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Surplus in hald, ist sury, 1865, 2205,000. w Bauxswick Agenor—7 Princess Street, opposite Com-mercial Bank, St. John. OLICIES issued at the lowest rates, payable in New Branswick Currency, with and without participation

profits. The average dividends to Policy Holders entitled to Pro-s for the past nine years, amount to 44% per cent. References of the first respectability, and any other in-mation given by W. J. STARR, mation given by Oct 12, 1865-v Agent.

CITY OF GLASGOW FE ASSURANCE COMPANY OF GLASGOW Incorporated by Act of Parliament. ERNOR-The Right Honorable the Earl of Glass



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New Series, { Whole No. 218.

HORÆ BIBLICÆ.-No. 4. BY J. L. DUNLOP. " Soul and body."-MAT. X. 28.

Man is a rational animal. He consists of soul and body-each of which is indicated by terms peculiar to itself, and expressive of its nature, and properties. In the Hebrew Bible, the Septuagint, and Greek Testament, the body is denoted by words, for dust, flesh, body, vessel, tabernacle, in the English Bible :- and the soul, by breath, soul, heart, spirit, mind, inner man. The distinction between these parts of our nature is, in this way, very clearly intimated. The word for soul, in this text, is the very same, that is in the Septuagint, for the Hebrew, in Gen. ii. 7. In this passage, it is used for the spiritual, and immortal nature of man, that dies not with his body-18. not killed, when the body is-and still exists even after the body is killed-which could not be, were it made of dust and a part of the body.

The language is that of Jesus Christ himself. He knew what was in man. The distinction of the body and the soul, is not only clearly recognised by him -- but also -- the existence and action of the one-apart from, and independent of the other, distinctly implied. It is impossible, by correct exegesis, to evade this truth-no other form of expression could more unequivocally teach it. The word for soul, here, being so used in the New Testament, serves to shew its suitability to express the very same idea, in the pas-sage referred to, in the old.\*

This very same word, as well as its derivative -used in the sense of animal, natural-is, however, generally employed to denote animal life, with its instincts, appetites, and faculties of sensation, under which idea is included that kind. and degree of understanding which is observable in the inferior animals. Hence the three-fold view of man's nature, which had been maintained by Plato, and his followers, and adopted by Philo, learned Jew, and some of that school, as well as by Clemens Alexandrinus, Origen, Gregory of Nyssa, and some other Christian Fathers, whose views were, in some degree, modified by those of that Philosopher ; Plato, too, in his turn, it is not improbable, was indebted to revelation itself, for much of the truth of his own sublime epeculations. The expressions-soul and spirit-spirit. and soul, and body, +-as used by an inspired Apostle, are looked upon as favourable to this view of the subject ;- but, in our opinion, without sufficient reason. Faul, let it observed, by the latter, in the way of a periphrasis, intends the whole man, with all his faculties and powers, -both hodily and mental,-and, by the former, he seeks to show the Hebrew Christians, that the Word of God, when applied by the Holy Spirit, pervades the inmost recesses of the human mind.

# SAINT JOHN, N. B., THURSDAY, MARCH 7, 1867.

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

#### SPURGEON'S SERMON.

#### LIFE ETERNAL.

"And I give unto them eternal life ; and they shall nev-er perish, neither shall any man pluck them out of my hand."-JOEN X. 28. (Concluded.)

2. Let us turn now to the second part of the blessing. Here is preservation secured. "They shall never perish." Certain gentlemen who can not endure the doctrine of final perseverance manage to slip away from the next sentence, "Neither shall any pluck them out of my hands," and suggest, " but they may get out themselves." No, no, no, because the text says, "They shall never perish." Our present sentence which we have now in hand puts aside all suppositions of every kind about the destruction of one of Christ's sheep. "They shall never perish." Take each word. " They shall never perish." Some of their notions may, some of their comforts may. some of their experiences may, but THEY never shall. That which is the essence of man, his true soul, his inward renewed nature, shall never be destroyed. See, then, christian, you may be deprived of a thousand things without any violation of the promise. The promise is not that the ship shall not go to the bottom, but that the passengers shall get to the shore. The promise is not that the house shall not be burned; the pledge is that you who are in the house shall escape. "They shall never perish." Take another word : "They shall never *perisk.*" They shall go very near it, perhaps. They shall lose their joys and their comforts, but "they shall pever perish." The life in them shall never be starved out, nor

