavor, that ye may be able, after my decease, to have these things always in gislature: Mr. ilartley is the Postared memer

Ans .-- Why it must be the body -- no; it can't. be neither, for that is the house, and can't talk it must then be the jumortal soul no; it can't be this, for the soul is the occupant of the house, and can't decease. It must be this or that

though, I suppose. Well, don't trouble your mind sny about it, Bro. H. it is only a fittle difficulty that arises in your theory, and won't be noticed by many of your readers. well que and of whose ey-Now, we conceive this questioning and answer-

ing of these "believers" to be perfectly indicrous The trouble with them is in their erroneous opinion and unscriptural views of the nature of man. Thou assert that the whole man was made of dust; of which assertion no proof can be found in the Bible. But it is plainly taught there that man was made of dust and the breath of God; through which he was made a compound being, dilt is not certain that Deborah was chief magis-with a corporeal and spiritual nature. And to trate all the "forty years" that the "fand had decease is to die; and death is a dissolution, a rest." But it is quite evident that she was a sne-dissolving, a separation. When man dies the corporeal and spiritual separate. Physical death affects the being of man here in this world; for thereby he ceases to exist as an actor on this of other women, both in ancient and modern thereby he ceases to exist as an actor on this of other women, both in ancient and modern stage, or to be an inhabitant of this world. It is times, who have exhibited, in an eminent degree, in this respect the same with the beast, which what are generally considered manly virtues, seem to me to be intended by our Father in heathere is a difference, when the spirit of the beast goes downward to the earth, but the spirit of man goeth upward. Hence Solomon says, "the dust returns to the earth as it was; and the spirit returns unto God who gave it." And we affirm that the spirit is as much the man as the dust is, and will prove it too. But to return to Peter.

Yes, I think it meet as long as I am in this tabernacle." These "believers" ask, "What part of Peter is speaking here? We answer, "The whole Peter, bedy soul, and spirit, conjointly the whole man. Again they ask, "Who is saying, 'Knowing, that shortly I must put off this my tabernacle?" Answer—"It is Peter."

They ask again: "And who is this that in the later that he was on earth a loath-sounce beggar, so many others of the glorified around the throne will remember that he was on earth a loath-sounce beggar, so many others of the glorified around the throne will remember that he was on earth a loath-sounce beggar, so many others of the glorified around the throne will remember that he was on earth a loath-sounce beggar, so many others of the glorified around the throne will remember that he was on earth a loath-sounce beggar, so many others of the glorified around the throne will remember that he was on earth a loath-sounce beggar, so many others of the glorified around the throne will remember that he was on earth a loath-sounce beggar, so many others of the glorified around the throne will remember that he was on earth a loath-sounce beggar, so many others of the glorified around the throne will remember that he was on earth a loath-sounce beggar, so many others of the glorified around the throne will remember that he was on earth a loath-sounce beggar, so many others of the glorified around the throne will remember that he was on earth a loath-sounce beggar, so many others of the glorified around the throne will remember that he was on earth a loath-sounce beggar, so many others of the glorified around the throne will remember that he was on earth a loath-sounce beggar, so many others of the glorified around the throne will remember that he was on earth a loath sounce beggar, so many others of the glorified around the throne will remember that he was on earth a loath sounce beggar around the throne will remember that he was on earth a loath sounce beggar around

Bible would contradict itself. " Moses, in speaking and an AMORE THAN CONQUERORS."

A SERMON BY REV. CHARLES H. SPURGEON. Fay, in all these things we are more than conquerors through him that loved us."—Romans 8: 87.

(Laboritated) w numbers 282 H. I shall with great brevity turn to the second

Here Moses says, man at death flies away. Job head of the discourse. Let us inspect this LAUsays, as above quoted, man at death lieth down, ages of the discourse. Hitherto believers have been conquerors, but Here is a seeming contradiction; and it would be the text says they have been "more than conquerrealty so if, as these " believers" assert that the ers." How is that? The word in the original is whole man was made of dust, and the whole man one of the apostle Paul's strongest expressions; returns to dust again. But when we understand it might be rendered, " more exceeding conquer the Bible account of the origin and pature of ors. The Villate, I think, has a word in man, as given by Moses and Zechariah under the which means, wover, overcomers," over and above inspiration of God, that God created man conquering For w Christian to be a conqueror in his own image, in a three-fold capacity, with is a great thing; how canbines be more than body, soul, and spirit; that the body, or outward conquerer; I think, in many respects. First, a man, was formed "of the dust of the ground," Christian is better than some conquerors because man, was formed "of the dust of the ground," Christian is better than some nonquerors because and that God breathed into his nostrils the breath the power by which he overcomes is nobler far. of life, and formed the spirit of man within him, there is a champion just come from the Greek then there is no contradiction, but perfect harmony. Man who is a compound being, is here a severe boxing-match, and he comes in to respoken of abstractly. Job says, Man lieth down ceive the crown. Step up to him, look at that and riseth not, &c.," speaking of the corporal or sim, and observe the thews and sinews. Why! and riseth not, &c.," speaking of the corpores or outward man, as an actor here the organism the man's muscles are fike steel, and you say to that was formed of dust. Moses says, "They" (our) "days are soon cut off, and we fly away.

