

The Christian Visitor.

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

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HORA BIBLICA.—No. 1.

BY J. L. DUNLOP.

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.”—Gen. ii. 7.

The word for soul, in this text, means *breath*. It frequently occurs, in the Hebrew Scriptures, and is used, by their inspired writers, as a general term—to express all creatures ordained with animal life—in any of its varied gradations. Its representative, in the Septuagint, has exactly the same force and meaning. This Greek word is also used, in the New Testament, for that *vital breath* through which the body lives and feels—leaving it to be inferred from the context, in which it occurs, what kind of life is intended—mere animal or rational. In the first chapter of this book, it is applied to living creatures—in the waters, and on the land—as well as it is, in this text, to man;—and, as far as the meaning of the word is concerned, it is as correctly so, in the one case, as it is in the other;—for in both is equally found the reason of the name;—the cause of which, is not the nature of the vital principle that breathes, or any property peculiar to it—but simply the fact that the animal so called—whether rational or irrational—actually does breathe. The difference is not expressed by the name. It is to be discovered in the nature and properties of the thing itself. That a distinction—and, in our estimation, one of the utmost importance—does, in reality, exist between the vital principle, in a man and in a beast, of which the act of breathing is but the manifestation—may, in our opinion, be fairly and legitimately established from this text—taken in connection with the context.

In doing this, it may be observed, that the formation of man is the last thing that God did, in the six days' work. It is evident, from the whole narrative, that this was looked upon, by God himself, as the finishing of his great design, in the present organization of our planet—the destined abode of man. The manner, too, in which man's formation is introduced—to our mind very clearly indicates its great importance. The author of the *Elohim* section of Genesis, as some designate the first chapter, and the three first verses of the second—from the fact that *Elohim* is the only name given to God in it—represents the persons, in the divine nature, as entering into a consultation respecting this part of their work, as if it had been a matter very peculiar, and of the utmost importance. And *Elohim* said, Let us make man—a thing not said with respect to any previous formation. The determination of God, with regard to other animals, is not distinct from his execution—they are spoken of as one and the same thing. “Let there be,” and “there was”;—but, in man's case, it is very different; the execution is related after the expression of the purpose. “Let us make man.” * * * so *Elohim* created man.” It certainly does appear, from the narrative, as if the Divine Being had come to that part of his work which was chief. The very language itself indicates complacency and delight. The reading of it reminds us of a person, after having taken several preparatory steps, for some great work, and having all things in readiness, betaking himself to it, with special interest, and about to rest in it, with special delight.

The special intimation of a plurality of persons in the divine nature, is not without its design and use in this connection. And *Elohim* said, “Let us make man in our image, after our likeness.” “So *Elohim* created man, in his own image, in the image of *Elohim* created he him.” In these expressions, a plurality in unity is distinctly implied. In no other way, can the language be legitimately accounted for, in a satisfactory manner. The language, too, is peculiar to the formation of man. Other creatures, in a passive way, display the glories of *Elohim*, their Creator; but it is to man, and only to him, on our lower world, was the mystery of a Trinity in unity, in the Divine Being, to be made known, and by him to be received to the glory of a Triune Jehovah. This circumstance alone, in our opinion, would justify the conclusion that man—to fit him for his high destiny—on his formation, was endowed with a soul—essentially different from that of any other animal—spiritual and immortal.