beaten out, nor driven out. If you once get leaven into a piece of bread you cannot get it out; you may boil it, you may fry it, you may bake it, you may do what you like with it, but the leaven is in it, and you cannot get it out. Get the soul saturated with the grace of God, and you can never eradicate it. The man himself shall never perish. He may think be shall, the devil may tell him he shall, his comforts may be withdrawn, he may go to his death bed full of doubts and fears about himself, but he shall never perish. Now, this is either true or it is not. You who think it is not true tell the Lord so; but I believe that it is a most sure and infallible fact, for Jehovah says it. I do not know how it is that they do not perish, it is a wondrous thing; but then it is all a marvel throughout from first to last. Now take the word "never." "They shall never perish." "Well, but if they should live to be very aged, and should then fall into sin ?" "They shall never perish." "Oh ! but perhaps they may be assaulted in quarters where they least expect it, or they may be beleaguered by temptation." "They shall never perish." "Well, but a man may be a child of God and yet go to hell." How so, if he can never perish ? Why, that "never"

of being preserved from making a shipwreck of my life ?" When I came to read the Bible, it seemed to me to be full of this doctrine : " If you trust Christ, he will save you from all evil; he will keep you in a life of integrity and holiness while here, and he will bring you safe to heaven at last." I felt that I could not trust man, for had seen some of the very best wandering far from truth: if I trusted Christ, it was not a chance as to whether I should get to heaven, but certainty ; and I learned that if I rested all my weight upon him he would keep me, for I found it written, "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger." I found the apostle saying, "I am persuaded that he that hath begun a good work in you will carry it on," and such like expressions. "Why," I reasoned, "I have found an insurance office, and a good one too; I will insure my life in it | I will go to Jesus as I am, for he bids me; I will trust myself with him." It had listened to the Armenian theory I should never have been converted, for it never had any charms for me. A Saviour who casts away his people, a God who leaves his children to perish. were not worthy of my worship, and a salvation which does not save ontright is neither worth preaching nor listening to. When I stand here and say to this assembled mass, Trust my Mastor. believe him, and it is no matter of question as to whether you shall be saved, for he has said, He that believeth and is baptized shall be savd;" when I say that, I feel that I have something to say which is worth listening to. My dear hearer, with a new heart and a right spirit you will be a new man. As you now are, if you were to be pardoned to-night you would be condemned to-morrow, for the tendencies of your nature would lead you astray. But if God shall put a new nature into you, your old nature shall not be able to control it. The new immortal principle shall get the mastery ; you shall be kept rom sinning ; you shall be preserved in holiness, and though you will realize that you are not perfect, yet you will wish that you were, and this wishing to be so will be a sign of grace in your soul, and these wishes and desires will go on waxing stronger and stronger, till, having mastered sin by the power of the Spirit, the day shall come when this body shall be dropped off, and

Christian Dizitor.

the new life, disencumbered of the vile rags which it was compelled to wear while it was here, shall eap in its disembodied existence into perfection. and then shall wait for the trumpet's sound, and the body itself, purified and made fit for the new and higher life, shall be again inhabited, and so both the body and the soul, delivered from all sin, shall be an everlasting testimony to the pro-mise of Christ, for those who rest in him shall Old Series, Vol. XX., No. 10.

very patterns; and this kind of thought used to studies for the year. He committed the case to cross my young brain-" Is there not some means God in praver. He earnestly desired to go on with his studies, and as earnestly desired an increase of faith that he might thus honor God. Long and earnestly did he pray, "Oh, Lord, in-crease my faith." He studied the Bible, especially the promises and examples of faith it contains. He reconsidered the wonderful facts of "Muller's Life of Trust." which he had read several years before. Thus he reasoned ; but his final, crowning argument was prayer. He wrestled like Jacob and prevailed like Israel. At last he attained to the assurance of faith. He felt that he could trust God, as he had his father, to provide him with all necessary means for prosecuting his studies. He asked God, whom he now loved as more than ever his Heavenly Father, for a definite sum of money for the first term of the colle giate year; and he had no doubt but that He would grant it.

