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THE CHRISTIAN VISITOR  
affords an excellent medium for advertising.

# The Christian Visitor.

THE OFFICE OF THE  
CHRISTIAN VISITOR,  
68 PRINCE WILLIAM 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 Visitor  
Is emphatically a Newspaper for the Family  
It furnishes its readers with the latest intelligence,  
RELIGIOUS AND SEVERAL.

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

SAINT JOHN, N. B., THURSDAY, OCTOBER 8, 1868.

New Series, Whole No. 801.  
Vol. VI., No. 41.

Old Series,  
Vol. XXI., No. 41.

LIVERPOOL AND LONDON AND GLOBE  
FIRE AND LIFE  
INSURANCE COMPANY!  
Fund paid up and invested... £3,212,363 5s. 1d. atg.  
Premiums received in Fire Risks, 1867, £245,674 stig.  
Losses paid in Fire Risks, 1867, £20,450 stig.  
Premiums received in Life Risks, 1867, £13,197 stig.  
Losses paid in Life Risks, 1867, £1,174 stig.  
In addition to the above large paid up capital, the Share-  
holders of the Company are personally responsible for all  
Policies issued.  
EDWARD A. LUCIFERLAND,  
AGENT FOR NEW BRUNSWICK,  
(Commercial Bank Building)

FIRST PRIZE CABINET ORGANS!  
PROVINCIAL EXPOSITION, Oct. 13, 1867.  
The first and only prize for CABINET ORGANS was  
awarded to A. LUCIFERLAND.

READ THE JUDGES REPORT:  
M. LUCIFERLAND exhibited a fine toned large Cabinet  
Organ, with two banks of Keys, Eight Stops,  
and a variety of Pedals.  
Mr. L. also shows a Cabinet Organ in Rosewood Case,  
Double Reed, with Knee Stop and Automatic Swell, of great  
power and purity of tone, which is entitled to Honorable  
Mention.  
Also, an Organ in Native Wood, and one in Black Walnut,  
without Stops.

FIRST PRIZE.  
These instruments are equal in every respect to the best  
American makers, and will be sold at 20 per cent. less than  
can be imported.  
Every instrument fully warranted. An inspection re-  
spectively solicited.  
PIANO WAREHOUSE—Sheffield House, No. 5, Market  
Square, (Oct. 17.) A. LUCIFERLAND.

AGENCY  
HAVING recently, and at considerable expense, fitted  
up the necessary machinery and appliances for the  
successful carrying on of the manufacture of VENETIAN  
BLINDS, parties, in want of BLINDS, of the  
description, would do well to give us a call before pur-  
chasing elsewhere.  
Orders for any style of VENETIAN BLINDS received  
at the Clock and Picture Frame Establishment of T. H.  
KEOHAN, 21 Germain street, or at the Manufactory, where  
patterns can be seen.  
The Subscribers have always on hand—DOORS, STAIRS,  
and which, from their facilities, they can make to order  
with the utmost despatch and upon the most reason-  
able terms.  
Our personal attention is given to every variety of Car-  
peting, House Fitting and General Jobbing, and mo-  
derate charges made.  
A. CHRISTIE & CO.,  
April 4, Dooley's Building, Waterloo St.

SAMUEL J. SCOVIL,  
BANKER.  
Agent for St. Stephen's Bank.  
OFFICES:  
Corner Prince Wm. Street and Market Square.  
INVESTMENTS made and Sales effected of Bank Stock,  
Railroad and Securities of all kinds.  
Drafts, in Gold and Currency, on the United States, Hal-  
lowell, Montreal, Prince Edward Island, and all the Pro-  
vinces.  
Uncurrent Funds, Specie and Sterling Exchange.  
Sums of £10 and upwards received on deposit, for  
which receipts will be given, bearing interest at the rate of  
six per cent. per annum, and payable either at call or fixed  
periods, as may be agreed upon.  
St. John, January 10th, 1868.

