

AT THEIR OFFICE,
Corner of Prince William and Church Streets,
SAINT JOHN, N. B.
TERMS—Cash in Advance.
One Copy, for one year, \$2 00
Fifty Copies to one Address, \$1 50
Advertisements inserted at the usual rates.
THE CHRISTIAN VISITOR
affords an excellent medium for advertising.

THE PHOENIX FIRE OFFICE, LONDON.
ESTABLISHED IN 1793.
CAPITAL, £5,000,000.
Insurances effected at the lowest rates.
C. W. WELDON,
Agent for New Brunswick.
Office—70 1/2, Prince William Street,
St. John, March 9, 1864.

GRAND PRE SEMINARY,
Wolfeville, N. B.
The above Institution was re-opened on the 1st of
August, 1863, under the supervision of the late
Principal, Mr. J. H. Emerson; Assistant,
Mr. J. H. Hill, B. A.; Teacher of Music, Prof. S. H. Rogers;
French, A. J. Hill, B. A.; Latin, Mr. J. H. Hill, B. A.;
Greek, W. W. DeLott, D. Trueman, S. B. Kenyon.
Terms—\$30 per quarter for Board and Tuition; Music
with use of Piano, \$5; extra for Drawing and
Painting. Pupils furnish their own Bedding, Towels, and
Light.
Delays incident to a change of management of the institution
prevent us from giving the full particulars;
but an arrangement will be made whereby satisfaction, it
is hoped, will be given to all who may favor the institution
with their patronage.
Wolfeville, July, 1864.
Business Manager,
L. W. LITTLE.

LORILLARD INSURANCE COMPANY,
Capital \$1,000,000—all paid up and invested.
Surplus in hand, at July 1, 1863, \$313,194.
Policies issued at the lowest rates, payable in New
Brunswick Currency, with and without participation in
profits, and every insurance on application.
W. J. STARR, Agent, Prince St.,
Oct 19, 1863.

CONTINENTAL FIRE INSURANCE COMPANY,
Capital \$500,000—all paid up and invested.
Surplus in hand, at July 1, 1863, \$250,000.
Policies issued at the lowest rates, payable in New
Brunswick Currency, with and without participation in
profits.
References of the first responsibility on any other in-
surance given by W. J. STARR,
Oct 19, 1863.

CITY OF GLASGOW
LIFE ASSURANCE COMPANY OF GLASGOW.
Incorporated by Act of Parliament.
The Right Honorable the Earl of Glasgow,
Governor. Subscribed Capital, £600,000.
Accumulated Fund, £400,000.
Annual Revenue, £700,000.
WALTER BUCHANAN, of Shandon, Esq., M. P., Chairman.
W. F. BUCHANAN, Esq., Manager and Actuary.
Valuations made by the Act of 1834.
Half Premium System, without debt or interest.
Endowment Assurances.
Partnership Assurances.
Short Term Assurances.

THE "City of Glasgow Life Assurance Company" was
established in 1818, by special Act of Parliament, it
has since been conducted with much success for 35 years,
which is attributable not only to the perfect security which
it affords for the full fulfillment of its engagements, but
also to the Company's extensive and influential connections
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,
1864, which is the close of the Company's financial year,
when a Bonus of £100,000 was declared, and the amount
of the surplus being annually divided, the profits will in
future be ascertained and allocated accordingly.
The Bonus does not rest until they have been five years in ex-
istence. Rates of Assurance and all other information may
be learned from the Agents,
July 18, 1864. Custom House Building.

GEORGE THOMAS,
Commission Merchant and Ship Broker,
Water Street, St. John, N. B.
Central Fire Insurance Company, Agent at St. John,
Dec. 5, 1863.

LIVERPOOL AND LONDON AND GLOBE
FIRE AND LIFE
INSURANCE COMPANY
Fund paid up and invested, £3,213,343 5s. 1d. 2p.
Premiums received in Fire Risks, 1863, £743,674 3s.
Losses paid in Fire Risks, 1864, £209,455 10s.
Premiums in Life Risks, 1863, £458,246 10s.
Losses paid in Life Risks, 1864, £149,187 10s.
In addition to the above large paid up capital, the Share-
holders of the Company are personally responsible for the
debts incurred by the Company, and the Company is
guaranteed by the Government of Great Britain.
Agents for New Brunswick,
No. 7 (Commercial Bank Building).

