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The above Stock will be sold as low as any other estab The above Stock with be sold shment in this City.

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Convention Sermon-Delivered in Granville Street Church, Halifax, N. S.

BY REV. G. M. W. CAREY, A. M. And published by request.

"Christ the power of God."-1 Cor. i. 24. To the Jews Jesus of Nazareth was an offence, and his cross the symbol of weakness and shame. They demanded a sign from heaven, external supernatural evidence, as the ground of their faith. They despised and rejected the Son of Mary and the Son of God, whom Paul preached with all the energy of his great and loving soul as the only hope of humanity. The truths of the Gospel were too humiliating for their proud and carnal hearts to receive. Wisdom, or a scientific system, was sought after by the Greeks. A sublime philosopher, building up grand demonstrations of the existence of God, the creation of matter, the origin of evil, the nature of virtue, the present and future well-being of man, was their object of desire. Expecting the teachings of the Academy, the Garden and the Porch to culminate in the great Jewish Prophet, they considered it an insult to be told that exaltation came from the humility of Christ glory from His shame, blessing from His bearing the curse of the law, which man had broken, life from His death, and a triumphant immortality from His resurrection. To proclaim such a Gospel as this was foolishness, to believe

it madness. Notwithstanding the Apostle held

forth the crucified, declaring that to both Jews and Greeks, called of God, enlightened by His

Spirit, and born from above, Christ was no longer an absurdity and a stumbling-block, but the mani-

festation of the All-wise and the Almighty One,

the wisdom of God and the power of God.

What is power? It is not an object of sense, It has been said that no proper notion can be formed of power, that it is a relation which the mind conceives to exist between one thing going before and another thing coming after.
All that is perceived is succession. When one thing invariably succeeds another, they are not only connected together as cause and effect, and viewed under that relation, but the idea of power is formed and the mind affirms that there s a virtue, efficacy, or force in the one to produce the other; and that the connection between them is not only uniform and unvaried, but universal and necessary. Now what is this, in its last analysis? To describe it as the ability to do something, or as that which in one person or thing originates or produces another, is saying nothing final or conclusive, for the question still remains, What is ability, virtue, efficacy, or force?

Power is derived from a word containing the idea of existence, as may be seen in such relative terms as possible, potency, potential. When we think of substance we form a notion of something PROFITS DIVIDED EVERY FIVE YEARS, that exists, that stays in existence, though it may change its form, and that has certain properties but what are these but the powers it possesses. From mere existence, as in the case of stones, houses, steamboats, the mind passes to a higher substance, a life, an intelligence, a will, a personality, that impressed upon the stone its pro-perties, formed the house, fashioned the boat, and put into water the expansive force which is developed by the application of heat, now indispensable to the commercial and mechanical progress of the world. Power is the result of life and intelligence. It is a property of mind. From the operations of mind the idea of power is generated. 1. The mind is affected through the senses by external objects. 2. Through the brain, the nervous and muscular systems, it acts upon foreign bodies. 3. It acts upon itself, changing and ruling its thoughts at pleasure. It is an old definition of mind and matter; mind is that which moves; matter is that which is moved; and there can be no motion without power, and no power without life and intelligence.

Power then is a manifestation of mind, and will be in proportion to the amount of mind. Man has more than the creatures below him. In God the Sopreme Being, the perfect intelligence, it becomes Almighty—its range infinity, its duration eternity, and eternity is "the life-time of God." Power in its last analysis is the manifestation of God. To this conclusion a classification of the various kinds of power will lead. Dr. McCosh classifies them thus : "1. Force in inanimate ob jects. 2. Vital power—vegetable and animal. 3. Reciprocal action of mind and body. 4. Mental action. 5. The human will. 6. Divine causation." God is the cause of causes-Himself uncaused. The Scriptures confirm the conclusion: "God is the fountain of life; God hath spoken once; twice have I heard this, that power belongeth unto God. There is no power but of God. The thunder of his power who can understand." Such is the testimony of Moses, David,

The power of God, the manifestation He makes of Himself is in keeping with His boliness, wisdom, and benevolence. "Righteousness and judgment are the habitation of His Throne." It s impossible for God to lie. "He is not a man that He should lie, neither the son of man that He should repent." God works no contradictions. It would be unworthy of His perfection. A contradiction is not a reality. It is either an infirmity, or a logical quibble of a finite, sinful mind. God deals in facts and realities, in things that exist, and as He has made them. The Apostle argues that Jehovah's eternal power and Godhead are manifested and understood from the material creation, and in the intelligent creatures He has formed in His own image; into whose nostrils He has breathed the breath of lives; putting a spirit into them; and by His own inspiration giving them an understanding. But most of all is the power of the Almighty Father manifested in holiness, wisdom and love, in the gift of His only begotten Son, Jesus the Christ, the brightness of His glory, the express image of His person, God manifest in the flesh. Christ is the manifestation of God. Christ is the power of

That Christ is the power of God, may be established by considering Him before his incarnation, in His ascension.