But to proceed—special mention is made of the divine image. “Let us make man in our image, after our likeness.” This language is not employed about any of the other creatures—not even about behemoth, “the chief of the ways of God.” It—from its very nature—expresses special dignity—something that elevates man above all other terrestrial creatures. God is a spirit, and his image is as his nature—spiritual. The matter—from the very nature of the thing—cannot refer to the shape of man's body, however noble and dignified; it must, of necessity, be spoken with reference to his soul. This image, as we are elsewhere informed, consists in knowledge, rectitude, holiness, and dominion. These features cannot be impressed on the soul of a brute—it is too crude, too material. They require a nature suitable to receive the stamp—spiritual and immortal,—not subject to the changes and dissolution of the corporeal frame, in which it is at present encased—such is the immaterial, never-dying soul in man. True it is, that the Hebrew word for “soul,” in the text, and its corresponding Greek term, in the Septuagint, and in the New Testament, are used to denote the principle of animal life, with its instincts, appetites, and faculties of sensation—under which idea is included that kind and degree of understanding, which we see in the inferior animals;—but, according to the sacred narrative, this soul, we are informed, is not a distinct thing from the material of which the animal itself is formed:—it is but a part of it, and, indeed, inseparable from the formation itself. The animal was not first made, and when that was done, breathed into life. The soul and body of the animal were made of the same material, and at the very same instant, by the fiat of the Almighty. But, in the case of man, it is said, “God formed man of the dust of the ground,” as expressive of peculiar care and delicacy of execution. When his body was fashioned, “the Lord God breathed into his nostrils the breath of life.” The language is figurative;—for breathing cannot literally be ascribed to God, who is not a corporeal being. The soul, in man, was communicated to him, by direct inspiration—the nostrils were only the medium of communication. “And man,” it is added, “became a living soul.” From this we infer, and legitimately too, that the soul, in man, is distinct from his body, and, of course, not subject to its laws;—that it was not formed, as the body, from the dust of the ground—in other words, it is not material, and, as such, not liable to dissolution, as the body is,—that it partakes of the nature of God himself—bearing, as the first formation of man, the impress of his own image, which necessarily makes it to be purely spiritual, and immortal in its nature, and eternal in its duration. It has in itself no principle of dissolution, no cause of decay, as in the case with an organized body. Its annihilation, God alone can

effect, which, as he has not intimated his intention of doing, we have no reason to think will ever be the case.

For the Christian Visitor.

CHRISTIAN ACTIVITY.

DEAR EDITOR—I send you a few thoughts on Christian activity. No idle man can be either happy, or morally prosperous. To be stagnant, is to be miserable as well as useless. This is a law of our being, as invariable as it is unavoidable. This principle is applicable to the spiritual life. A torpid, inactive Christian cannot be a progressive one. He must go out of himself, if he would attain moral health and comfort. He must take a deep interest in his Master's kingdom, and desire and strive to promote it. He must love his fellow-men, pray for them, labour to promote their holiness and happiness; in a word, he must be daily employed in doing good. Wherein consists the real health of the soul, but in spiritual sensibility, and in the daily exercise of all appropriate duties to the Saviour, to his kingdom, and to all our fellow-creatures. What is true of individuals, is true of communities. A torpid, prayerless, inactive Church, however large, wealthy, or splendid, cannot be a prosperous Church. If the spirit of active well-doing be extinct in it, it is a dead Church, and cannot fail of speedily becoming a mass of spiritual corruption. The great design of infinite wisdom in the institution of the Church, was that she might promote the reign of truth and holiness among men. Then each Church should pray for and cultivate a missionary spirit, and then the enquiry will be, How shall we render our Sabbath Schools more efficient? What can we do to promote the cause of temperance? How can we arouse among the people a spirit of active Christian benevolence? Our plans of doing good should be systematic, and they must be imbued with much fervent prayer. In this great work we especially need co-operation, in heart and soul, in prayers, contributions, in efforts, in struggles for the salvation of our fellow-men, at home and abroad. If we would labour with success in the cause of God, we must draw all our strength for work and warfare from Christ, and present all our duties to God in Christ's name. We must spend much time in secret prayer; we must have Christ in our hearts, heaven in our eye, and the world under our feet. We must take God's Spirit for our guide, his Word for our rule, and his glory for our end. We must make religion our business, prayer our delight, and contemplate heaven as our home. Then let us love Christ, love to think of him, to serve him. If we would be happy and useful, we must seek an increase of faith, love, purity, and humility. We should commend Christ to others. Let us then be pre-eminently devoted to doing good.

JAMES TRIMBLE.

Elgin, A. C., Feb. 4, 1867.

For the Christian Visitor.

SUNDAY SCHOOL TEACHERS' COMPREHENSIVE HELP.

Every Sunday school teacher appreciates the desirability of a convenient portable work of reference, to aid in the elucidation of some difficulty which may be sprung upon him in a moment by his own thought, or the query of some wide-awake member of his class. A particular examination of the difficult passage, word by word, with a reference to the parallels, will often bring light; but in our translation, made centuries ago, there are many renderings which are obscure and inaccurate. The teacher may not understand the original, and may not have time to consult the commentators and authorities which rectify and explain these texts. Now, if we could have from a body of learned pious men a clear compact rendering, embodying the results of careful criticism and accurate scholarship, in a volume sufficiently small to be taken to the class, it would prove a help for which numbers would be thankful. Just such a work has been lately published, and thousands of copies have been circulated. It is the New Testament, carefully revised by eminent scholars, who have given years to the work. Several styles and sizes are published by the American Bible Union, among them a neat pocket edition.