THE ROYAL INSURANCE COMPANY, 52
Lombard Street, London, and Royal Insurance build-
ing, Liverpool.
Chairman of the London Board—SAMUEL BARNES, Esq.
Chairman in Liverpool—CHARLES TOWNES, Esq.
The Royal Insurance Company is one of the largest
Companies in the Kingdom.
At the Annual Meeting held in August 1863, the following
highly satisfactory results were shown:
Policy Department—The number of policies issued in the year
was 520, the sum assured £687,752 6s. 6d., and the premium
£12,854 2s. 6d. These figures show a very rapid extension
of business during the last ten years. Thus—
Year. No. of Policies. Sum Assured. Premiums.
1848 .. 191 .. £26,450 3s. 1d. .. £2,927 8 7
1849 .. 204 .. 28,500 10 4 .. 3,258 10 4
1850 .. 408 .. 141,548 18 4 .. 6,364 16 0
1851 .. 708 .. 297,549 18 8 .. 8,550 3 1
1852 .. 832 .. 397,123 6 8 .. 12,454 3 4
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 25 per cent. per
annum on the sums assured and averaged 30 per cent. upon
the premiums.
F. E. M. DOVE, Manager and Actuary.

JOHN M. JOHNSON, Secretary to the London Board.
A description of property taken at fire rates, and Fire
losses paid promptly, on reasonable proof of loss—without
reference to the head establishment.
JAMES J. KAYE, Agent for New Brunswick,
Corner of Prince William and Church Streets, St. John.
Feb. 15, 1864. Opposite Ritchie's Building.

SAMUEL J. SCOVIL,
BANKER,
AGENT FOR THE
ST. STEPHEN'S BANK.
Office—Corner Prince Wm. Street and Market
Square.
Uncurrent Funds, Sterling Exchange, Specie,
Drafts (both Gold and Currency) on the United States,
Canada, Nova Scotia, &c.
Bills Discounted; Dividends, Interest and other Monies
Collected.
Investments made and Sales effected of Bank Stock, Mort-
gages and Securities of every description.
Sums of £10 and upwards received on deposit, for
which receipts will be given, bearing interest at the rate of
5 per cent. per annum, and payable either at call or fixed
period, as may be agreed.
LIFE, FIRE & MARINE INSURANCE.
First Class English and American Companies.
TWENTY-SIX MILLION DOLLARS.
Risks taken at the lowest rates.
Claims promptly and liberally adjusted.
These Companies are distinguished by extreme caution
in their engagements, have large capitals and
investments, and afford the most complete security to Policy
holders. The stock of the "Metropolitan Fire Insurance
Company" sells in the London market at \$750 for every
\$1000 paid up.

NEW YEAR QUESTIONING.
How wilt thou end, thou New Year just begun?
What wilt thou do, what wilt thou do?
Will they be battles fought and victories won,
And countless bloody deaths on land and sea?
The New Year gently answered my demand,
"The coming days are in the Father's hand!"
Or will mild Peace her banner white unfurl,
And bid the nations lay their swords aside?
While winds of plenty shall the broad seas fill,
And joy come in upon a golden tide?
What triumphs shall the mind of man achieve,
What rare gifts make to science and to art?
What hand a lightning flash from heaven receive,
To form of human joys and woes a part?
Shall the sweet morning light of Truth break in,
Where souls are chained in ignorance and night,
Shall blood-bought righteousness subdue strong
sin,
And darkness fade before the dawning light?
What wilt thou bring to us, O coming year?
Shall joy or sorrow mark our onward way?
The tolling bell, or chiming, shall we hear,
Shall we abide on earth, or pass away?
Oh, New Year, now thy song we understand,
"The coming days are in the Father's hand!"

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The Christian Visitor.

"Hold fast the form of sound words."—2d Timothy, 1. 13

SAINT JOHN, N. B. THURSDAY, JANUARY 3, 1867.

Besides, the proofs of divine truth are found
partly in the Word of God and partly in the ex-
perience of those who believe; and these proofs
are, in a greater or less degree, capable of verifi-
cation by all Christians. The assumption, there-
fore, is incorrect that the foundations of sacred
truths are too deep for the many to fathom. On
the contrary, a simple-minded Christian, who is
well versed in the letter of Scripture, will often,
under the guidance of his own experience, com-
prehend that which is a mystery to one more
gifted mentally, but less instructed experimen-
tally.
I mentioned force and threats as another
method that men have adopted for producing con-
viction of truth. Under this head may be com-
prehended excommunication for alleged heresy;
persecutions of every degree, small and great;
civil disabilities, affecting a man's social position
and secular prospects; and every description of
instrument, from the finer ones of ethereal tem-
per, to the coarser ones of stone walls and chains,
of fire and faggot.
Thanks be to Him who makes the wrath of
man to praise Him, because He hath, in these
days, restrained that wrath which appears ever
ready to burst forth afresh, and wreak its ven-
geance upon the faithful followers of the Lamb!
May He make us steadfast defenders of the truth,
and if needs be, unflinching martyrs for the faith
once delivered to the saints! Amen.