THE ROYAL INSURANCE COMPANY, 92  
Lombard Street, London, and Royal Insurance build-  
ing, Liverpool.  
Chairman of the London Board—SAMUEL BAKER, Esq.  
Chairman in Liverpool—CHARLES TURNER, Esq.  
The Royal Insurance Company is one of the largest  
Offices in the Kingdom.  
At the Annual Meeting held in August 1867, the following  
highly satisfactory results were shown:—

FIRE DEPARTMENT.  
The most gratifying proof of the expansion of the busi-  
ness is exhibited in the one following fact, that the increase  
alone of the last three years exceeds the entire business of  
some of the existing and of many of the recently defunct  
Offices in the Kingdom.  
The Premiums for the year 1866 being... £180,000  
While the Premiums for the year 1868 are... 186,146  
Showing an actual increase of... £6,146  
or upwards of 3 1/2 per cent. in three years.  
The recent returns of duty made by Government for this  
year (1868) again show the “Royal” as more than  
maintaining the ratio of its increase as stated in former years.  
Only one among the London Insurance offices exhibits an  
advance to the extent of one-half the increase of the Com-  
pany, while all the others respectively fall far short of the  
ratio of its increase.

LIFE DEPARTMENT.  
The amount of new Life Premiums received this year is  
by far the largest received in any similar period since the  
commencement of the business, and must far exceed the  
amount of amount received by any other successful office  
in the Kingdom. The number of policies issued in the year  
was 832, the sum assured £287,732 8s. 6d., and the premium  
£13,256 8s. 6d. These figures show a very rapid extension  
of business during the last two years. Thus:—  
Year. No. of Policies. Sums Assured. New Premiums.  
1848... 45... £2,747 11... 3,627 4 7  
1849... 43... 35,559 11... 3,627 4 7  
1850... 423... 181,504 10... 6,285 5 10  
1851... 405... 191,848 13 4... 6,894 10 8  
1852... 405... 205,559 10... 7,559 3 11  
1853... 405... 257,732 8 6... 8,354 3 4  
1854... 405... 257,732 8 6... 8,354 3 4  
The remarkable increase in the business of the last four  
years, is mainly consequent upon the large bonus declared  
in 1856, which amounted to the sum of £20 per cent. per  
annum on the sums assured and averaged 30 per cent. upon  
the premiums paid.

PERCY M. JOHNSON, Manager and Actuary.  
ALL DESCRIPTIONS of property taken at fair rates, and Fire  
losses paid promptly, on reasonable proof of loss, without  
reference to the local Insurance Office.  
JAMES A. KAYE, Agent for New Brunswick,  
Princess-street,  
Opposite Judge Ritchie's Building.  
Feb. 15, 1868.

GEORGE THOMAS,  
Commission Merchant and Ship Broker,  
101, Prince William Street, St. John, N. B.  
Central Fire Insurance Company Agent at St. John.  
Doe & Co.  
GEOURGE THOMAS.

NORTH BRITISH AND MERCANTILE  
INSURANCE COMPANY,  
OF EDINBURGH AND LONDON.  
ESTABLISHED IN 1825.  
CAPITAL, £2,000,000 Sterling.  
Invested Funds (1867), £3,504,512 7 10 Stg.  
Annual Revenue, £64,465 16 8 1/2 Stg.  
FIRE DEPARTMENT.  
THIS COMPANY insures against loss or damage by  
Fire—Buildings, Household Furniture, Farm Property,  
Stores, Merchandise, Vessels on Stocks or in Harbour,  
and other Insurable Property, on the most favorable terms.  
Claims settled promptly without reference to the Head  
Office.

LIFE DEPARTMENT.  
Ninety per cent. of the Profits are allocated to those  
Assured on the Participating Scale.  
INDISPENSABILITY.  
After a Policy has been five years in existence it shall be  
entitled to participate in the Profits.  
Care has been taken (not without success) to secure the  
best Teachers, and to make the School, in all respects,  
worthy of patronage.  
Miss Hancock, whose past labours in the School have  
been eminently successful, and whose regard for their welfare  
has endeared her to all her pupils, continues as  
Principal.  
Mr. Frederick Crawley has charge of the Drawing, Geo-  
graphy, and other branches of the Education. Mr. Crawley's long resi-  
dence in Europe, and the attention given there, as also  
his acquaintance in America, to those branches, are ample  
guarantees of success.  
Miss Gray has still charge of Instrumental Music  
and Singing, the excellent, gives instruction in vocal  
music, and is well qualified to give full information as to Terms, Ac-  
cess to the School, and all other particulars.