I have had upon my desk in the school-room for a year past a copy of the octavo revision, and my teachers have referred to it so often that I find one copy insufficient, and have, therefore, furnished each teacher with the pocket edition. I have had a number of illustrations of its practical worth. Take the following instances at random: “Herod slew all the children that were in Bethlehem,” etc. (Matt. ii. 16.) Says a bright-eyed little boy, “If he wanted to be sure of killing Jesus, why did he kill all the children, girls as well as boys?” He did not. Turn to the revision, and you read, “all the male children.”

We frequently find the words, “God forbid.” In the connection it looks to some young minds somewhat like swearing. Consult the passage revised, and no “God forbid” appears.

Suppose you have for a lesson that part of the Acts in which Luke says, “We took up our carriage and went up to Jerusalem.” If you have never happened to notice the expression before, you are a little puzzled. You feel that it can not be equivalent to our expression, “took a carriage,” and yet you know that there is no ambiguity about the meaning of the word. But, perhaps, centuries ago, the word had a wider meaning; your pocket companion reads, “packed up our baggage.” Now all is plain.

To avoid too great length, I mention but one more illustration. A short time since, when there was a good deal of religious interest in the school, I undertook to make some remarks upon the parable of the Pharisee and the Publican. I desired to make an impression on the point of personal sinfulness. On the verse, “God be merciful,” etc., I found that the copy on my desk read the sinner, instead of a sinner. That little correction presented me a new thought which I attempted to develop. We must not only be convinced of sinfulness in the general, but each petitioner must say from the heart, “God be merciful to me the sinner.” Fellow laborer in the delightful work of teaching the young, get this little book, and encourage your pupils to obtain it; it is a cheap present, and a diligent use of it will, I am sure, be beneficial to yourself and your class.

SUPERINTENDENT.

THE VOW AT THE BARS.

(Continued.)

III.

REIGNING WITH GOD.

The village tavern was full of curiosity. Every tippler must have his revels on election day. The bar-room was black with the sins of drunkenness. “Where is Hartley?” was the frequent question. Many a pendulous toper wanted a dram as his expense. One lady had been quietly gazing into the rooms in search of him. All knew the anxiety of Mrs. Hartley for her husband. One minister, afterward, looked in as he passed thrice to and fro. Many knew that Parson Blake would come the fourth time, and then, perhaps, make a closer search. “It is strange,” muttered one dry man, who was quite as anxious for Hartley to appear, “that these women and these preachers cannot let a man have his liberty!”

In the doors and in the porch were men whose eyes were staring in every direction for Hartley. A step was heard up the street, but it was too firm and elastic for that of their much desired friend. Then the man was seen on the other side of the way; Hartley was not expected to be there; it was not his side of the street. Then he seemed to be passing rapidly by; that was not like Hartley. But the light gleamed across the street: the man was indeed Hartley. What could possess him!

“Hartley, Hartley!” was the cry; but he paid no more attention to it than the deafest man that ever lived.

“Say, Hartley, what are you playing the fool for?” cried one of the oldest sort of grog-bruisers. “Wont you give us a little of your wit to-night?”

“Come, Hartley, have we offended you?” said another dry-throated friend. “Come, let us have a drink together. It is not late.”

Hartley had not got well past the tavern, when he stopped short, turned, and said, with a firm voice, “Farewell to your dram-drinking; farewell to bad company; farewell to the ditch; farewell to delirium tremens; farewell to a drunkard's woes, and a drunkard's grave!”

He turned, and walked on as erect as an Indian, and as straight forward as “a bee-line,” with his eye upon the light in the window.

“Is this Mr. Hartley?” inquired a gentle voice, as he was turning a corner.

“It is; and this is Mr. Blake. I am glad to meet you here. Did you hear what I said to those tempters?”

“I did, and with a joy that I cannot express.”

“Come on home with me; I want to tell my wife about it.”