First. Before His incarnation. 1. The Scriptures clearly prove the existence of Christ before His incarnation. The Evangelist declares that, "In the beginning was the word, and the word was with God, and the word was and the word was with God, and the word was God. The same was in the beginning with God."

Jesus said to the Jews, "Before Abraham was I am." In His prayer, before he entered on His sagony, He used these words, "Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." David, in singing of the mighty and majestic Messiah, exclaims, "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right aceptre." In the Revelation He is described as the Alpha and Omega, the beginning and the ending, the Lord who was, who is, and who is to come—the Almighty. Christ is the true God and eternal life. "It plemed the Father that in Him should all fulness of the Godhead bodily." As God, Christ is Everlasting and Almighty. He always was, in the world and take steps to drive them from the shorted England, than when in Royal state he was aurrounded by his courtiers. Thouching the wants of a sinful race, Christ was greater and more powerful in the manger and the supplichre, than who is manifest in the manger and the sons of God and the King of glory shall come in. Who is the King of glory shall come in. Who is the King of glory shall come in. Who is the King of glory shall come in. Who is the King of glory shall come in. Who is the King of glory shall come in. Who is the King of glory shall come in. Who is the King of glory shall come in. Who is the King of glory shall come in. Who is the King of glory shall come in. Who is the King of glory shall come in. Who is the King of glory shall come in. Who is the King of glory shall come in. Who is the King of glory shall come in. Who is the King of glory shall come in. Who is the King of glory shall come in. Who is the King of the mighty to

SAINT JOHN, N. B., THURSDAY, OCTOBER 7, 1869.

imit to His power. 2. Christ is the Creator of all things. Jebovah does not come forth and create. Clouds and darkness are round about Him. He bides himself. No man has seen God at any time. He is the King eternal, immortal, invisible. He purposes and determines. Christ reveals and executes. Christ is the Arm of the Lord-God in manifestation and action. The Spirit of God addresses us internally by moving immediately and directly on our minds and bearts; Christ comes to us externally in creation and his incarnation, raise our world, the abode of sin, until it becomes and speaks to us through our senses, and thus the complex man is touched at both points of his being, and a practical argument for the Trinity of the God-head is found in the intellectual and spiritual wants of humanity. " All things were made by Christ, and without Him was not anything made that was made. Of Him, and through of power. "Never man spoke like this man," is Him, and to Him are all things. By Him were all the testimony of the officers sent by the Sanhe-

in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by Him, and for Him, and he is before all things. He stretched out the hended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance. He stretched the heavens as a curtain, and spread them out as a tent to dwell in; made Arcturus, Orion, Pleiades, and the chambers of the South; binds the sweet influences of the Pleiades, and looses the bands of Orion; brings forth Mazzaroth in his season; guides Arcurus with his sons ; commandeth the sun, and it

names by the greatness of his might, for that he is strong in power not one faileth." 2. But Christ upholdeth all things by the word of his power. "By him all things consist." He keeps nature steady and uniform in all its operations, and can bring in on the plane of its uniformity an extraordinary act of power whenever he pleases. The permanence of mind and matter is in Christ. The material universe is sustained by Him. Suns, stars, and systems-all worlds are preserved by Him. He keeps angels and men in existence. "In Him we live and move." Because He lives, we live also. All things and all created beings depend on successive acts of His

4. Christ governs and controls all things. The Eternal Father rules through his Son. He says, "I have set my King on my holy hill of Zion." Christ's throne is in the heavens, and His kingdom extends over all. He controls time and space, and all worlds. He reigns over her universe. The reins of empire are held by Him, and he sways the sceptre of boundless dominion. The heights and depths, and lengths and breadths are embraced by His government, and subject to His control. "He doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou ?" Christ is King of Kings and Lord of Lords. The wrath of men and the rage of devils are overruled by him, so as to praise him, and the remainder he restrains. The government is upon his shoulders, and of its increase there shall be no end. Let not the rebellious exalt themselves : let the kings and judges of the earth be instructed, and rejoice with trembling, lest he break them with a rod of iron and dash them in pieces like a potter's