ADAM YOUNG,  
MANUFACTURER OF  
Cooking, Office, Mill, and Farming Stoves,  
AGRICULTURAL IMPLEMENTS, &c.  
Importer and Wholesale and Retail Dealer in  
Block Tin and Japan Ware, Register Grates, &c.,  
FURNISHING TABLE PIECES.  
Agent for Messrs Pond & Co.'s celebrated Cooking-Range,  
&c.  
Ship and Mill Orders made to order.  
28, 30, and 32 Water Street,  
St. John, N. B.  
March 25—6m.

LADIES' SEMINARY,  
Watville, N. B., 1868.  
The Managers of this Seminary for a term of years  
have been successful in their efforts to secure the  
best Teachers, and to make the School, in all respects,  
worthy of patronage.  
Miss Hancock, whose past labours in the School have  
been eminently successful, and whose regard for their welfare  
has endeared her to all her pupils, continues as  
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his acquaintance in America, to those branches, are ample  
guarantees of success.  
Miss Gray has still charge of Instrumental Music  
and Singing, the excellent, gives instruction in vocal  
music, and is well qualified to give full information as to Terms, Ac-  
cess to the School, and all other particulars.

The Sickle and the Sheaf.  
BY REV. S. V. SMITH, D. D.  
Lord, 'Tis mine to wield the sickle,  
'Tis mine to give the golden sheaf;  
As through the buds of spring-time  
Quicken into life and leaf.  
Mine to meet the toil of seed-time,  
'Tis mine to give the sun and rain,  
Mine the sweat, the care, the patience,  
'Tis mine the heaps of precious grain.

Though the wan and weary reapers  
Amid their labors fall,  
And the few and scattered workmen  
In vain for helpers call,  
Though the noontide heat burns fiercely,  
Or the threatening tempest lowers,  
The gathering and the gleaming  
Are by mightier strength than ours.  
We can bear with calm endurance,  
While the sun curls up the leaf,  
We can trust Jehovah's arm,  
To fill the swelling sheaf;  
'Tis ours, the sturdy muscle,  
The powerful arm, to bring,  
'Tis thine with heavenly blessing  
To make the valleys ring.

We shall reach the utmost furrows  
In their drooping tassels drest,  
We shall leave a field of labor,  
We shall find a place of rest;  
We shall meet again the reapers  
Who once shared our grief and joy,  
In the harvest-song of heaven  
We shall find one blest employ.

The eagle from her eyrie  
Flies forth at dawn of day,  
Poised on her fearless pinions,  
With God to guide her way,  
Soars upward as the morning  
Glow in God's glory bright,  
On—till her form receding,  
Loses itself in light.

So when the work is ended,  
The garnered crops secure,  
And God shall bid his reapers  
Toll in the heat no more,  
We from all care and sorrow  
Shall find divine relief,  
And lay before our Master  
The sickle and the sheaf.

Our Obligations to the Rising Ministry.  
The substance of a Discourse preached before the  
Convention, held in German Street Baptist  
Church, St. John, August 24th, 1868.

BY REV. D. FREEMAN.  
PART I.  
But when he saw the multitude He was moved with  
compassion on them, because they fainted, and were  
scattered abroad, as sheep having no shepherd. Then saith  
he unto his disciples, the harvest truly is plenteous, but  
the laborers are few. Pray ye therefore the Lord of the  
harvest, that he will send forth laborers into his harvest.  
Mat. ix. 36-38.

II. Having considered some of the grounds of  
our obligations to young ministers, we may now  
enquire more fully what those obligations are, and  
how they may be discharged.

1. Our first duty is to imbibe a fuller  
appreciation of the gospel. As a people, we have cause  
to value the gospel in common with all believers.  
We also should love the gospel for reasons pecu-  
liar to ourselves as Baptists. To the gospel in  
its purity we owe our past success. To it we  
must be indebted for our ultimate and complete  
victory over error. When Praxias wished to con-  
solidate the disjointed members of Germany into  
one body, what course did she adopt? She patri-  
otized the needle gun, honored its inventor,  
and trained her soldiers to its use; and on the  
field of Sadowa she enjoyed the satisfaction of  
seeing the Austrian bands dwindle before its  
deadly fire. We have a mightier work to do, a  
more glorious kingdom to consolidate. There is  
no hope of the complete union and legitimate  
communion of all believers, except in the truth.  
This battle must be fought with the weapon  
of the truth. Even now the din of arms is sound-  
ing in our ears. We do well when we prize the  
weapon—the gospel—honor its founder, and  
train his soldiers for the great decisive struggle.