“No; that will be too sacred and joyful a meeting for my presence. Go on, and may God bless you! But let me give you a little advice,” said the pastor, still holding the hand that grasped his own with eagerness.

“Certainly; I need advice. O that I had taken it long ago!”

“I only want to say, begin with God. Begin with Him who has said, ‘Him that cometh unto me, I will in no wise cast out.’”

“God has begun with me; I feel it in my soul. It has seemed to me, for the past hour, that all my friends were praying for me, and that God was determined to answer their prayers, in spite of my wickedness, and my hard heart. Deacon Watson knelt down with me in the woods, this side of the bars; and he prayed, and I prayed; for I could not help but pray. And there's my wife—God bless her! God forgive me!—she is praying!”

Mr. Hartley was broken down. He silently pressed the hand of the pastor, and went on his way weeping. How like a rainbow of promise gleamed the light in the window, as he saw it through his tears!

“I'll not go to the front door,” said he to himself, “and then she will know that the parson is not bringing me home drunk to-night. She will hear my sobber step, and that will prepare her for the surprising news.”

He opened the side gate, and walked on with a firm, elastic step, when the dog muttered his caution. “Whv, Prince, don't you know me?” said he, much affected because of the watcher's suspicion. The dog was at once assured, and leaped for joy in the path. “Poor fellow!” said Mr. Hartley, for his wife's benefit, “didn't know your master. Been so long since I came home sober, that you don't know me, because I wasn't staggering along, and talking like a fool. That's right; be as happy as I am.”

Mrs. Hartley was sitting in her room, with a foot on the rocker of a cradle, in which an infant was sleeping, and with an ear intent upon every sound in the street. “O mother, there's a robber coming!” exclaimed her daughter, who had persisted in staying up until her father came home.

“Be calm, my child,” replied her mother, rising up; “old Prince will frighten him away. You rock the baby, while I see that the doors are safe.”

She went to the side-door, listened, and recognized her husband's voice. Instantly the key was turned, and they met in tears of gladness. Shall we intrude upon the scene, and tell the world how John Hartley told his wife the happiest tidings that she had ever heard concerning herself? Shall we tell how they prayed together, that he might have God's grace to keep his vow at the bars?

[To be Concluded.]

DIVINE PROVIDENCE.

A missionary (Dr. Judson) is thrust into prison. One article only, he takes with him, and that he means to guard with sacred care. He does not even entrust it to his kind, devoted wife, who follows night and day. All his property he has left behind him, but this one article he takes with him everywhere. It is an old hard, rough pillow, covered with a mat of coarse materials. Whenever he lies down to sleep his head reposes on that, and when he awakes he keeps it by his side. Kind to his fellow prisoners, he shares with them his last crust, but his poor, hard pillow he will not surrender.

One day the brutal jailer came and took it away, and there was nothing for that poor head to rest upon. Then sadness would come over the man of God. His head bowed heavily, and tears streamed down his cheeks. The jailer found the pillow a hard one, and threw it back with a rough exclamation, “Take your pillow, Englishman, it is not fit for me—not fit!”

“O thank you, for my head aches without it.”

“Mine head aches with it—pillow.”

“O thank you for my pillow.”

Soon he was condemned to the old prison of Oungpen-la, and many a weary mile he was to walk with blistered feet, but he takes his pillow with him—that poor, old, hard pillow. The weary march commenced, but the missionary still carried his pillow. At length a cruel hand caught it from him, and tore it to pieces. A cry of grief was wrung from the good man's soul. He valued that pillow more than any thing else on earth. The heathen found within the mat, a coarse bunch of cotton, matted and dirty and entirely useless. He looked at it, and came to the conclusion that it was worthless to him, and he cast it away. One long look the missionary gave at it, and was forced away. In vain he pined for that roll of cotton, so worthless to all others but himself. At length a disciple came, the devoted Mung Ing, and the missionary said,

“Mung Ing, dost thou love me?”

“Yea, yes, more than I can tell.”

“Mung Ing, did you see that roll?”

“Yea, a worthless roll!”

“Alas, Mung Ing, you will never see me again, for I am going to the death prison of Oungpen-la.”

“O say not so, teacher.”

“God will protect. Mung Ing, would you like something to remember the teacher by?”

“Yea.”

“Mung Ing, can you find the cotton?”