HORN SOLITABLE.—No. 4.
BY J. I. DUNLOP.
"The Lord is not slack concerning his promise, as
some men count slackness; but is long suffering to us-ward,
willing that all should come to repentance."—2 Peter, iii. 9.
This verse, as it stands in our excellent translation,
expresses the meaning of the original very correctly.
The words "concerning his promise," are supplied, as is
generally done in such cases, in conformity to the idiom
of our language; but in this place it is not neces-
sary; the expression literally rendered is—"The Lord
of the promise is not slack; he does not delay the
performance of it, as scoffers profess to assert. You
are put for us, and on your account for us-ward, in
some copies of considerable authority. These transla-
tions are, however, in a great measure, unimpor-
tant. They in no way alter the meaning of the
passage.
The word here rendered slack conveys the idea
of delay—long suffering, patient forbearance—patience,
as it sometimes does, that of being brought to nought,
rendered void. The word has this force both in the
New Testament and the Septuagint, and also in pro-
fane writings. The corresponding Hebrew term is
also used in the same sense. And the word *repentance*
is employed to express that state—that change of
mind—into which a sinner is brought, when he is
actually saved. To come to repentance then, as the
word imports, is to withdraw from what the sinner
had been, and enter into a new state of existence.
This, it may be observed, is the effect of God's work
in him. Correct exegesis will require, in this text,
that the *all* be regulated by the *us-ward*, and the
passage read,—"Not willing that any of us should
perish, but that we all should come to repentance."
The words about which there appears so much
difficulty, are given by the Apostle as the reason why
the world is not yet at an end. Scoffers imagined
either that there was, in reality, no promise of the
Lord's coming to judgment, or that he had not leisure
to attend on such matters. To this arid insinua-
tion the Apostle replies, that the reason why "all
things continue as they were," is because God is not
willing that any of his people—his chosen—should
perish—should be brought to nought, and the pur-
pose respecting their redemption, and made of no
effect. This would be the case were the world to end
before the successive generations had existed on it,
out of which this people were to be gathered. This,
at once, shows the *why* and *because* of the divine pro-
cedure. God bears patiently with an ungodly world,
for the sake of his chosen ones in it. He preserves
and sustains the world until the mystery of God is
finished, and his elect gathered. Then cometh the
end.
This people is the salt of the earth;—for their sakes
the world is preserved; nations, individuals, and
families are borne with. They are scattered through
the world, in all generations, from the beginning
until the end of time. The object of the present dispen-
sation is to gather them—to take out of the world a
people for the Lord. When this is done, the day
of the Lord will come, and the present state of things
will cease.
This world was made for, as well as by, Christ.
On this globe the work of redemption was to be ac-
complished, and a Triune Jehovah glorified. Until
all the arrangements of this stupendous scheme are
completed, the present state of things must continue.
Jehovah does not delay the fulfillment of his promise.
The world will not continue in its present state one
moment longer than appointed; and the fact of its
continuing until the great and is answered, is an in-
stance of God's faithfulness. His counsel shall stand.
He will perform all his pleasure.

