## THE CHRISTIAN VISITOR. Is Published every THURSDAY, by

BARNES & Co.,

AT THEIR OFFICE, STOYE OF 58 Prince William Street. SAINT JOHN, N. B.

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in Native Wood, and one in Black Wal-



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

New Series, Vol. VII., No. 49. Whole No. 369.

The Relation of the Baptists to the Higher Education of their Children.

> BY PROF. J. E. WELLS. (Concluded,)

Let us notice one or two reasons why Baptist churches even more than others should be largely characterized by education and intelligence. 1. They are more individualizing than others

that is, they both give more power to and throw weightier responsibility upon, the individual private member, than the more elaborate ecclesiastical systems. The ideal Baptist Church is a body in which not only is every individual member a baptized believer, but a body whose oneness of faith and practice, of polity and ordinances, is the result simply and solely of the personal views and convictions of its members-views and convictions reached in each case by a course of independent and prayerful study of the great law-book. Do the members of other churches train their children at the fireside, in the Sabbath School and from the pulpit, to achere to the doctrines and the church of their fathers? The true Baptist, on the other hand, while always ready to give to every one that asketh a reason for his practice, as well as his faith, is yet bound ever to say, even to his child, "To the law and to the testimony, if we speak not according to these it is because there is no life in us,"

This is the ideal. Of course we do not claim

that it is often, if ever, fully realized. We sup-pose most of our churches contain members who belong to our particular connection for no better reason than because their friends are there. But it would be strange, in view of the principle underlying our congregational organizations, if we could not safely claim that the Baptist body has in its membership a much larger proportion than any other, of those whose church relations are the result of personal investigation and conscientious conviction. Hence we see the neces ity of the Baptists, more than any other body, being an intelligent people. A Baptist who is a Baptist for no better reason than because his father and mother were such, might almost as well be in any other church. We suppose there is an advantage attached, by God's laws, to the possession of truth, however we may have come by it. But so far as the power of the church for aggression upon what we conceive to be the serious errors of our brethren, is concerned, it is evident that the addition of such materials brings no corresponding increase. Baptists and Baptist churches fail largely in their mission if they do not stimulate thoughtful inquiry and earnest study of the Scrip-

very life principle of education. 2. Baptist church polity demands enlarged intelligence for its successful operation. Of course are persuaded that this system of government is both modelled after the New Testament pattern, and that it is the direct and legitimate outgrowth of the living principles of the Gospel. We know that the highest, the indispensable qualifications for its successful working are spiritual qualificalieves; hopes and endures all things, must permeate the whole system, giving it life and breath, or rather living and breathing in it and through it, else like all other purely democratic systems of government, however beautiful in the abstract, however symmetrical in its proportions, it is unfit for earth.

tures, in the communities in which they exist. And

this spirit of inquiry and study has in itself the

But while deep and devout piety is the first and indispensable condition to the harmonious and vigorous working of our congregational form of church government, it is none the less true that a good degree of breadth of view, of mental expansion, is likewise emicently desirable. No one knows this better than pastors. Cases are continually arising which involve broad principles. or necessitate clear distinctions. How often do church members fail to comprehend the very first principles of the congregational polity. How many frictions, how many unseemly bickerings, might be avoided, how much more real work accomplished, if individuals had but been trained to broader views and a more intelligent discernment between real principles and obligations of con-science on the one hand, and personal prejudices and crotchets on the other. How shall the state of affairs be improved in this respect? Evidently one way is by pastors and parents seeing to it, a God has given them influence and ability-that the next generation of Baptists shall bring to the aid of the church and the work of the Master, minds and hearts enlarged and liberalized by sound educational processes.

3. Baptists need the aid of higher education in

the defence and promulgation of their distinctive

Those views are not popular. It is not in th nature of things that they should be, masmuch as the very enunciation of them is a bold accusation of error laid at the door of every great evangelical church in Christendom. Hence, like all other unpopular truths they have to fight their way to acceptance. But on the other hand we believe these distinctive truths to be of the deepest im- is possible. orders for any style of VENETIAN BLINDS received at the Clock and Picture Frame Establishment of T. H. tion of men. We believe them to involve the cortine Canada. Let us congratulate one another upon rect observance of Gospel ordinances, the true principles of church order and discipline, the proper cultivation of Christian individuality and, above all, the spirituality, the divine life of the churches. We think, then, these great principles worth fighting for. More than that, we believe that we have no choice or discretionary power in the themselves worthy of the mantle of their fathers matter—that true fealty to our great Captain which is falling upon them, and may have grace compels us to the front. The dispensation of to transmit it untarnished to a Baptist posterity great and vital truths is committed to us. Much more boly, more carnest and better educated than as we esteem and love our brethren of other themselves. churches and anxious as we may be to co-operate heartily with them in the great work just so far as we have a common platform, our loyalty to truth and to the Author of truth ferbids as to conceal our convictions, or to keep back a part of our offering. How important, then, are mental culture and mental power in this great work which we believe God has given to us to do. system and what is not, between sound argument and sounding declamation; between sound argument and sounding declamation; between earnest discussion and personal abuse; between a devout, large and loving zeal for truth, and the unreasoning, narrow, bitter, bigotry of a sect.