Secondly. Christ is the power of God in His

incarnation 1. But some man may say there is a loss of power here, and that God in human flesh ceases to be God. It might as well be urged that there was a loss of power in Christ when he created the heavens, the earth, the sea, and all that is n them. In creation Christ made matter n His incarnation he entered into it, and thus showed a greater degree of power over it. He took not on him the nature of angels, but the seed of Abraham. He made Adam, and in the fulness of time he not only came near to humanity, but took it upon him; and "as the children were partakers of flesh and blood, he also took part of the same, that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage.' In his humiliation Christ placed his power under voluntary limitation. He held it in repose and reserve, to be used only at his Father's command, but there is no loss of divine energy. It is adjusted and fitted to the accomplish ment of certain ends determined by the Triune God, and which could not be brought about in any other way. Man could not go up to God, but God could come down to man in human form, and take that form up with Him to the highest heaven. It is faculty and genius in a man to come down to impress, attract, instruct, and elevate childhood. Christ showed his greatness in coming down to be a Servant and a Saviour. A little girl's idea of God was, "That he was so large that heaven could not hold him, and so small that he could come into her little heart. 2. The incarnation of Christ is an amazing ex hibition of power. The very name Jesus, which designates more especially the manhood of the Redeemer, signifies I shall be powerful. Jesus is the Son of Man, and at the same time the Son of God. He limits himself, and still retains his essential divinity—he veils his splendour, and yet loses not his native glory. In his humanity he reveals God to man, and man to himself; strikes at the root of human selfishness and vaulting ambition aiming at the high places and grand prizes of earth, and furnishes strength and sympathy to his disciples in the trials of life and godliness. Christ is the revolution est virtue, and the embodiment of the purest love. He comes down to save and exalt the children of men. Alfred was greater, when disguised as a shepherd minstrel he entered the Danish camp alone, that he might know the strength of his enemies and take steps to drive them from the shores of his beloved England, than when in Royal state he was surrounded by his courtiers. Touching the wants of a sinful race, Christ was

and He ever shall be, and there is no bound, no hath nothing in me." Though tempted in all points like as we are, yet he was without sin. He was faultless and without rebuke; holy, harmless, undefiled and separate from sinners. In this respect Christ stands alone, and is not to be numbered among the sons of men. He is God's only begotten and well-beloved son. In him the the Thrice Holy One finds no blemish, and declares himself well pleased. How impressive is the life of Christ. Who can read it, and believe it, and not be moved by it ! The life of the God-man is the power to subdue, save, and exalt the children of men, and one of the outposts of the New Jerusalem.

4. The power of God is felt in the doctrine of Christ. The Samaritans said of Sumon the sorcerer pretending to foretell future events, that he was The great power of God." But Christ in his teaching is the demonstration of the spirit and things created that are in Heaven, and that are drim to apprehend Jesus. Christ declares that the words he speaks are spirit and life. "I am the Way, the Truth and the Life. I am the Resurrection and the Life. Come unto me all ve that labor and are beavy laden, and I will give you rest," north over the empty space, and hung the earth upon nothing. He fastened the foundations of the earth, laid the corner stone thereof, and eshable words of eternal life." The multitudes tablished the world that it cannot be moved, acknowledged that Christ spoke with authority Christ has measured the waters in the hollow of and power. His utterances convinced his hearers the Lord. his hand, meted out heaven with a span, compre- that he understood them thoroughly, knew the thoughts and intents of their hearts, and that there was nothing hidden in their inmost souls from his omniscience. To hungry and thirsty souls his words came as did the manna in the desert, and the water from the flinty rock to the distressed Israelites. They were swecter than honey and the honey comb. On those that were opposed to his reign of meekness and love, his denunciations flashed like lightning and feil like riseth not, and sealeth up the stars; bringeth out thunder. His word is the same now, for the their host by number; calleth them all by their Christ that is in it is mighty, and it never can become weak and old. It shall always flourish in unfading youth. "It is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