4th. Content for the faith with the legitimate
weapon of sound argument.
There are three methods which men have
adopted for the purpose of producing conviction
in other minds of the truth of any doctrine. The
first is by argument, which is an appeal to our
reason. The second is by authority and tradi-
tion, which is an appeal to our feelings of modesty
and reverence. The third is by threats and force,
which is an appeal to our fears.
Of these three methods, the only legitimate
one is that of argument, and yet it is surpris-
ing how often the others have been used. An appeal
to authority and tradition is continually made, I
support both of truth and error. "Good an-
cient wise men have thought so and so." "This has
been the opinion of holy men for many genera-
tions." "Intelligent and pious men have sanc-
tioned such and such a practice." "Do you
presume to think yourself wiser than they?" "Do
you presume to set up your opinion against that
which is universally received?" "Do you im-
agine that you have discovered a truth which has
escaped the notice of the many clear-headed men
that have preceded you?" By such appeals a
these in the ingenuous mind often stopped on the
very threshold of free inquiry. Opinions degene-
rate into mere traditions, and are held, not with
the firmness of conviction arising from rational
investigation, but on the authority of numbers and
antiquity. Truth rests not on the sure foundation
of sound reasoning, but on the shifting sands of
the concurrence of men, wise and good, it may
be, but certainly fallible. The motto of teachers
of this school is not "Search the Scriptures," but
"Hear the Church." It is a mere accident that
disciples of this school believe the truth; be-
cause this method can easily be adopted in sup-
port of error, for when arguments fail, an appeal
to authority supplies the lack. So readily may
this method be used, so little research does it re-
quire, so small may be the measure of intelligence
in him who employs it, that recourse to it should
always awaken suspicion; for surely if the reason-
ings which induced so many wise and good men
to think thus are valid, they can be produced
and their validity will work conviction in ever
thoughtful mind.
Do I say, then, that no respect ought to be paid
to the opinions of the wise and good of former
ages, and of the present time? Far from it. On
the contrary, I think that much deference ought
to be paid to them. Their concurrence is a pre-
sumption in favor of the truth of an opinion, but
it is not conclusive. The reasons which influence
them ought to be carefully examined and candidly
weighed; if sound, they ought to be adopted,
but if unsound, rejected. What complaint is it
not the appeal to the conclusions arrived at by
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which led to those conclusions are also adduced,
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clusion without being allowed to examine the
reasons.
When Paul would win over his countrymen to
the faith of Christ, he reasoned with them out of
the Scriptures. He opened to them the reason
why it behoved Christ to suffer the ignominious
death of crucifixion, and rise again from the dead
and alleged proofs that this Jesus, whom (said he)
I preach unto you, is the Christ.
Would we contend for the faith? Let us imi-
tate Paul's example, and adduce our arguments.
Do others wish to lead us to the adoption of their
opinions? Let them assign their reasons, and
do not seek to overwhelm us with the weight of au-
thority and numbers. It may still be urged that
on all scientific subjects many conclusions may
be received on the authority of the professors of
those sciences, because very few, except scientific
men, could understand the abstruse methods and
calculations on which the conclusions rest; and
since theology is a science both difficult and re-
condite, why may not the unlearned be content
to receive the conclusions of those who have stu-
died the subject, upon their authority alone,
without meddling with arguments which they
cannot comprehend? To this the reply is obvious.
I am not now discussing the question how men
ought to receive divine truth, but how they ought
to contend for it; the inquiry is, not on what
grounds a man may choose to rest his faith, but
what method he ought to adopt in seeking to
convince others. The analogy, therefore, does
not hold good; for no man of science broaches
a theory without assigning the reasons which led
him to its adoption. The age of authority, even
in the most profound sciences, except divinity,
has passed away, never to return. Lord Bacon
inaugurated a new era in scientific pursuits. In-
duction and reasoning are the two pillars on
which every legitimate conclusion has, since his
time, been made to rest. The teacher gives his
reasons, whether the scholar can comprehend
them or not. And my assertion is that all who
seek to spread the faith of Christ should do so
upon the same.

Substance of a Discourse.
DELIVERED AT THE MEETING OF THE ASSOCIATION IN NEW
CASTLE, N.B.,
BY REV. C. SPURGEON, M. A.
"It was needful for me to write unto you, and exhort you
that ye should earnestly contend for the faith which was
once delivered to the saints."—JAMES 1. 1.
Part 2.
(Concluded.)
4th. Content for the faith with the legitimate
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rule, and you shall yet have more and more of
the blessing of God, till your faith shall remove
mountains and conquer impossibilities.
"I will be their God."—Jas. xxiii. 25.
Christian! here is all thou canst require. To
make thee happy thou wastest something that
shall satisfy thee; and is not this enough? If
thou canst pour this promise into thy cup, with-
out that say, with David, "My cup runneth
over; I have more than heart can wish?" When
this is fulfilled, "I am thy God," art thou not
possessor of all things? Desire is insatiable as
death, but he who filleth all in all can fill it. The
capacity of our wishes, who can measure? but
the immeasurable wealth of God can more than
overflow it. I ask thee if thou art not complete
in thy faith? Dost thou want anything?
But God! Is not his all-sufficiency enough to
satisfy thee if all else should fail? But thou
wastest more than quiet satisfaction; thou dost
rejoice in rapturous delight. Come, soul, here is
fit for heaven in this portion, for God is the
Maker of heaven. Not all the music blown
from sweet instruments, or drawn from living
strings, can yield such melody as this sweet por-
tion, "I will be their God." Here is a deep
of bliss, a shoreless ocean of delight; com-
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shalt find no shore; dive throughout eternity,
and thou shalt find no bottom. "I will be their
God." If this do not make thine eyes sparkle,
and thy heart beat high with bliss, then assuredly
thy soul is not in a healthy state. But thou
wastest more than present delights—thou wastest
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exercise hope; and what more canst thou hope
for than the fulfillment of this great promise, "I
will be their God." This is the masterpiece of
all the promises; its enjoyment makes a heaven
below, and will make a heaven above. Dwell in
the light of thy Lord, and let thy soul be always
furnished with his love. Get out the marrow and
fatness which this portion yields thee. Live up
to thy privilege, and rejoice with unspcakable
joy.
(From the American Messenger.)