2. In order to increase the number of laborers  
in the gospel field, it is needful also to foster  
all the talents of the churches. The whole body  
of believers is one spiritual priesthood to offer  
spiritual sacrifices acceptable to God through Jesus  
Christ. In this respect there is no difference  
between clergy and laity. In the words of Leighton,  
“All believers are Christ's clergy.” They  
may differ in circumstances as talents, opportuni-  
ties, ordination; but as to laboring in the gospel  
field, none are exempt.

This scriptural rule carried out would create a  
host of what are sometimes termed “lay preach-  
ers.” This order of preaching was sanctioned  
by the Saviour both before and after His death.  
When on earth, He sent out seventy and two;  
after His ascension, He caused His disciples to go  
“everywhere preaching the word.” In the Apoca-  
lypse we see the all pervading genius of the Chris-  
tian dispensation symbolized by the angel flying  
“in the midst of heaven, having the everlasting  
gospel to preach unto them that dwell on the  
earth.” And one of the last notes of revelation  
left ringing in our ears is, “Let him that heareth  
say Come.” This lay preaching continued for  
some time after the apostles' day. “The idea  
that the whole church constituted a spiritual  
priesthood, and that each believer was entitled to  
exhort, to teach, and to preach, continued for  
some time in the Church.” We learn from Neander  
that it was not till about the middle of the  
third century that disputes began to arise on this  
point. Those disputes ceased not till the distinc-  
tion between clergy and laity was established;  
the universal priesthood of the church was limited  
to a few, and those few became subservient to the  
pope. They followed the thousand years of dark-  
ness from the fourth to the fourteenth century.  
—Baring those dark ages, lay preaching was con-  
fined to a single prescribed class. Orhard speaks  
of “itinerating Baptists,” or, as they were termed  
by way of reproach, “wandering Anabaptists,” in  
the eleventh century, in the valleys of Piedmont.  
They travelled through kingdoms, plying their  
trade and preaching the gospel as they went. He  
describes the cause of their success. “Each bear-  
er's gifts and talents were brought into requisition,  
and a multitude of adherents ensued.” In the  
fourteenth century the Reformation began in  
England under Wickliffe. The Bible was trans-  
lated and given to the people. Then arose the  
“poor priests” of Wickliffe, who preached the  
gospel in many parts of England, and who doubt-  
less gave an impulse to the Reformation. This  
lay preaching has been generally discouraged by  
the Church of England; yet the sainted Baxter  
performed his great work at Kidderminster by  
employing his converts to go from house to house  
and address the people on the subject of their  
souls' salvation. Twenty years ago the followers  
of Wesley numbered twenty thousand, and his

disciples and class leaders who did not belong to the  
ordained ministry.

This lay agency is well directed to the free  
constitution of the Baptist churches. Curtis, who  
made the progress of Baptist principles in every  
part of the world a special study, testifies, “Here  
lies the great strength of all true churches, not in  
the labors of the ministry alone, but of all the  
people.” Dr. Wayland, while insisting on the  
highly important work of the ministry, adds that  
with great force, adds that many would thus be  
led to give themselves wholly to the work, as in  
the case of the late Dr. Sharp, of fragrant mem-  
ory.

3. When a church has called all her talents  
into requisition, she should watch with the utmost  
solicitude for those who show any indication of  
a divine call to preach the gospel. She should re-  
joice in the discovery of those talents as one reason  
for improving all her gifts and graces. And with  
what joy should we hail the least sign of the ex-  
istence of such a talent among her ranks. If the  
angels rejoice over one sinner that repenteth,  
surely they will also rejoice when one is con-  
verted who will call many others to repentance.  
Dr. Fish, in his “Primitive Piety Revised,” says  
—“Time was when mothers knew over their chil-  
dren in the cradle, and prayed that God would  
make them ministers; time was when churches  
sought out acceptable gifts and urged the posses-  
sors to this work. We may lament as much as  
we will, but until we have a spirit of consecration  
in our churches, such as shall make us all willing  
to be ministers—if that were Christ's will,—and  
to have our sons and brothers ministers, and to  
count even hardness acceptable service, we shall  
still find the harvest plenteous and the laborers  
few.” p. 76.