5. But in the miracles of Christ the power of God is plainly seen. The words used in the New Testament to express these manifestations of divine energy are wonders, wonderful things, signs, glorious things, strange things, mighty works of power. Here power is evidently the root term, and the source of the signs, wonders and glorious things, and at once carries the mind up to God: as Nicodemus said to Christ, "No man can do these miracles that thou doest except God be with him." There is no difficulty between the miracle and the order of nature when it is considered that nature signifies that which is born, evolved, developed, and that it looks toward the future, implying that which shall be as well as that which is. Nature is a part of the established order of creation, expressing the immanent presence and energy of creative power; and the supernatural is the trans-cendent act of God indicating the transcendence of the divine will. The natural and the supernatural belong to one system; both are produced by the one affuite mind; both make up the unchangeable plan of Jehovah. Granting the being and perfections of God, there is nothing improbable in the supernatural, and a miraculous event may be established by the testimony of approved witnesses; and such is furnished in the Scriptures of Truth. The miracles of Christ, proclaiming his benevolence, his redemptive character, his victory over the kingdom of evil, and his almighty power, have been beautifully classified in a recent volume by one of the masters in our Israel.

"1. His power over the conditions of time and space. He cared the nobleman's absent son. 2. His dominion over nature.

(a) Over the properties of nature; turning water into wine. Here was a change in quality. The increase of the loaves and fishes was a change (b) Over the laws of nature: He walked on the

waters of Galilee, and stilled the storm. 3. His dominion over physical evil: He healed the sick and raised the dead.

4. His dominion over psychical evil: He cast out devils. 5. His dominion over his own person, over his

own destiny, absolute and complete, in which he shapes that destroy in the interests of redemption : He rose from the dead, ascended and sat down at the right hand of the Majesty on high."

6. Christ's control over himself is the greatest evidence of power: Himself he would not save. Every pang appointed him he endured. He drained the bitter cup to the very dregs. He never passed over the limitations which he had prescribed for himself in obedience to his Father. Had be drawn on his reserve of almighty power to save himself from suffering, then Satan had gained a victory; but as in the wilderness, so in the gloomy garden, he resisted the tempta-tions of the devil, wrestled with the powers of darkness alone, and came forth in his bloody sweat and extreme physical weakness, the conqueror of the legions of hell. He died volunta-rily. No man took his life from him; he laid it down of himself, and he took it again. Not like Aaron and the sons of Levi, who were made after the law of a carnal commandment, the Great High Priest, in the power of an endless life, rose from the dead, tore away the bars of death and the grave, carried captivity captive, and was de-clared to be the son of God with power, accord-ing to the spirit of holiness. And having spoiled principalities and powers, making a show of them openly, triumphing over them, his humiliation and death the means of his victory, he ascended

"And death's last hope, his strongest fort and prison, Is shattered, never to be built again; And He, the mighty captive—He is risen, Leaving behind the gate, the bar, the chain."

The sublime utterances of Isaiah and David may be applied to the exaltation of Jesus and the rapture of the heavenly hosts beholding their ascending King: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" And the Glorious One asserts, "I that speak in righteousness, mighty to save. I looked, and there was none to

Christianity makes it more and more manifest. He is not only the embodiment of power, but he has all the authority and advantage of the highest rank and the greatest resources. Jehovah has said unto him, "Sit at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion : ride thou in the midst of thine enemies." Jesus rules over all worlds. He has all power in neaven and earth. The glorified humanity of Jesus, in eternal union with uncreated divinity, is on the throne of the universe, and all forces, material and spiritual, visible and invisible, are subject to his control and obedient to his command. The thought of Christ's exaltation is one of great impressiveness. When the Jews heard that God had made the same Jesus stand ?" whom they had crucified, both Lord and Christ. they said unto Peter and the rest of the Apostles. Men and brethren, what shall we do?" The power of the living and ascended Christ, as expressed in the miracle wrought on the impotent man laid at the gate of the temple, filled the beholders with amazement, and carried conviction to their hearts. Christ's ascension is a source of strong consolation to them that believe in him. Because he lives, they shall live also. He ever fiveth to make intercession for them. They shall be with him where he is, see him as he is, reign with him, share his glory, and be forever with

Old Series, Vol. XXII., No. 40.