In hope he began the studies of the term. He rested sweetly and peacefully upon the words of Jesns, "Let not your heart be troubled, neither let it be afraid;" and, as the sequel shows, God did not disappoint him. Shortly after the term began, this student was invited to spend the Sabbath with a church a hundred miles away in a wicked town. This he looked upon as a special providence, having reference in some way, how, he knew not, to the answering of his prayer for noney. He cheerfully accepted the invitation and spent the Sabbath with the church. The brethren paid him a few dollars more than was required to pay his travelling expenses, and thus God provided the first instalment of the snm He had promised His servant, rather His child, the friend of Jesus, for said Jesus, "I have called you riends.

But this Sabbath service bore much more and better fruit. In one of the families of that church was a "fast voung man," whose course of sin was a sore grief to his parents and friends, and whose case would soon be hopeless, unless some means could be devised for checking his mad career. Strangely enough, and yet after all very naturally, this wayward son took a fancy to this christian student, and was easily persuaded by him to go to college and begin a course of study. Accordingly, they returned together, for the parents hailed this plan with delight, as a star of hope. Under the new surroundings of college ife and the restraint of college laws this new student gave promise of reformation. But alas ! his goodness was as the morning dew. As soon as he came under the power of old temptations, he vielded to them, violated his matriculation pledge, came under discipline and was put on probation; but the student still clung to him, loved him, spoke kindly to him and prayed for him. The parents of this " fast young man," upon learning of the kindness of this christian student to their have eternal life, and they shall never perish; nei-ther shall any pluck them out of his hand. son, showed their appreciation of that kindness by making him a present of money and other things, such as clothing, and furniture for the room. Here was another instalment of the promised support. The balance of the sum asked for and promised, was soon provided. It was a free-will offering to ministerial education, made by a pious negro, and designated for this student. because of his Christ-like sympathy for the colored race. Thus, in unexpected ways and from unexpected sources. God supplied the wants of His trusting child. But there was something still better than this supply of bodily wants connected with this trapsaction. The family of this wayward son invited this christian student and his room mate to accompany their son home during the holiday recess and enjoy their hospitality. This invitation was gladly accepted. These christian students, coming from their daily prayer meeting in college and from their daily secret communion with God. found their spirits stirred within them as they saw the city where they were visiting wholly given to worldliness and to vice. Consulting with the pastor of the Baptist Church, whose heart was almost discouraged, they formed their plans of work for Jesus. They would commence with the children. These were more accessible than adults. They were more easily persuaded to come to Christ; and through the children the parents could be reached, if at all. And so the day after their arrival these devoted disciples fill their pockets with candies, and going out upon the streets they stop every child they meet. give him some candy, and tell him of a children' meeting they are to have in the afternoon, and invite him to come. All are ready to promise. Their curiosity was excited, and they must go to see what was to be done at the children's meeting. At the time appointed, the house is full of eager children. These brethren tell them the story of the Cross, and sing and pray with them. The Spirit of God is manifestly with them; all are affected ; some are melted. A meeting for adults, as well as children, is appointed for the night, and the children go home and advertise the meeting. It is, therefore, largely attended. Both pastor and church are encouraged. The next day, and all the days they remain, these christian students, with Bibles and tracts in their hands and the love of Christ and of souls in their hearts, go from house to house, store to store, saloon to saloon, and exhort the people to repent and turn to God. The blessing of the Lord rests upon these labors, and many precious souls are saved, and the work still goes on after many weeks. The recess ended, and these students retarn to college with their ward and resume their studies. The wayward son is now serious. The Spirit of God is striving with him. Carefully and judiciously these christian students talk with him and pray with him, until after a few days he prays for himself, consecrates himself to the service of Christ and trusts in him for salvation. Then he confesses that the first thing which made a deep impression upon his mind, was seeing these chris tian students living upon crackers, giving thanks to God for them, and at the same time being so full of joy. He contrasted their condition with his own. He had a good boarding place where the table was well supplied, and plenty of money; and yet he was miserable. This convinced him that there was a reality in religion, and made him desire it and seek it. How wonderful, and yet how gracious, how glorious was all this! Behold the shining links