Now we would, in candour, ask these "beliehim, "I do not wonder that you bent and bruised your foe; if I had set up a machine made of steel and worked by a little watery vapor, it could have done the same though nothing but mere vers" what the personal pronoun We, here reprematter would have been at work. Tour are a sents or signifies; as they invariably say the perstronger man and more vigorous in constitution sonal pronoun represents the identity of the persons speaking. If that is correct then surely the than your foe: that is clear; but where is the particular glory about that I One machine is Wes that Ay away when our days are cut off, is stronger than another, No doubt, credit is to be as much the man as the dust that lieth down and given to you for your endurance, after a sort; but you are just one big brute beating another big brute, Dogs, and bulls, and game-cocks, and all kinds of animals, would have endured as much, and perhaps more. Now see the Christian champion coming from the fight, having won the victory ! Look at him ! He has overcome human There are few Scripture characters that are wisdom to but/when I olook at him I perceive no learning mor cunning the is a simple, unlettered more interesting than that of Deborah. Her hisperson, who just knows that Jesus Christ came tory is very brief but may it not be that one's into the world to save sinners; yet he has won interest is intensified by its very brevity to In vain we enquire relative to her parentage, her the victory over profound philosophers : then he is more than a conqueror. He has been tempted childhood, or youth. When first introduced to our potice she is a prophetess, a wife, a poetess, and tried in all sorts of ways, and he was not at and a judge. We are altogether ignorant of all a crafty person; he was very weak, yet some-Lapidoth, her husband; but the manner in which how he has conquered by Now; this is being more-

feel disposed norsupuos a nadt srom The Christian is more than a conqueror again, because the conqueror fights for victory fights patriotism, although from another point of view, patriotism is one of the highest of worldly virtues, yet it is only a magnificent selfishness by which one contends for one's own country, instead of being subject to the far more generous cosmopolite thought of caring for all men. But the Christian fights neither for any set of men nor for himself : in contending for truth he contends for all men, but especially for God; and in suffering Israel at that time. If unacquainted with the for the right be suffers with no prospect of earth-ly gain. He becomes more than a conqueror, both by the strength with which be fights, and the motives by which he is sustained, which are better than the motives and the strength which

things of this world overthrow the mighty; and

in this very way, by his gentleness and patience,

sustain other conquerors. He is more than a conqueror, because he loses nothing even by the fight itself. When a battle is won, at any rate the winning side loses something. In most wars, the gain seldom makes any recompense for the effusion of blood; but the Chitstian's faith, when tried, grows stronger; his patience, when tempted becomes more patient His graces are like the fabled Anteus, who, when thrown to the ground, sprang up stronger than before, by touching his matter earth, for the Christian, by touching his God and falling down in helplessness into the arms of the Most High, grows stronger by all that he is made to suffer.

He is more than a conqueror over persecution, secures most conquerors have to struggle and agochristians, aye, and all Christians, when their faith in Christ is strong, and their love to Christ is ferrent, have found it even easy to overcome anffering for the Lord. Look at Blanding, enveloped in a net, tossed upon the horns of bulls, and then made to sit in a red-hot chair to die, and yet unconquered to the close. What did the tormentors say to the Emperor—"Oh! Emperor, said the tormentors, we are ashamed, for these Christians mock as while they suffer thy eruelties." Indeed, the tormentors often seemed to be themselves the termented; they were worried to think they could not conquer timid women and children. They devoured their own hearts with rage; like the viper, which guaws at the file, they broke their teeth against the iron strength of Christian faith; they could not endure it, because these people suffered without repining, endured without retracting, and glorified Christ in the fires without complaining. I love to think of Christ's army of martyrs, aye, and of all his Church, marching over the battle-field, singing as splash of the oars and the sound of song as the boats came up in four processions, with all the They ask again: "And who is this that in the 15th verse says, 'I will endeavor, that ye may be able, after my decease, to have these things always in remembrance?" We answer—this is the same veritable Peter, body, soul, and spirit, conjointly, united as the whole man. And his speaking of putting off his tabernacle, is simply what they once were, in either case, at all mar their bliss. Woman, as well as the nobler sex, speaking of putting off his death, which passes upon the whole man—dissolving him—separating his corporal and spiritual elements, when he ceases to the case, the corruptible element—returns to the earth of the carth, there is a sense in which there will be and to sing as she rows: "Thanks be unto God, who allower these."