“Yea.”

“Get it then, and keep it to remember the teacher by. If you love me, Mung Ing, keep it till I come.”

Mung Ing went back and found the roll, carried it to his house, and laid it away. The cruel wretches laughed aloud when they saw him take this roll as a remembrance of the teacher.

“He will worship it,” said they, “because it has been beneath the head of the teacher.”

“No, I will not worship it, but I will keep it.”

“Fool that thou art, the teacher has gone to die. Return thou to thy gods and to thy nation, for this new religion will now come to an end.”

Mung Ing sighed, but answered not.

The teacher was liberated, and soon sought the house of Mung Ing, and his first question was for the roll of cotton which had been his pillow. The disciples gathered around, and the roll was placed in the hands of the missionary. He opened it, and there concealed in that cotton was the manuscript of a portion of the Burmese Bible. The heart of Mung Ing rose up to God, and all the disciples gave a shout of joy. Down on his knees went the man of God, and all present followed his example; and from a full heart went up to the God of providence a thanksgiving for his mercy in saving this sacred treasure.

Mung Ing is dead. The beloved missionary lies beneath the coral caves of the ocean. The rigor of the jailer has long since ceased, but the manuscript has been printed, and the Burmese Bible is scattered from Ava to Oungpen-la. Aye, it has been a pillow for many an aching head, and a couch for many a throbbing heart. It is bread for the weary; drink for the thirsty; rest for the deaf; wisdom for the ignorant; wealth for the poor; honor for the degraded; salvation for the lost; life for the dead.—*Christian Era.*

BAPTIST MISSION IN GERMANY.

In speaking of the new chapel now in process of erection in Hamburg, Mr. Oncken suggests reasons for the building of a house more solid and imposing than might be deemed proper under other circumstances. Under date of Hamburg, Nov. 17, 1866, he says:

We could have erected a place of worship at a much lower cost; but there were other than ordinary considerations which influenced me to decide for the building of a more than ordinary chapel. The fact that in this city, nearly fifty years ago, it pleased God to commence a movement, in the simplest form, and through the humblest individual, by which his own revealed truth, as contained in the inspired volume, should be set forth, and the great principles of religious liberty asserted; the fact that in this sin-devoted city Christ has been pleased to give a tangible proof of the truth of his gracious declaration, “All power is given unto me in heaven and on earth,” in protecting his feeble servant against the assaults of the Lutheran clergy, the government and the mob; the fact that thousands of sinners have been converted through the simple preaching of the Gospel, who have exemplified the vitality of their religion by a holy life and a happy death; the fact that after every means had been tried to annihilate us, the Lord has been pleased to give us all our hearts could desire, having answered our prayers and dried our tears, by giving us perfect religious liberty and equality with the once dominant persecuting sect, casting her from her towering position as a State church; the fact that from this city the streams of God's truth have gone forth through the labours of eighty-one missionaries, the circulation of fully one million copies of the Holy Scriptures in different languages, sixteen and a quarter millions of tracts, one million denominational works, the formation of Sunday Schools, which had no existence previously, and the efforts of our converts in general; the fact that about 50,000 precious souls have been converted, baptized, and gathered into New Testament churches, while among upwards of one hundred millions of our fellow-travellers to eternity, the Gospel has been spread; these facts were so weighty, that in our judgment the house to be erected was not only required to meet the pressing necessity of the church and congregation, but was equally demanded by the perfect religious liberty vouchsafed to us at the commencement of the present year, and as an Ebenezer of the great good which our God has accomplished.

PROGRESS OF THE CHAPEL IN HAMBURG.

Mr. Oncken writes:

Your Board has for thirty years rendered the German mission the most efficient aid, in raising first in this city a living temple; and now I look to them once more to aid us in raising a house in which the glorious Gospel of Christ will be proclaimed to coming generations, and in which we hope and pray children may be born to the Lord like the morning dew.

With us the erection is not a matter of choice, for I have preached in this city for forty-three years without having a chapel; but the increase of our numbers, and the removal of every obstacle from our path, make it imperative on us to erect a good, solid building.

I am happy to report that the chapel is progressing, and surpasses in symmetry and strength my most sanguine expectations; and when completed, it will gladden the hearts of the brethren from the other side of the Atlantic to see what has been accomplished by their assistance. Our people long for the day when they can enter the spacious and beautiful temple, as our old warehouse is now crowded to suffocation.