Corner of Prince William and Church Street. SAINT JOHN, N. B. REV. I. E. BILL, Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. P. The Christian Bisitur

THE OFFICE OF THE

CHRISTIAN VISITOR,

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

#### NEW ENGLAND TEMPERANCE CONVEN-T[0N.

SPRECH OF HON. HENRY WILSON.

came not into this Convention of the sons and daughters of New England, assembled in behalf of the sacred cause of temperance, to give counsel or speech. Reluctant, however, as I am to respond to your summons, I can hardly say nay, when called upon as I have been by this approving resolve, and these enthusiastic and generous manifestations.

You ask me, sir, to state the condition of the cause of temperance in the National Capital. A say to you-and I take pleasure in saying itthat bad as is the present condition of the cause of temperance in the Capital of the Republic, it is better than ever before. There has been no House of Representatives during my acquaintance with Congress-and I have been there twelve sessions-that can compare in freedom from drunkenness with the present Honse of Representatives. There are very few drunken men in that body. Nearly all the members are temperate in the common acceptation of that word, and many are pledged total abstinence men. I believe the next House will be more temperate than the present House.

Perhaps, sir, it does not become me to speak of the Senate of the United States, but it is a matter of the widest notoriety, that we have some pretty hard cases in that body. I speak of it with profound sorrow, for I can say that those Senators who thus bring reproach upon the Senate and dishonour upon themselves, by the habitual and excessive use of intoxicating drinks, are in other respects excellent gentlemen, and have the sympathy, and pity, too, of their associates. Before the rebellion, the night session was often disturbed and dishonoured by drunkenness.

Sir, I derive from my experience in the capital of the nation this lesson : Hard as is the struggle with drunkenness--slow as is the progress of the cause of temperance, still there is progress, sure and unmistakeable progress. Public men generally indicate the progress of the masses-generally reflect the public sentiment. Within the past three weeks I have travelled three thousand miles in the West, and addressed six meetings upon public affairs, and I saw but one drunken man among the many thousands that made up these meetings.