4. When a church has discovered that one of  
her members is called of God to preach, then it  
becomes her duty to furnish him with every needed  
facility for preparing him to go forth to that work  
as soon and as fully equipped as possible.  
Here numerous objections arise. But when they  
are tested, they fly before the light of truth as  
mist before the rising sun. It may be said,  
that as the young minister may occupy a lucrative  
position, he should be left to furnish the means of  
his own education. But a lucrative position is  
not his aim. His desire is to save souls. To do  
this he is willing to endure hardness as a good  
soldier of Jesus Christ. Hence it is the duty of  
the church to aid him, as he goes forth to her  
work. Again, it may be urged that if a young  
man is called of God, no neglect or opposition  
should hinder him. The fact is granted, but the  
inference is denied. On seeing a young brother  
struggling with almost insuperable difficulties, we  
would not feel justified in standing coolly by,  
without proffering assistance, so long as we adopt  
the christian motto, “Bear ye one another's bur-  
dens and so fulfill the law of Christ.” Further-  
more, it may be urged that, as souls are perishing  
and time would be lost, the young minister should  
go forth at once, without further preparation, to  
his work. But we have seen that preparation is  
his imperative duty; it only remains to decide  
how far that preparation shall extend. When this  
is decided, as little time as possible should be  
employed in securing it. The mower gains time  
by staying in the morning to grind his scythe.  
So with the spiritual laborer; but let him have  
every facility for grinding it, so that his time  
may not be wasted. Another objection may be  
that as the work is of God, we ought not to in-  
terfere in this matter of increasing the number of  
His ministers. To this we reply in brief, that the  
glorious doctrine of God's sovereignty is not de-  
signed to paralyze the efforts of His people; but  
to prompt, to direct, and to encourage them in  
every good work. It is no detriment for us, while  
abounding in the work of the Lord, to know that  
God has purposed that our labour shall not be  
vain in the Lord.

Looking at this subject in every possible point  
of view, we see that God's people are under solemn  
obligations in securing an increase of able minis-  
ters of the New Testament—of workers that need  
not be ashamed, rightly dividing the word of  
truth. We are to pray for this, and to use every  
effort which that prayer involves. When this is  
done, it is of great advantage, first to the benefi-  
ciary, then to the benefactor, and then to the  
church and the cause of God at large. One brother  
has a divine call to the ministry. When  
God calls this young disciple, He, at the same  
time, provides the means to enable him most ef-  
fectively to respond to that call from on high.  
But the candidate, it may be, has not those means  
in his own possession. Where, then, are those  
means treasured up? Here is another brother,  
or a sister, whom God has not called to give  
themselves wholly to the ministry; but He has  
called them to support those who do. And how  
do we know this? It may be known from the  
fact that God has given them the ability to a  
greater or a less extent. As such an one looks  
on his worldly possessions, the thought strikes  
him, “Here is an opportunity of so using a por-  
tion of these perishable things that it may be the  
means of enriching the poor, of comforting the  
afflicted, and of saving the lost.” He embraces  
the opportunity; he sympathizes with that young  
disciple; he acts before him the greatness of his  
work, and encourages him to make full prepara-  
tion for it; he aids him, if necessary, by material  
as well as moral support. And afterwards, he has  
no reason to regret that he did so; for, if his aid  
has been wisely administered, he sees that young  
man go forth and occupy some useful position in  
the great harvest field. Perhaps in heathen lands;  
or, it may be, in the field at home, he sees him  
laboring for immortal souls; and as he does so,  
he feels the joyful consciousness of having contrib-  
uted somewhat to the success which he beholds.  
Instead of looking on his gold and silver, cankered  
and destined someday to eat his flesh as it were,  
he now sees before him a consecrated man of God,  
gathering the wandering sheep and  
lambs into the fold of Christ. And his interest  
in that servant of Christ will be reciprocated; and  
many a joyful prayer will be offered up for him,  
such as that offered by St. Paul, “The Lord give  
us mercy, that we may be able to minister to his  
household of Onesiphorus; for he hath often refreshed  
me, and he was not ashamed of my chain.”