2. Christ is the power of God in the ministratration of his Spirit. It was expedient for Christ to go away, that the Spirit might take his place. Jesus was confined to one place at a time in his humanity. He addressed more especially the senses of his disciples, and fondly they clung to his sensible, lovng presence, just as we cling to our friends and oved ones notil we are forced to part from them at the river of death. When Christ ascended, he sent the Spirit of Truth from his Father to carry on the work on earth, while he interceded above on his mediatorial throne. We have an advocate with the Father, Jesus Christ the Righteous, and the Spirit-invisible, omnipresent, regenerating, enlightening, convincing, converting and renewing -moving directly, immediately, and powerfully on our hearts. Thus we are represented in heaven by Christ; he is represented on earth by the Spirit, and the blessed work of reconciliation is carried on both here and above. The Spirit is spoken of under the figures of wind, fire, waer-mighty agents in the natural world. On the Day of Pentecost, he came as a rushing, mighty wind, and appeared as cloven tongues of fire, and they were all filled with the Holy Ghost, and thus, in fulfillment of the prediction of Joel, God poured out his Spirit in the last days; proved the resurrection of his Son, and inaugurated the triumphs of Christianity by the conversion of three thousand in one day. hope of humanity is in the power of the Spirit of God over the Spirit of man.

3. Christ is the power of God in the Gospel. Christ is the author of a system of doctrines. and we expect to find the genius, the ability, of its author in the system he has formed. "The gospel of Christ is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." The gospel consists of two grand facts, the death of Christ for our sins, and his resurrection for our justification. The first assures us that an atonement has been made for sin; the second that it is acceptable to God, and that Christ is able to save to the uttermost. Christ, dying and living, is the central truth of the gospel—the heart's blood—the life of Chris-

The gospel is a system of power, for it exhibits law as the expression of God's holiness-law in its mastery over the soul—law as a "school-master to bring us to Christ." This law, broken by man, has been kept in all its integrity by Christ. He has magnified the law, and made it honorable. It is, in the hand of the Lord, a royal diadem and a crown of glory. Christ has suffered the extreme penalty of the law; he has borne our sins in his own body on the tree; he is the Lamb of God that taketh away the sin of the world; the end of the law for righteonsness to every one that believeth. The gospel is a system of power, for it mani-

fests supreme, almighty love. Viewed from this standing-point, it is benevolence raised to the highest power up to God; for he so loved that be gave his son, and Christ so loved that he came and redeemed us from the curse of the law, by being made a curse for us. Christ loved : his Father sustained and filled his love; he loved us, and gave himself for us. The waters could not quench his love, the floods could not drown it, death could not destroy it. The love of Christ constraineth us.

It is impossible to believe the gospel, and not be changed by it. True faith consists in belief of Christ's death and resurrection, and trust in his person. Such faith is exercised by the regenerated soul, and it becomes a new creation in Christ Jesus, grows up into him in all things, is filled from the fullness of God, and becomes a partaker of the divine nature-hating and avoiding sin, loving and practising that which is good. One man cannot change another man's will, cannot give a new will; but the living Christ, through the Spirit and the gospel, makes his people willing in the day of his power. The gospel takes possession of the grand elements of uman uature-the head, the heart, the intellect, the emotions, and brings all into subjection to Christ, who crowns his people with everlasting salvation.

Christ is the power of God in his gospel, for ne makes it triumph in the midst of opposition. It finds an enemy in the heart of every carnal man, and yet it not only exists, but it is extending its influence over the world,-and shall continue to do so until the kingdoms of this world become the kingdoms of our God and his Christ. The true Christian Israel is numerically and financially weak; while the world is strong in men and means; and yet Christianity fails not, for the Spirit of the living Christ is in it. It is the sword of the Spirit of Truth; it is the sceptre of our King Immanuel, and it must prevail. Christ makes his power manifest in the weakness of his servants. Paul says, "I glory in my infirmities, that the power of Christ may rest upon me." "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that he should glory in his presence."

In the close of the gospel dispensation, Christ he power of God to judge the

In the close of the gospel dispensation, Christ shall come as the power of God to judge the quick and dead. "The Father judgeth no man, but has committed all judgment to the Son, because he is the son of man." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all fathers hand; for he holds all these waters nations; and he shall separate them one from an- there."