The other day I attended an immense assemblage at Rock Island, on the banks of the Mississippi. Thousands of the men of Illinois and Iowa were there-hundreds of returned heroes with their battle-flags were there, and during that day and evening I saw not one man drunk. So much for the West. Three years ago I addressed fifteen public meetings in Maine, and I saw at all those gatherings of thousands but one intoxicated man. It has been my fortune during the past twenty-five years to travel thousands of miles. attend hundreds of public assemblages, and see hundreds of thousands of people, and I say to you to day-and I say it for your encouragement -that there is a marked improvement in regard to drunkenness : that there is less drunkenness now than formerly. This convention of the men of New England is assembled to advance the cause of temperance here and throughout the Republic. I have no advice to give relating to modes of action. There is one thing, however, in which we can all agree, and that is, that every man, and woman too, can be a living example by being a total abstinence man and woman. Before I was twenty years of age I took the total abstinence pledge, and I have kept it for more than a third of a century. I thought, when a young man, that when I should be fifty years of age, I might use spirituous li-quors with safety to myself and without detriment to others. I have passed that age, and I clearly see now that I cannot use intoxicating liquors as a beverage with safety to myself, nor without detriment to others. Yes, sir, I realize more than ever the necessity and duty of maintaining the character of a strictly temperance man. I see young men in the bloom of youth-I see men in the pride of mature manhood squandering talents, time, possessions, everything-blast-ing reputations and the hopes of kindred and friends-and I would not have upon my soul the consciousness that I had by precept or example lured any young man to drunkenness, for all the honours of the universe. The sorrows of drunkenness glare upon ns from the cradle to the grave. From childhood I have seen-ay, and felt toothe measureless evils of intemperance. Kindred and friends I dearly love, and whose memories I shall ever fondly cherish, have been its victims, Anxieties for the near and loved burden our lives. In view of these great sorrows that rest upon us, we should be willing to make the personal sacrifice-if it be a sacrifice-to put aside the cup of intoxication : I have never felt it to be a sacrifice. In 1845 I went to Washington. to carry petitions, signed by sixty thousand men of this commonwealth, against the admission of Texas as a slave-holding State. John Quincy Adams, in whose district I resided, made a dinner party for me. Eminent men sat around the table-one of the number has since been speaker of the House of Representatives, two have been Cabinet officers and two have been Foreign Ministers, I looked-up to Mr. Adams with profound admiration. During the entertainment Mr. Adams asked me to drink a glass of wine with him ; I was embarrassed-hesitated a moment; it was the sorest trial of my life ; but I somehow succeeded in stammering out, "Sir, I never take wine," That answer settled the matter for me. I have never found it hard since to utter those words. nor to fill my glass with cold water. I have often since sat at the tables of Governors, Cabinet officers, Generals, Admirals, and Presidents, but I have ever found it easy to decline the proffered wine cup. The real difficulty is not in others, it is in ourselves. The only thing for the temperance man to do is to stand inflexibly firm in his plighted faith. He who is ready to live by his temperance pledges will win the respect even of men who indulge in the excessive use of intoxicating drinks. The holy cause of temperance must be carried into our schools, Sabbath schools, churches, fa-

ubscribed Capital	£600,000
counulated Fund	480,000
nnual Revenue	108,000
visting Assurances in assurants	2,700,000
VALTER BUCHANAN, of Shandon, Esq., M. P., C	hairman.
VALTER BUCHANAN, of Shandon, Esq., M. P., C. V. F. BIRKMYRE, Esq., Manager and Actuary.	Colone a se
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AGENTS FOR NEW BRUNSWICK, (Commercial Bank Building. HE ROYAL INSURANCE COMPANY, 92

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FIRE DEPARTMENT.

The most gratifying proof of the expansion of the busi-sis exhibited in the one following fact—that the increase one of the last three years exceeds the entire business of me of the existing and of many of the recently defunct a insurance companies of this kingdom. The Premiums for the year 1855 being......£130,060 While the Premiums for the year 1855 being......

r the year 1558 are.... 196,148 sase of...... 66,088

the ratio of its increase as stated in former years. mong the London insurance offices exhibits an the extent of one-half the increase of the Com-all the others respectively fall far short of the

LIFE DEPARTMENT.

ar period since the 2,354 Sa. 4d. These figures show a ve business during the last ten years. T ars. No. of Policies. Sums Assured.

297,560 887,752

difference. There is nothing in man, as far as we know from the Bible-apart from his purely spiritual nature—his immortal, never dying soul— distinguished, in this text, by the Redeemer him-

self, from his body, but what, in the article of death, is dissolved along with it—that is separable from that material organization .- All the rest man has, in common, with other animals :-- it lives and dies with the body-goes downward to its native earth,-while, the spirit,-the immortal soul-of the sons of the man, as it reads in the Hebrew, is ascending upwards unto the Elohim. who gave it.