All this has been realized in actual experience.  
Could all the cases of this kind be ascertained,  
they would form an interesting chapter in the  
history of Christian benevolence. And on the  
other hand, could all the privations and suffer-  
ings of poor, yet gifted young men studying for  
the ministry be gathered, they would fill a volume  
with sorrows of the most touching kind. But  
these sorrows have been borne in secret. They  
have not been wailed abroad; yet they have  
done “nothing” entered into the ears of the Lord  
Sabaoth, and the church has reaped the recom-  
pense. Many a light that might have shone  
brightly and long on Zion's walls has been pre-  
maturely extinguished by disease incurred in this  
fatal conflict with poverty while struggling for an  
education. Many an honored minister in the  
field to-day is painfully conscious that his educa-  
tion is limited, his health impaired, and his  
life shortened.

But further, it is said that though the punish-  
ment of the sinner may continue for ages, it will  
be for the amendment of the offender, and, in-  
deed, the benefit of all beings. The phenomena  
of moral evil is not satisfactorily accounted for  
by this hypothesis. The view it gives of the na-  
ture of punishment, and its design, is, to say  
the least of it, defective. The evil of sin, accord-  
ing to it, can only lie in its tendency to produce  
detriment to him who commits it. It loses this, it  
is true; but it does more. Sin is an evil on other  
and more important grounds. It is a violation of  
the moral law, an assault and insult upon the  
perfections of the great and eternal God; a virtu-  
al denial of his moral excellence; a contempt of  
his rights, and a defiance of his power. Its ten-  
dency and actual effect in disturbing the order  
of the universe, and in diminishing or destroying  
his power, are only fully known to Him in whose  
sight there is nothing that is not manifest; and  
all this, too, in addition to the injury done by it  
to the sinner himself. This evil, as also its de-  
sert of punishment, is in proportion to the obli-  
gation resting upon a moral agent to do other-  
wise; and this very obligation itself increases to  
the ratio of the claims of its object. In this case,  
the object is JESUS CHRIST. He is God, and there  
is none else—there is no God beside Him. This  
object, it is evident, is infinite; and His right to  
all that He requires of His intelligent creatures is  
also infinite—infinitely great. It follows, then,  
that the refusal to comply with His demands is a  
crime in its own essential nature and necessary  
circumstances of infinite evil, and of course,  
of infinite demerit. Such is moral evil, and such are  
its necessary consequences. How fearful to con-  
template!