FACTS OF THE EUROPEAN WAR.

Mr. Oncken gives a view of the results of the war in Europe calculated to awaken fervent gratitude in the heart of every friend of missions:

The victory achieved by Prussia and her allies has, under God, secured to us a larger amount of civil and religious liberty. The infatuated governments and persecuting Lutheran clergy in Saxony and Mecklenburg will no longer be able heretically to exclude us from their territories (in these countries not only could the Gospel not be preached by us, but no Baptist could get married.) However, where the sentence of my banishment was in full force, is now an integral part of Prussia, so that we can go there now and labor without let or hindrance. From the deliberations and decisions of the Parliament of the North German States, shortly to be convened on the basis of the Constitution of 1848, we may look for such laws as shall secure to the several

States of the North German Union almost perfect religious liberty. My heart bounds with joy, and magnifies the name of the Triune Jehovah, for the wonderful events which have recently transpired, and the ever-widening fields, white for the harvest, which invite us to gather in the sheaves to the garner of the heavenly husbandman. With the glorious prospect now before us, I could faint wish to be once more in the prime of life—to labor unmolested with our youthful brethren on the mission field thrown open to us now so widely, which, under God, “we took from the Amorites with sword and bow,” during a long and severe struggle.

The general aspect of the mission was never before so encouraging as at present, and I would bespeak for it all the interest and aid which your esteemed Board can render.

At Hamburg we have enjoyed a season of continuous revivals during the present year, so that, with the exception of 1848, we have had to rejoice over the largest additions of converts since the formation of the church in 1834. Every branch of missionary labor, house-to-house visitation by the members of the church, visitation of ships from all parts of the world, and the numerous barges from the interior, and the regular preaching of the Gospel at more than fifty stations connected with our church, have been well sustained. The two brethren Baschlin and Gutschke, the former to labor in China, the other in Africa, have rendered us in all the above labors essential service.

[From the New York Methodist.]

AN IMPORTANT MANIFESTO.

The relation of the Christian Church to the State Government has for many years been undergoing a steady change in the Old World. The influence of the State upon questions purely ecclesiastical and religious has gradually decreased, and the Church has more and more obtained the liberty of performing her work without interference by the secular arm. The American Free Church system has gradually supplanted European State Churchism, and every day the complete triumph of the former becomes more certain. It is natural that the statesmen of Europe should be slow in openly recognizing the triumph of an American institution, and in making themselves its champions in the continuing struggle for the complete abolition of the European system. The more rarely we meet with such frankness, the more highly Americans, and especially the American Churches, ought to value the admirable letter which one of the greatest statesmen of Europe, the Italian Prime Minister, Ricasoli, has recently written on the question of separation between Church and State.

The manifesto was called forth by a letter from some Bishops whom the Italian Government had exiled, and who had taken up their abode in Rome, on account of their plotting against the very existence of a united Italy. The Bishops had petitioned the Government for permission to return to their dioceses—a permission which the Government had granted to them even before their letter was received at Florence. In communicating to them the decision of the Government, Ricasoli took occasion to announce that his Government was determined to introduce full liberty of religion as it exists in the United States.

He assures the Bishops that the Government is fully prepared to grant to them and their flocks the same unrestrained liberty which the Roman Catholic Bishops of the United States are enjoying, namely, to hold councils wherein religious doctrines may be freely discussed, and whose decisions, approved by the Pope, may be proclaimed and executed in every town and village without the *exequatur* and *placet*. This liberty, which the Bishops, and the Roman Catholic papers of Italy, and the Ultramontane party, have been very loud in demanding, Ricasoli assures them they may have, soon shall have, but they shall have it only in the company of the general religious liberty which exists in the United States, and which has throughout the Christian Church, no more violent assailants than the Roman Catholic hierarchy. “I beg your lordships,” says Ricasoli, “to consider that it is liberty which has produced this admirable spectacle—liberty professed and respected by all, in principle and in fact, in its amplest application to civil, political and social life. In the United States every citizen is free to follow the persuasion that he may think best, and to worship the Divinity in the form that may seem to him most appropriate. This state of things generates neither confusion nor clashing. And why is this? Because no religion asks either special protection or privileges from the State. Each lives, develops, and is followed under the protection of the common law; and the law, equally respected by all, guarantees to all an equal liberty.” The Government, continues Ricasoli, after this admirable statement of a general principle, “calls upon the Bishops to return to their seats, imposing no condition save one, incumbent upon every citizen who desires to live peaceably, namely, that each should confine himself to his own duty, and observe the laws. The State will insure that he be neither disturbed nor hindered; but let him not demand privileges, if he wishes no bonds. The principle of every free State, that the law is equal for all, admits of no distinction of any kind.”