Then again liberal culture is necessary to enable us to take up the line of defence to which we are

continually driven. The controversy is constantly demanding not only the application of general principles, but the appreciation of nice distincSAINT JOHN, N. B., THURSDAY, DECEMBER 9, 1869.

precious truth, he has entrusted to our hands its shall call."

that with that we have not to do at present, locked up in this doctrine of the keys. That is a matter for the individual judgment and the individual conscience. We have been trying to deal with principles, not details. Is it asked again, "What is the best means of securing it?" It is not to our purpose to answer that, further than to say " see to it, first of all that the child is placed under the most safe and healthful moral city. When the time shall come for us to depart and religious influences and, in the second place, that the mode and the instruments of education are that of the Well-beloved shall put that golden living and powerful, laying hold thoroughly upon the intellect, stimulating, orging, compelling effort

and affording real discipline." These principles, it may be observed, if sound, extend to all without distinction of sex, or calling. Whenever a Baptist Christian has been entrusted with the guardiauship of an immortal mind, then, in that very fact, we recognize the imperative duty laid upon him, to develope to the uttermost all the powers of that mind, for itself, for truth and God. It matters not what may be the prospective vocation. The time is, we trust not far distant, we have even now occasional foreshadowings of it, when the cause of truth shall be able to summon some of its ablest defenders from the plough and the anvil, as well as from the college and the pulpit. The rapid multiplication and improvement of labor saving machines we hail as a happy omen of the good time coming when the sun-browned, work-weary, sons of toil shall have time to think. In the marked diminution of the term of daily toil which has already been brought about in many departments of industry, we half a promise and a pledge of greater things in the future. There certainly is no cause in the nature of things, apart from the question of leisure, why the farmer, or the mechanic, should not be the philosopher and the man of science as

Does any one doubt if the Bible countenances these extreme views, as many may regard them, in respect to education? We might reply, did sages inculcating the obligation to serve God with our best. We might point out that the Bible itself has always been found the most powerful intellectual stimulus, enlarging, quickening, and elevating the mental faculties by the contemplation of the grand truths it reveals, by the expansion and purification of vision it brings, by the very effort necessary to comprehend its sublime doctrines and to follow its profound trains of thought. We might point to our Lord himself the prince of teachers, and show how inimitably start fresh trains of thought; to fill the mind with entirely new conceptions of its relations to the things seen which are temporal, as well to those unseen things which are eternal; to send in short, a thrill of grandeur and profounder life to the very centre of the intellectual being.

Do the Baptists in Canada need these hints? Let me ask in reply, where is there the church which has not in its membership those to whom God has given both children and means, who are yet atterly neglectful of the employment of those who thinks a store of hoarded gold, or a titledeed to broad acres, a better legacy than thorough mental culture ! What in ustice more cruel than that of the parent who says, in effect, "This son shall have thrown open to him the door that leads stitutions can afford, and my daughters shall have their offset in costly laces and camel-hair shawls." Find us the man or the woman who can but spell, out a column in the newspaper, or a chapter in the Bible, who would sell that power, irrevocably, for a Baron's estate; or the thoroughly educated one who would exchange positions with one of the be prepared to discuss, as is so often done, the as things so different in kind that no comparison

the tardy meed of instice which is just now being conceded to our sisters and daughters in their admission to courses of lectures in connection with University College, Toronto. And let the Baptists of this New and ambitious Dominion, aim and strive and pray that they may prove

Sermon by Rev. C. H. Spurgeon. CHRIST WITH THE KEYS OF DEATH AND HELL

'I have the keys of hell and of death.'-Rev. I. 18. The metaphor of keys is intended, no doubt, to are equal in every respect to the best dwill be sold at 10 per cent, less than fully warranted. An inspection re
OM—Sheffield House, No. 5, Market A. LAUBILLIARD.

we then for a moment doubt that if God has called us, as Baptists, to the defence of these important doctrines, he has laid upon us a solemn obligation to collect and discipline all our forces, to summon to our aid all the resources of learning dom, willingly or unwillingly, extends over all extends the councils of hell, restraining the mischievous devices of Satan, or turning them to subserve his own designs of good.

Our Lord Jesus Christ still is supreme; his kingdom, willingly or unwillingly, extends over all existences in whatever regions they may be.