Again, it is to be observed that there is nothing  
in the punishment that has the least tendency  
to produce this effect. The mere infliction of pain  
has in itself, no tendency whatever to better  
the condition of the sinner in the future state, as  
far as real holiness is concerned. The natural effect  
of mere punishment is to make the sufferer to hate  
the person who inflicts it. When the pain is acute,  
it may, and often does, force an outward compli-  
ance with requirements of any kind; but it fails  
to change the heart, or, in any degree, produce  
genuine holiness. The utility of affliction to a Chris-  
tian in this world is not denied. Such chastise-  
ment, though grievous, is made, in due time,  
to yield the peaceful fruits of righteousness unto  
them who are exercised thereby. The agency of  
pain, however, in this case, is merely incidental.  
It is the rod in the hand of a kind father. It as-  
swers the end intended; but the real good done  
in the way of promoting holiness is to be attri-  
buted to the Spirit of God. He alone is the  
author of all good in, or done by, the believer. San-  
ctification is exclusively His work, begun, carried  
on, and ended by Him. The fire of Gehenna, in  
which the sinner is tortured for ages of ages, is  
not purgatorial in its nature. There is no reason  
to think that it will remove the dross of sin, as  
a furnace that of metal. This idea of Tartarus  
being a huge purgatory is in direct opposition to  
the whole book of God. It is not, however, new.  
Virgil, a heathen poet, represents Auliches in-  
structing Æneas in the process of purgation, as  
preparatory to the possession and enjoyment of  
Elysium. Some, says he, hung on high, are  
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places Purgatory next to Gehenna; the  
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Of these imaginary purgatories, that of the heath-  
ens is the most simple and natural; it is the  
product of a mind unenlightened by revelation.  
The Popish is the most artificial; it is but a plausi-  
ble perversion of the heathen, gotten-up by a  
designing priesthood, to serve their own ends; while  
the Restorians' notion of the subject is distin-  
guished for nothing more than its stupidity. It  
has in its favour neither coloring nor pretext; it  
is alike contrary to the nature of things and to  
the word of God.  
The idea of punishment, in the future state, being  
for the amendment of the offender is, at any  
rate, new and original. It is unprecedented in  
heaven, on earth, or, indeed, in any other world,  
as far as it can be ascertained. No system of law,  
however rude and imperfect, was ever known that  
made the reformation of the offender its sole, or  
even its chief, end. Were such indeed the case,  
punishment would be unnecessary. The symptoms  
of reformation, together with the promises  
of amendment, would be all that could, under the  
circumstances, be required of the sinner. To  
make the offender suffer for ages of ages, for  
what could be accomplished by other and gentler  
means, does not appear to accord very well with  
wisdom and justice; nor, indeed, with mercy  
either. No penal code, human or divine, was  
ever based on the principle; nor is there a text  
in all the Book of God, where punishment is re-  
ferred to, that, in the least, sanctions such an  
opinion. According to it, the wrath and curse of  
God, as far as the sinner is concerned, would,  
in reality, be a blessing; the execution of the pen-  
alty of the law, the means of salvation; and, to  
complete the climax, the everlasting destruction  
denounced in the Bible against the impenitent,  
the means of eternal life. The theory is a mon-  
strous absurdity, as well as a fatal error. The  
reformation of the sinner, as the sole end of pun-  
ishment, makes his sufferings in the future state  
to be a blessing—the greatest blessing that could  
be conferred upon him, under the circumstances;  
because the only one that could secure his eternal  
happiness. This view of the matter is contrary  
to reason and to revelation. The power and  
grace of God could accomplish the same end by  
less and lighter sufferings; but if the Spirit of  
God put forth so gracious influence, but leaves  
the matter to contingency, there is no certainty  
that it ever will take place. The word of God  
represents the sinner, in such a case, as utterly  
abhorred, rejected, accursed, cast into outer dark-  
ness, that shall never see life, on whom the wrath  
of God abides.

For the Christian Visitor.  
Horse Bibles.  
SUSSEX AND DEVON, also subseriate raso.  
Intestum elicitur, aculeo, aculeo raso.  
—Zoo. vi. 140.  
A. Vid. Bellarmino Purgat. lib. i. c. 1. lib. c. 6. Willet's  
Synopsis Papiam. vol. 1. p. 60. Ouning's Ed.  
P. 5. Smith's first lines of C. Manning's Ed.  
BY A. A. DUKOR.

But further, it is said that though the punish-  
ment of the sinner may continue for ages, it will  
be for the amendment of the offender, and, in-  
deed, the benefit of all beings. The phenomena  
of moral evil is not satisfactorily accounted for  
by this hypothesis. The view it gives of the na-  
ture of punishment, and its design, is, to say  
the least of it, defective. The evil of sin, accord-  
ing to it, can only lie in its tendency to produce  
detriment to him who commits it. It loses this, it  
is true; but it does more. Sin is an evil on other  
and more important grounds. It is a violation of  
the moral law, an assault and insult upon the  
perfections of the great and eternal God; a virtu-  
al denial of his moral excellence; a contempt of  
his rights, and a defiance of his power. Its ten-  
dency and actual effect in disturbing the order  
of the universe, and in diminishing or destroying  
his power, are only fully known to Him in whose  
sight there is nothing that is not manifest; and  
all this, too, in addition to the injury done by it  
to the sinner himself. This evil, as also its de-  
sert of punishment, is in proportion to the obli-  
gation resting upon a moral agent to do other-  
wise; and this very obligation itself increases to  
the ratio of the claims of its object. In this case,  
the object is JESUS CHRIST. He is God, and there  
is none else—there is no God beside Him. This  
object, it is evident, is infinite; and His right to  
all that He requires of His intelligent creatures is  
also infinite—infinitely great. It follows, then,  
that the refusal to comply with His demands is a  
crime in its own essential nature and necessary  
circumstances of infinite evil, and of course,  
of infinite demerit. Such is moral evil, and such are  
its necessary consequences. How fearful to con-  
template!