We do not know of a single European statesman, either in the present or in the past, who has more unreservedly undertaken the defence of the Church system as it has been established in the United States than Ricasoli. The adoption of an idea, distinctively and avowedly American, by the Prime Minister of one of the largest countries of Europe, who is throughout Europe esteemed one of the ablest and noblest statesmen of the Old World, is certainly an event of no common importance. The letter of Ricasoli professedly treats only of the relation of the Roman Catholic Church to the State Governments; but it cannot fail to have a great influence upon the legislation of Protestant countries of Europe also. The same baneful principle, which, by the aid of the secular arm, has kept millions of people within the pale of the Roman Church, has hindered the progress of a purer form of Protestant Christianity in Protestant countries. The Liberal party in every country of Europe has more or less inscribed on its banner the same principle which the Italian Government has now publicly pledged itself to carry through. Its real introduction into a large country which hitherto had been commonly regarded as the hotbed of ecclesiastical despotism, will furnish to the Liberal party everywhere a powerful weapon for the success of the common cause. We therefore anticipate henceforth a more rapid progress of the Free Church principle throughout Europe; and believe we have fully proved Ricasoli's letter to be what we called it at the head of our article—*An Important Manifesto.*

If a man truly loves God, and has no will but to do his will, the whole force of the river Rhine may run at him, and will not disturb him nor break his peace.—*Zwiler.*

CONTINENTAL FIRE INSURANCE COMPLY.,
Capital \$500,000—all paid up and invested.
Surplus in hand, July 1, 1865, \$250,000.
NEW BANQUIC ASSOCIATION—Princess Street, opposite Commercial Bank, St. John, N. B.
POLICIES issued at the lowest rates, payable in New Brunswick Currency, with and without participation in profits.
The average dividends to Policy Holders entitled to Profits for the past nine years, amount to 44 1/2 per cent.
References of the first respectability, and any other information given by
W. J. STABLE,
Oct 19, 1865—7 Agent.

CITY OF GLASGOW
LIFE ASSURANCE COMPANY OF GLASGOW.
Incorporated by Act of Parliament.
Governors—The Right Honorable the Earl of Glasgow, Subscribed Capital, £200,000
Accumulated Fund, £200,000
Annual Revenue, £103,000
Existing Assurances, £700,000
WALTER BUCHANAN, Esq., of Glasgow, Managing Director, Chairman.
W. F. BUCKLE, Esq., Manager, and Actuary.
VARIOUS MODES OF ASSURING.
Half Premium System, without debt or interest.
Endowment Assurances.
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The City of Glasgow Life Assurance Company was established in 1835, by special Act of Parliament. It has now been conducted with much success for 32 years, and is distinguished by the perfect security which it affords for the due fulfillment of every contract, but likewise to the Company's extensive and influential connections and to the liberality of its dealings. 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, 1865, which is the close of the Company's financial year, when a Bonus at the rate of one and a half per cent. on the sums assured was declared for the past year. In place of the usual annual bonus, the profits will in future be ascertained and allocated quinquennially. Policies participate from the date of their issue, but the Bonus does not vest until they have been in force for five years. Rates of Assurance and all other information may be learned from the Agent,
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December 18.

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Dec. 4. GEORGE THOMAS.

LIVERPOOL AND LONDON AND GLOBE
FIRE AND LIFE
INSURANCE COMPANY!
Fund paid up and invested, £3,213,343 5s. 1d. stg.
Premiums received in Fire Risks, 1864, £748,674 stg.
Losses paid in Fire Risks, 1864, £200,000
Premiums in Life Risks, 1864, £35,245
Losses paid in Life Risks, 1864, £48,197
In addition to the above large paid up capital, the Shareholders of the Company are personally responsible