The corruptible element—returns to the earth of the carth of the

More than conquerers I hope, this day, because they have conquered their enemies by doing them good, converting their persecutors by their patience. To use the old Protestant motto, the church has been the anvil and the world has been the hammer, and though the anvil has done nothing but bear the stroke, she has broken all the hammers, as she will do to the world's end. All true believers who really trust in Jesus' love, and are really fixed with it, will be far more glorious than the Roman conqueror when he drove his milk-white steeds through the imperial city's streets; then the young men and maidens, matrons and old men gathered to the windows and chimney-tops, and scattered flowers upon the conquering legions as they came along; but what is this compared with the triumph which is going on even now as the great host of God's elect come streaming through the streets of the New Jerusa lem ! What flowers are they which angels strew in the path of the blessed !! What songs are those which rise from yonder halls of Zion, conjubilant with song as the saints pass along to their ever-

lasting habitations! III. The time has almost failed me, and therefore, in the third place, but two or three words, WHO ARE THE PERSONS THAT HAVE CONQUERED ? Attentively regard these few words which I utter. The men who have conquered in the fight up till now, have been known only by this the two things I mentioned at the first men who believed in Christ's love to them, and who were possessed with love to Christ: for there was no other distinction than this. They have been rich; Cæsar's household yielded martyrs. They have been poor: the inscriptions on the tombs of the Catacombs are few of them spelt correctly. They must have been very poor and illiterate persons who constituted the majority of the first Christian churches, yet all classes have conquered. At the stake, bishops have burned and princes have died, but more numerous still have been the weavers. and the tailors, and the seamstresses. The poorest of the poor have been as brave as the wealthy: the learned have died gloriously, but the unlearned have almost stolen the palm. Little children have suffered for Christ; their little souls, washed in the blood of Jesus, have also been encrimsoned with their own; meanwhile, the aged have not been behindband. It must have been a sad but glorious sight to see old Latimer, when past seventy, putting off all his garments but his shirt, and then standing up and saving, as he turned round to Mr. Ridley, "Gourage, brother! we shall this day light such a candle in England as by the grace of God, shall never be put out." Oh! if you wish to serve my Master, old men, you have not passed the prime of your days for that. Young men, if you would be heroes, now is the with as great a glory as the rich; and you who have substance, may count it your joy if you are called in the high places of the field to do battle for your Lord. There is room for all who love the Lord in this fight, and there are crowns for enelt/: contrast trouwould only give us the spirit fight till we win the crown! I leave that point, beloved friends hoping that you will enlarge upon it in your thoughts,

He is more than a conqueror, because he loses nothing even by the fight, and gains wondrously by the victory.

spirit is as much the man as the dust is, prove it too. But to return to Peter, think it meet as long as I ain in this a "au These "believers" ask, "What Peter is apeaking here? We answer, ole Peter, body soul, and spirit, —cone whole man. Again they ask, "Who to Knowing that shortly I must put, off bernacle?" Answer—"It is Peter." again: "And who is this that in the same remain unchanged. All believers will they fight, never ceasing the song, never suffering a note to fall, and at the same time advancing from victory to victory; charting the sacred hallenjah while they tramp over their foes. I saw one day upon the lake of Orta, in northern Italy, on some holyday of the Church of Rome, a number of boats coming from all quanters of the lake in merited sentence, "In sorrow shall be to thy splash of the oars and the sound of song as the splash of the oars and the sound of song as the splash of the oars and the sound of song as the splash of the oars and the sound of song as the splash of the oars and the sound of song as the splash of the oars and the sound of song as the splash of the oars and the sound of song as the splash of the oars and the sound of song as the splash of the oars and the sound of song as the splash of the oars and the sound of song as the splash of the oars and the sound of song as the splash of the oars and the sound of song as the splash of the oars and the sound of song as the splash of the oars and the sound of song as the splash of the oars and the sound of song as the splash of the oars and the same time, advancing the they fight, never ceasing the advancing the song, the same time, advancing the same time, advancing the song the song the same time, advancing the song the same time, advancing the song the same time, advanc no tribulations, but march to your life-battle as the heroes of old went to theirs, and you shall rethe corruptible element—returns to the earth as it was; and the spirit—the incorruptible element—returns to God who gave it.