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of selfish inclinations, more important than
a father's pleadings, rang the divine man
date, "Do this in remembrance of me." I
bowed her will to Jesus. In the sanctuary, with
the memorials of a Saviour's love and death be-
fore her eyes, she yielded to the claims of her
Master, and then and there vowed a voluntary
allegiance to his service.
Sarah went joyfully home from the meeting,
and eagerly sought her father. To him first
would she communicate her new hope and pur-
pose. "Papa, papa," she cried, "you must be
come a Christian—you must. I have set out for
heaven with the rest, and I cannot have you left
alone."
This was the hardest blow that had ever fallen
on that heart; it broke the first of his obdurate
and impatient. Sarah too had left him—left
him to go alone to perdition. The thought was
agonizing. The child saw his torture, and with
tears she begged him to come to the Lamb
of God, who could take away his sins and give
him peace. His pride was humbled, and he
willingly sought the Saviour so long scorned; and
though he did not at once find hope and comfort,
as Sarah had done, it pleased God at length to
reveal himself mightily to save even the chief of
sinners. Thus was a whole family brought to
Christ.
E. F. W.

BAPTISM WITH JORDAN WATER.
A correspondent of a Church of England pa-
per sends the following account of a baptism on
the banks of the Jordan, of which he was a wit-
ness, during the spring of last year, when it was
his good fortune to make a tour in the Holy
Land, the details of which he says, will ever re-
main vividly impressed upon his mind:—
On Wednesday, March 8th, 1865, I left Jeru-
salem, with eight Americans as my companions—
one of them a Bishop of the American Church
—to visit Bethlehem, the convent of Mar Saba
the Dead Sea, Jordan, and Jericho. We reached
Mar Saba about an hour before sunset on the
evening which closed the first day of our excur-
sion—having visited the pools of Siloam and
Bethlehem en route. Here, in the Greek con-
vent, we were kindly allowed by the monks to
spend the night. During the course of the evening,
there arose a friendly but somewhat warm
discussion on Baptism between the members of
our party, the bishop setting forth and expound-
ing in a catholic spirit and clear manner the doc-
trine of the Church on that sacrament. Little
did I then think of the fruits which the conver-
sation would bring forth on the morrow! Next
morning we were on our horses, and off betime
for Jericho, via the Dead Sea and Jordan. After
we had been on the road some little time, one of
my companions—a young man in whose company
I had already been travelling for nearly a month
—asked me, as we rode alongside each other,
what he must do to be admitted into the Church.
He had been born of Baptist parents, and had
not himself been baptized. He had lately been
thinking seriously on religious matters; the holy
associations of the country in which he was then
travelling had had a salutary effect upon his
mind; and no doubt the discussion at the con-
vent on the previous evening had further tended
to induce him to ask me the question which he
had done. Long did we talk together, as we
journeyed onward toward the Dead Sea. He
was no doubt of it—in earnest. Why should
he not be baptized at the sacred river which we
were now fast approaching? This thought I sug-
gested to him, but referred him to the Bishop
for further guidance and counsel. He promised
me he would speak to the Bishop during our halt
at the Dead Sea, where we stopped to bathe.
The next I heard of the matter was from the
Bishop himself. He asked me on the banks of
the Jordan if I would stand as a witness to the
promise of him who was about to be admitted a
member of Christ's Church, and be made an in-
heritor of the kingdom of heaven; and there, on
the banks of that river, consecrated by so many
baptisms—may be near that part of Jordan
in which our Lord himself was baptized by
John the Baptist, more than 1800 years ago—did
the young American confess the name of Jesus,
and become an grafted branch of the one true
Vine. As the Bishop baptized him with Jordan
water in the name of the Father, and of the Son,
and of the Holy Ghost, not one of that little
band of Christians who were there present could
fail to be moved at this truly interesting scene.
E. F. W.