THE OFFICE OF THE CHRISTIAN VISITOR,

58 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. B

Che Christian Visitor

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

other, as a shepherd divideth his sheep from the goats. Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth and the great men, and the rich men, and the chief captains and the mighty men, and every bondman and every freeman, hid themselves in the dens and in the rocks of the mountains: and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne and the wrath of the Lamb. For the great day of his wrath is come; who shall be able to We need this power, as individual Christians,

as ministers of the Gospel, as churches, and as a

denomination, that we may be centres of hallowed virtue for the healing of the nations: that we may be the salt of the earth, and the lights of the world, and cities set upon an hill. Without the power that streams from the living Christ, all our efforts are vain. Unless the Spirit of Christ moves and impels us, and his love constrains us, we are powerless. We may have a form of godliness, but we know nothing of its power. Except we have power from on high-power that will strike at the root of our selfishness and prompt us to consecrate ourselves and our all to Christ's service, our educational institutions and missionary enterprises will droop and die; and now, my brethren, they are in no very flourishng condition. If the money that has been lost within the bounds of our denomination in sinful, selfish, covetous and idolatrous efforts to pile up riches and hoard up wealth, had been given to Acadia College and to Christian missions, what good might have been done, and what a revenue of joy and of the purest satisfaction would have been gained! And above all, the approval of the Master, the "Well done" of the Judge. We do not want additional machinery so much as we nced to work well what we have. We need the living Spirit to move the wheels of our organizations, and give them increased velocity and force. We ought to elevate Acadia College, and make it the glory of our Zion, the exponent of our denominational strength. We should make distant ands and heathen tribes, and the heathen at home, feel the pulsations of our spiritual life in our missionary zeal and effort. And for this we need power from on high, that we may furnish the men and the money for this blessed work of extending the triumphs of the cross. One of our brethren, called of God, comes forward and says. 'Here am I: send me;" and now we want the means to sustain him in his consecrated toil. Oh! for an expansion of soul, an enlargement of heart, that we "attempt great things for God. and expect great things from God.' We can have this power. The securing of a

higher degree of Christian efficiency, more Christian vitality than we possessed before, is the chief object of this Convention. If we return to our homes from this annual gathering, our spiritual pulse not fuller and stronger in its beat than when we came, our meeting has been in vain. Let us wait upon the Lord, and we shall renew our strength. Let us pray more in the name of him whom the Father hears always, whose intercession can never fail, who wields the forces of the universe, who holds the stars in his right hand, walks amid the golden candlesticks, and turns the hearts of men like the rivers of water. Ask and ve shall receive; seek and ve shall find; knock and it shall be opened unto you." Let us have more faith. Our prayer should be, "Lord. increase our faith." Jesus said to his disciples. "Ye believe in God, believe also in me." Let us by faith take strong hold of the living, loving, reigning, all-sufficient Christ. "All things are possible to him that believeth." Faith removes mountains of difficulty. Faith is the source of energy and success Ministers and churches are successful in proportion to their faith. If we have faith in the Triane God, we shall reach the source of power and be filled, not with the Spirit of fear, but of power and of love, and of a sound mind. Let us use vigorously the strength we have, and it will increase. We shall be strong in the Lord, and in the power of his might. We shall become spiritual Gideons, Samsons, and Davids, turning to flight the armies of the aliens, or trampling them on the field of battle. If the amount of unused faculty, capital, and energy, which we possess. were put into active operation for Christ and humanity, we would march onward through these provinces and through foreign fields, "terrible as an army with banners," and take possession of the land in the name of Jehovah Jesus.

Trifle not with this power I entreat you. Would you trifle with the grand forces of nature? With the lightning, the thunder, and the power of gravitation. You have read of one who sported with the lightning, laughed at the thunder, the voice of God, and laid his hand on the ocean's " mane." as if on the neck of a favorite charger, and talked of the waves bounding beneath him as a " steed that knows his rider." Poor miserable genius ! his course was a short and a sad one. But we profess to be in our sane minds, to have a provident care of our safety and welfare, and would not trifle with the powers of nature. Then dash not madly against Jehovah's buckler, trifle not with Christ who made the lightning, the thunder, and girds you as with a garment, and holds you as in his own hand by the invisible, all pervading power of gravitation. Trifle not with him who can crown with endless blessedness, or doon to eternal destruction. Let us consecrate ourselves. our substance, our all, to Christ, acknowledge him and serve him as our Maker, Mediator and Monarch, the Blessed and Only Potentate, the Power

The voice of God may be heard in every inde

Do not let others say that you are selfish, and care only for yourself.

True eloquence consists in saving all that is necessary, and nothing but what is necessary.

"Immodest words admit of no defence, For want of decency is want of sense. Be always at leisure to do good; never make ousiness an excuse to decline the offices of hu-

Luck lies in bed, and wishes the postman would bring him news of a legacy. Labor turns out at six o'clock, and, with busy pen or ringing

hammer, lays the foundation of a competence. material from which the beautiful fabric of wisdom