Again, it is to be observed that there is nothing  
in the punishment that has the least tendency  
to produce this effect. The mere infliction of pain  
has in itself, no tendency whatever to better  
the condition of the sinner in the future state, as  
far as real holiness is concerned. The natural effect  
of mere punishment is to make the sufferer to hate  
the person who inflicts it. When the pain is acute,  
it may, and often does, force an outward compli-  
ance with requirements of any kind; but it fails  
to change the heart, or, in any degree, produce  
genuine holiness. The utility of affliction to a Chris-  
tian in this world is not denied. Such chastise-  
ment, though grievous, is made, in due time,  
to yield the peaceful fruits of righteousness unto  
them who are exercised thereby. The agency of  
pain, however, in this case, is merely incidental.  
It is the rod in the hand of a kind father. It as-  
swers the end intended; but the real good done  
in the way of promoting holiness is to be attri-  
buted to the Spirit of God. He alone is the  
author of all good in, or done by, the believer. San-  
ctification is exclusively His work, begun, carried  
on, and ended by Him. The fire of Gehenna, in  
which the sinner is tortured for ages of ages, is  
not purgatorial in its nature. There is no reason  
to think that it will remove the dross of sin, as  
a furnace that of metal. This idea of Tartarus  
being a huge purgatory is in direct opposition to  
the whole book of God. It is not, however, new.  
Virgil, a heathen poet, represents Auliches in-  
structing Æneas in the process of purgation, as  
preparatory to the possession and enjoyment of  
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Justice Erskine, at the Salisbury assizes, when  
passing sentence on a prisoner for a crime com-  
mitted during intoxication, said that “ninety-nine  
out of every hundred criminal cases arose from  
the same cause.” Justice Coleridge, at the Ox-  
ford assizes, said, “I never knew a case which  
was not, either directly or indirectly, connected  
with intoxicating liquors.” Justice Patteson, at  
the Norwich assizes, said to the grand jury, “If  
it were not for the drinking, you and I should  
have nothing to do.” The Duke of Wellington  
expressed his opinion that drinking is almost in-  
variably the cause of the crimes committed in the  
army, calling for the punishment of courts martial.  
The testimony of eminent admirals is similar re-  
specting the navy. On the lowest computation  
seven out of every eight cases of offences against  
the laws originate in drunkenness. How great,  
then, must be the prevalence of this evil—  
Newman Hall.

The Power of a Smile.  
It is related in the life of William Hutton, that a  
countrywoman called upon him one day, anxious  
to speak with him. She told him, with an air  
of secrecy, that her husband behaved unkindly  
to her, and sought other company, often pass-  
ing his evenings from home, which made her feel  
very unhappy; and knowing Mr. Hutton to be a  
wise man, she thought he might be able to tell  
her how she should manage to cure her husband.  
The case was a common one, and he thought he  
could prescribe for it.  
“The remedy is a simple one,” said he, “but I  
have never known it to fail. Always treat your  
husband with a smile.”

Marriage Maxims.  
A good wife is the greatest earthly blessing.  
Make marriage a matter of moral judgment.  
Marry in your own religion.  
Marry into a different blood and temperament  
from your own.  
Never talk at one another, either alone or in  
company.  
Never both manifest anger at once.  
Never speak loud to one another unless the  
house is on fire.  
Let each one strive to yield oftentimes to the  
wishes of the other.  
Let self-abnegation be the daily aim and effort  
of each other.  
The very nearest approach to domestic felicity  
on earth is in the mutual cultivation of an ab-  
solute usefulness.  
Never find fault, unless it is perfectly certain  
that a fault has been committed; and even then  
prelude it with a kiss, and lovingly.  
Neglect the whole world beside, rather than  
one another.  
Never allow a request to be repeated. “I for-