Querry—Did John baptize the multitude that
came to his baptism, and the blessed Christ, who
was one of the number, on the banks of the Jordan,
or in the Jordan?
Did Philip baptize the Eunuch on the banks of
a "certain water," or in the water?
"And Jesus when he was baptized, went up"
not from the banks, but "straightway out of the
water." John iii. 16.
"And he commanded the chariot to stand
still; and they went down both into the water, both
Philip and the eunuch, and he baptized him.
And when they were come up out of the water, the
Spirit of the Lord caught away Philip, that the
eunuch saw him no more; and he went on his
way rejoicing." Acts viii. 38, 39.
To us it seems unfortunate that the Bishop's
baptism, as described above, should in one im-
portant feature, at least, have failed in its resem-
blance to the original baptisms.—[E. C. V.]

THE PLACE TO DIE.
Death's time—"the time to die"—is—when I
Now! And we should never be found in places
unsuited to his coming. And alas! tell me how
death would look, in all his skeleton and ghastly
terrors, sitting in the drear circle of a theatre, or
mingling with the gay-dressed dancers of a ball-
room!
Two professing Christians stood by the door of
a fashionable theatre, when one of them proposed
to go in and witness the appearance of a celebra-
ted actor. The other refused. The friend urged,
but his resolute refusal was in these words:—
"Suppose I should go in there, be called away to
eternity, and coming up to the gate of heaven, I
should be asked, 'whence came you?' oh, my
brother! I should be ashamed to answer!"
Go nowhere where you would not dare to die.
That is the rule. It is well enough to die in life's
common business. In the dark day of Connecti-
cut, in 1780, the people thought that the day of
judgment was coming. The House of Representa-
tives, in Hartford, adjourned. The Council pro-
posed to adjourn also, but Col. Davenport object-
ed. Said he, "Mr. Speaker, the day of judgment
is either coming, or it is not. If it is not, then
there is no need of our being alarmed; if it be
coming, I, for one, choose to be found doing my
duty."

DRINKING FOR SOLACE, OR COMFORT.—This is
the most dangerous of all the motives by which
the moderate drinker is influenced. It is abso-
lutely false, and acting at a time when most like-
ly to deceive, the young man or the middle aged,
thinking that excitement is a release from care
and sorrow, renew their potations to increase the
effects and are lost before they dream of danger.
Charles Reade says, "No man and no woman is
safe who has once formed the habit of drink for
solace, or cheerfulness, or comfort. While the
world goes well they will likely be temperate;
but the habit is built, the railroad to destruction
is cut ready for use, the rails are laid down, the
station houses erected, and the train is on the line
waiting only for the locomotive; it comes to us;
it grapples us, and away we go in a moment,
down the line we have been years constructing,
like a flash of lightning, to destruction."
Love.—Love is a golden key to let in the Be-
loved, and a strong lock to keep out all but him.
Though many knock at love's door, yet love will
open to none but the Beloved. He that wants
love, wants one of the sweetest springs from
which assurance flows. A greater void there
cannot be, than to live and not love God and be
loved of him. Well grounded assurance is al-
ways attended by three handmaids—love, joy,
and humility. Love cares not what it is, nor
what it does, so that it may but advance the
Lord Jesus. Love makes the soul willing to be
Christ's footstool—to be anything, to be nothing
—that He may be all in all.
IMMEDIATEISM.—There is no such thing as im-
mediateism. Immediateism is the fool's philoso-
phy. Cause and effect are universal, and between
all growths there must be room for the leverage
of causation. Look at a building in process
of construction. All round it are stones discon-
nected. The architect knows for what they were
cut, but you do not. They lie around in heaps,
nor does it appear what the whole is to be, until
it is completed. And what such a building is,
is man in this world—a creature whose parts are
still under the hammer. This virtue, that grace,
this self-denial, this restriction, this courage, that
patience, this faith, that love, all these varied
elements, touched now by one instrument, now by
another, form, by little and little, that structure
that is never shaped into a whole in this world,
but rises to perfection in eternal life.

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