In Gen. vi. 3, Jebovah says, " My spirit shall not always strive with man." The word "spirit." in this text, is differently printed, in different Edi tions of the Authorized Version of the English Bible :--- and, as the distinction of letters into capital and small, is not observed, there is noth-ing in the Hebrew Bible to settle the matter :--in it, the letters are all alike. In some Editions, as in Bagster's Polyglott, it begins with a capital, in others with a small letter. - In the former, the term is understood, as a proper,-in the latter as a common, name.—In the one case, it is consid-ered evidently as referring to the Holy Spirit, the third person of the ever blessed Trinity—in the other to that spirit-that soul-that Jehovah is elsewhere said to have formed-in the inner part of man's body-in the heart, as the seat of thought, and volition. This spirit is God's.-He gave, and he can take it away. Those-engaged in editing versions of the Sacred Scriptures, in any language-need to be careful :- the printing of a letter, as in this case, may materially affect the meaning of a passage-a lesson this to the Bible Union. With a strange inconsistency, this enterprising Publisher, in the same magnificent Volume, begins the word for "spirit," here, in the Septuagint, with a small letter. It is also the same, in the Douay Version-taken from the Latin Vulgate-the Authorized Bible of the Church of Rome.

But to proceed-the Hebrew letter here rendered with, is simply in-in the man ; - and the word for "spirit," in the Hebrew Bible, and Septu-agint, as well as the Greek Testament, also means breath, and, as far as we can see, only differs from that in Gen. ii. 7, by the additional idea of mo-tion,—breath, or air in motion. The same as the word for soul, in the passage referred to, it is applied to the anima-common to man and beast -as well as to rational life. It ascends still higher, for it is used with respect to pure spirits, as angels, and to God-considered as such-and also to the Holy Ghost, in the New Testament particularly, as proceeding from the Father, and the Son. This word is, therefore, well fitted to express the soul in man,-its spiritual and immortal nature .- The word for strive ; it is somewhat more difficult to exactly ascertain its force and meaning. The Septuagint has it—shall re-main,—as also the Vulgate. The Peshito, or Old Syriac Version, gives a very similar meaning,— and the Targum of Onkelos, paraphrases it much in the same way. A Targum is a paraphrase, on a Hebrew book, in the Chaldee, for the use of the Jews,-who, after their return, from Babylon, gradually lost their mother tongue. The Targuin of Oukelos, here referred to, ison the Pentateuch, and made about the time of Christ. This work is of great value, in criticism, and interpretation. The Jews made use of it, as a dictionary. The term has been compared with its cognate, in the Arabic—which means—to be humble, depressed, inferior, and has been rendered, in this place, by Gesenius and others—"My spirit shall not always be subjected to humilation in man." This is

and eternity, it includes livin and dying, it includes the mount and the valley, the tempest and the calm. "They shall never perish."

## "In every state secure, Kept by the eternal Hand."

Beneath the wings of the Almighty God night with its pestilence cannot smite them, and day with its cares cannot destroy them ; youth with its passions shall be safely passed; middle age with all its whirl of business shall be navigated in safety; old age with its infirmities shall be-come the land of Beulafi; death's gloomy vale shall be lit up with the coming splendor; the actual moment of departure, the last and solemn article shall be the passing over of a river dry shod. "When thou passest through the waters will be with thee; and through the rivers, they shall not overflow thee; when thou walkest thro' the fire thou shalt not be burned : neither shall the flame kindle upon thee, saith the Lord." They shall never perish."

There is a way of explaining away everything, suppose, but I really do not know how the opponents of the perseverance of God's saints will get over this text. They may do with it as they will, but I shall still believe what I find here, that I shall never perish if I am one of Christ's people. If I perish, then Christ will not have kept his promise; but I know he must abide faithful to his word. "He is not a man that he should lie, nor the son of man that he should repent." Every soul that resteth on the atoning. sacrifice is safe, and safe forever : "they shall never perish."