In connection with this subject we find in this review the following: Job xiv. 12: "Man lieth down and riseth not; till the heavens be not their sleep." It is assumed by these "believers" that the whole man lies down in the grave, and returns to dust. But that assumption is not correct; if it was, the turn with your crowns of victory as they returned with theirs, and you shall find that verse which we just now sang to be me most divinely true:

dering cry, confident of victory." Thus the saints have been in those respects more than con-

Vol. XX., No. 38.

IV. And now to close. The apostle distinctly tells us the power, mysterious and irresistible, which sustained these more than conquerors; it was, "Through Him that loved us." They conquered through Christ's being their captain. Much depends upon the leader. Christ

showed them how to conquer by personally enduring suffering, and conquering as their example. They triumphed through Christ as their teacher, for his doctrines strengthened their minds, made them masculine, made them angelic, made them divine for he made them partakers of the divice nature. But above all, they conquered because Christ was actually with them. We learn, from all the history of the saints, that Christ has a way of infusing supernatural strength into the weakest of the weak. The Holy Spirit, when he comes into contact with our poor wavering, feeble spirits, girds us up to something which is absolutely impossible to man slone. You look at a man as he s and what can be do to Brethren he can do nothing. "Without me, ye can do nothing." But look at man with God in him, and I will reverse the question. What can he not do ! I do not see a man burning in yonder fires, I see Christ suffering in that man. I do not see a martyr in prison, so much as the divine power laughing at the thought of imprisonment, and scorning iron bands. I do not so much see a simple minded virgin, unedecated, contending with sophists and cavillers as I see the Spirit of the living God speaking through her simple tongue, teaching her in the same hour what she shall speak, and proving the truth that the foolishness of God is greatr than the wisdom of man, and the feebleness of God is stronger than the power of man. O, it is glorious to think that God should thus take the neanest, poorest, feeblest things, and should put himself into them, and then say, "Come on, all ye that are wise and great, and I will baffle you brough those that are foolish and feeble! Now come, ye devils of hell; come, ye men of earth, who breathe out threatenings and foam with cruelty; come allof you, and this poor defenceless one shall laugh you all to scorn, and triumph oven to the last!" It is the power of Christ, And did you notice the name by which the apostle called our Lord in the text! It is so significant, that I think it is the key to the text, "Through him that loved us." Yes, love yielded them victory. They knew he loved them, had loved them, always would love them. They knew that if they suffered for his sake, it was his love which let then suffer for their ultimate gain, and for his permanent honor. They felt that he loved them they could not doubt; they never mistrusted that fact; and this it was that made them so strong O, beloved, are ye weak to-day! Go to him that loved you. Does your love grow cold to-day Do not go to Moses to get it improved ; do not search your own heart with a view of finding any thing good there but go at once to him that loved you. Think, this morning, of our Lord's leaving heaven and of his incarnation upon earth. Think especially of the bloody sweat of Gethsemane, the wounds of Calvary, the dying thirst, the "My God! my God! why hast thou forsaken me?" Think of all that. Get Christ's love to you to burn into your inmost consciousness; and in the strength of this fear no difficulties, dread

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REV. I. E. BILL. Editor and Proprietor.

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Che Christian Bisitut

Is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence,
RELIGIOUS AND SECULAR.

A TOUCHING PICTURE.

Near the musical instrument department of the Paris Exhibition, a group of three persons is frequently seen. A gentleman, though tall and strong, leans on the arm of a lady. He wears colored spectacles, not to enable him to see, but to bide his eyes-for he is blind. His wife is deaf and dumb. The correspondent from whose letter these facts are gathered, continues de "The blind man could not see; his wife could see, but she could not tell him what she saw, for being able to express herself only by signs, his want of eves was as fatal as her want of voice. How, then, render a visit to the Exhibition useful or pleasant, under such deplorable circumstances ? Nothing more simple: the lady telegraphs to her daughter what to say, and the latter explains everything to her father with amazing quickness and volubility. The chain of communication is complete in a moment. But the mind troubles itself with anterior difficulty. Before this clever and amiable little girl had existence, how did the gentleman, who was blind since his sixteenth year, and the lady, who was born deaf and dumb, xpress their attachment? The lady could not hear the declarations of her lover; the lover could not see blushes and mute signs, by which alone she could make known that she accepted them. And yet they married. What a mystery of Paris! When the wife has pointed out to the little girl different objects which she desires to have described to her husband, she gues and hits down near the pianos, and remains patiently, while he enjoys the airs that are played by divers pianists of skill and reputation; and thus she rovides him with one of the greatest treats of he Exhibition, though, of course, she can have herself no idea whatever of its nature."

BELIEVING BUT NOT UNDERSTANDING " I will not believe anything but what I can

understand," said a self-confident young man in a hotel one day. "Nor will I," said another.

"Neither will I," chimed in a third.

was on a journey, and who sat close by. understand you correctly, that you will not beieve anything that you don't understand ?" "I will not," said one, and so said each one of

"Gentlemen," said one well-known to me, who

"Well," said the stranger, "in my ride this morning I saw some geese in a field eating grass; do you believe that? "Certainly," said the three unbelievers.

"I also saw the pigs eating grass; do you be ieve that?

"Of course" said the three sailer success out "And I also saw sheep and cows eating grass;

do you believe that?" " Of course" was again replied.

enten had, by digestion, turned to feathers on the backs of the geese, to bristles on the backs of swine, to wool on the sheep, and on the cows it had turned to hair; do you believe that gentle-

"Yes, you believe it," he rejoined, " BUT DO NOT INDERSTAND IT !"

They were confounded and silent, and evident washamed, as they well might be.

DEACON M.'S PRAYER

A young lady was taking a pleasant walk one summer day in a deeply shaded woodland, and, being weary, sat down to rest on a secluded mossy bank near the summit of a hill. Presently she heard a voice as of one engaged in earnest conversation, and on advancing a step or two, she saw good Deacon M. coming leisurely up the hill, the reins hanging loosely over his horse's neck.
What can be be talking about so earnestly to

himself ? she thought; but, indirectly, she heard the voice of prayer, and the words which God's providence caused to be especially impressed upon her mind were these ".O. Lord, have mercy upon the dear youth of

this place." The good old man rede one but the voice of prayer was heard, after he had disappeared from her view, in the leafy depths of The young lady was struck with the thought.

Is this the way Christians go, about the town and mingle with the world ! Do they pray thus for our souls? I have hardly ever prayed for my own." From that day and hour she began to pray, and became herself the first fruits of a glorious revival. The good deacon's prayer was answered even while it was being offered.

THE BABY.

Who knows not the beautiful group of babe and mother, sacred in nature, new sacred also in the religious associations of half the globe! Welcome to the stranger is the puny straggler, strong in his puny weakness, his little arms more irresistible than the soldier's, his lips touched with persuasion which Chatham and Bericles in manhood had not. The small despot asks so little that all nature and reason are on his side. His ignorance is more charming than all knowledge, and his little sins more bewitching than any virtue. All day between his three or four sleeps, he coos like a pigeon-house, sputters and spurns, and puts on his faces of importance; and when he fasts the little Pharisee fails not to sound his trumpet before him. Out of blocks, threadspools, cards and checkers, he will build his pyramid with the gravity of Palladio. With an accoustic apparatus of whistle and rattle he explores the law of sound. But chiefly, like his senior countrymen, the young American studies new and peculiar modes of transportation. Mistrusting the cunning of his small legs he wishes to ride on the neeks and shoulders of all flesh. The small enchanter nothing can withstand—no seniority of age, no gravity of character; uncles, aunts, cousins, grandsires, granddames—all fall an easy prey; he conforms to nobody, all conform to him; all caper and make mouths, and babble and chirrup to him. Ou the strongest shoulders he rides, and pulls the hair of laurelled heads. R: W. Emerson of the church control of the Bredgest of the Church of the

Puleir Incuntive A preacher in the ne borhood of Blackfriars, London, not undeservedly popular, had just finished an exhortation strongly recommending the liberal support of a very meritorious institution. The congregation was numerous, and the chapel was crowded to excess. The discourse being finished, the plate was about to be handed around to the respective pews, when the preacher made the short address to the congregation: From the sympathy I have witnessed in your countenances and the strict attention you have honored me with there is only attention you have honored me with, there is only one thing I'm afraid of that some of you may feel inclined to give too much. Now, it is my duty to inform you that justice, though it is not pleasant, should always be a prior virtue to generosity; therefore, as you will be called upon in your respective pews, I wish it to be thoroughly