3. Then comes the third sentence, in which we have a position guaranteed -" in Christ's hand." We have not time to expound it: it is to be in a place of honor; we are the ring he to be in a place of honor; we are the ring he wears on his finger. It is a place of love: "I have graven these upon the pains of my hands; thy walls are continually before me." It is a place of power: his right hand encloses all his people. It is a place of property: Christ holds his people; "all the saints are in thy hand." It is a place of Christ widdle of the same are yielded up to Christ, and Christ wields a discretionary power over ns. It is a place of guidance, a place of protection : as sheep are said to be in the hand of the shepherd, so are we in the hand of Christ. As arrows in the hand of a mighty man, to be used by him, as jewels in the hand of the bride to be her ornament, so are we in the hand of Christ. Now, what says the text? It reminds us that there are some who want to pluck us thence. There are those who, with false doctrine, would deceive, if it were possible, the very elect. There are roaring persecutors who would frighten God's saints, and so make them turn back in the day of battle. There are scheming tempters-the panderers to hell, the jackals of the lion of the pit, who would fain drag us down to destruction ... Then there are our own hearts that would plack us thence. You know in the text before us we need not read the word "man," for it is not in the original. The translators have put the word "man" in italics, to show that it is not in the Greek, and so we may read it-" Neither shall any pluck them out of my hand." Not only -any "man," but any devil either. Nothing that is present shall do it, nothing to come; no principality, no power, nothing whatsoever that is couceivable. "None shall pluck them out of my hand." It does not merely include men, who my hand." It does not merely include men, who are sometimes our worst foes, for the worst that we have are they of our own household; it also includes fallen spirits; but none shall be able to pluck us out of his hand. By no possibility shall any be able, by any of their schemes, to remove us from being his favorites, his property, his dear sons, his protected children. Oh, what a blessed

III. I have anticipated the last point, as to the

OUTLOOK OF MY TEXT INTO THE FUTURE. Oh! there are some of you to whom I wish

this promise belonged! It is very rich, and very full of comfort; I wish it belonged to you. Dost thou say, "I wish it belonged to me ?" Oh! friend, I am glad to hear thee say that ! Dost thou know, soul, that there is but one key to open this precious treasure, and that is the key f the cross of the Lord Jesus ? What savest thou! Canst thou trust him ? When one told me the other day she could not trust Christ. looked her in the face and said. " What has he done that you should not trust him f Can you trust me ?" "Yes." she said. "I can trust my fellow creatures, but I cannot trust God." Oh thought, what terrible blasphemy ! It was ho nestly spoken, and it was spoken by one who did not perceive the greatness of the offence in it but I do not know that there is any worse thing than -"I cannot trust God !" Well, sir, you have made him a liar then ! That is the practical result of it; for if you believe a man to be honest you can always trust him. Can I trust my fel-low-man and not trust God ? Oh ! the horror of that thought ! There is such an amount of blasphemy in it that I must not quote it again. Not trust Christ !.... "Well," says one, "but may we not have a merely natural trust and so be deceived ?" I do not know of any trust in Christ ex cept a spiritual one, nor do I believe in any. If thou trustest Christ, thou hast not done that of thyself. There was never a soul that did trust Christ upless he was enabled to do it by God the Holy Spirit, and if you wholly and simply trust Christ, you need not ask any questions about na-tural trusting or spiritual trusting. If you trust the Lord Jesus wholly you are right. Kest on him then; rest on him only, wholly, and solely, and if you perish then I do not understand the gospel, and I cannot comprehend what the Bible means. I will tell you one thing, and then close. If you trust Christ and you perish, then I must perish most certainly, and so must all my brethren and sisters here who have believed in Jesus. It is all over with us if it is all over with you .--When there is a storm one passenger cannot very well go down to the bottom, if he is in the ship, unles, the whole of the ship's company go too. We must go together. We have got into the ife-boat, and if the life-boat goes down with you it must go down with all the saints and the apostles, and all the martyrs too. They went to heaven

resting upon Christ, and if you rest upon Christ you will get there also. Ob | sioner, mayest thon be led to day to rest on Jesus, and on Jesus only, and then take the text. Do not be afraid of it-" I give unto my sheep eternal life; and they shall never perish, neither shall any pluck them out of my hand."

### LIVING BY FAITH.

The acostle to the Gentiles could say, "The life which I now live in the flesh, I live by the faith of the Son of God." Blessed life! Who would not desire such a life ? And yet how few even of God's people can use the language of Paul as illustrative of their own experience. The following touching account of a young student, as given in a recent issue of the Christian Era, is worthy of inscribing on memory's page :---In the autumn of 1866, a christian student in

a western college who was preparing for the mi-nistry found himself, as too many such students