It may be well here to remark, that the word defence and propagation. Let us see to it that translated " hell," though it may be rightfully we neglect no means of increasing our fitness to referred to the region of lost and damned spirits, guard and to transmit to posterity the sacred yet need not be restricted thereto. The word is deposit. "Unto you and your children" is the "Hades," which signifies the dwelling place of duty, as well as the promise and " unto all that spirits, and so it may include both heaven and are afar off, even as many as the Lord our God hell; no doubt it does include them both in many we have thus tried to lay before you three the keys of heaven, and hell, and death. Wheregeneral considerations, tending to show that with ever separate spirits are now existing. Christ is every Bap ist parent the question whether or no King, and over the iron gate through which men he shall educate his children is no matter of choice pass into the disembodied state, the authority of or discretion, but that he is, on the contrary, Christ is para count. All hall! thou brightness under the heaviest responsibility to the child, to of the Father's glory, be thou evermore adored the cause of religion and to his own denomination, Come we now to consider this text in the fol to give to his sons and his daughters, the best lowing lights; first, as we may be enabled and education in his power. I have a strengthened, we shall consider the power of the Is it asked, "What should be the nature and keys; secondly, we shall consider the key of this the extent of this higher education?" We answer power ; and then, thirdly, the choice reflections

I. What is intended by THE POWER OF THESE

A key is first of all used for opening, and hence our Lord can open the gates of death and hell. It is his to open the gate of the separated spirits, to admit his saints one by one toltheir eternal feliont of this world unto the Father, no hand but key into the lock and open the pearly gate which admits the righteous to the spirit-land. When we have tarried awhile as disembodied spirits in Paradise it will be Christ's work to open the gates of the grave wherein our bodies shall have been confined, in order that at the trump of the archangel we may rise to immortality. He is the resurrection and the life; because he lives, we shall live also. At his bidding every bolk of death's prison house shall be drawn, and the huge iron gates of the sepulchre shall be rolled back. Then shall the body sown in weakness be raised in power, sown in dishonor be raised in glory. We need not ask the question, "Can'these dry bones live?" when we see in the hands of the omnipotent Saviour the golden key. Death in vain shall have gathered up the carcases of millions as his treasure, he shall lose all these treasures in a moment, when the Lord shall let go his captives, not for price nor for reward. In the Egypt of the grave no Israelite shall remain a prisoner; there shall not a hoof be left behind; of all that the Father gave to Christ he will lose nothing, but will surely raise it up at the last day. Christ has purchased the bodies as well as the souls of his people : he hath redeemed them by blood, and their mortal frames are the temples of the Holy Ghost : rest assured he will not lose a part of his purchase. It is not the will of our Father in heaven that the Redeemer should be defrauded of any part of his purchased possession. "The dead men shall live, together with my dead body shall

But a key is also used to shut the door, and even so Jesus will both shut in and shut out. His golden key will shut his people in heaven, as Noah was shut in the ark-

> " Far from a world of grief and sin With God eternally shut in."

There is no fear that glorified saints shall fall from their high estate, or that they shall perish after all the salvations which they have experienced. Heaven is the place of eternal safety. adapted is almost every word in His discourse to There the gates shall be fast shut by which their focs could enter, or by which their joys could leave them. But, alas! there is the dark side to this shutting of the gate. It is Christ, who with his key shall shut the gates of heaven against unbelievers. When once the Master of the house hath risen up and hath abut too the door, it will be useless for mere professors to come with anxious knock and bitter ery, "Lord, Lord, open unto us;" for I wot that the Son of David, when he shutteth, shutteth so that no man openeth, and he himself repenteth not of what he has done, means in the higher education of those children? Once let him close mercy's gate upon the soul of If the views here presented be sound, what mis- a man, and the iron bar shall never be uplifted. take can be so deplorable than that of the parent O may none of you know what it is to see Christ shut the door of heaven in your face. It will be terrible when you are expecting to enter into the marriage supper to find yourselves thrust forth into "outer darkness, where shall be weeping, shall have thrown open to him the door that leads to enlarged usefulness, to intellectual power, and to the widest and most elevated ranges of earthly sinners who die impenitent, and shut out of heaven all cujoyment, while this one must find his equivalent | ven all sin; shut out of heaven all temptation, all in a pile of fifthy lucre," or, " My sons shall have trouble, and all pain and death ; shut out of heaall the advantages which the best collegiste in- ven all the temptations of the devil, and not even the howlings of that dog of hell shall be heard across the jasper walls of that New Jerusalem.

A key is used to shut and to open, and so it is used to shut in, in reference to hell, those spirits who are immured there. "Between us and you," said Abraham to Dives, "there is a great gulf fixed; so that they which would pass hence to former for the British crown, and then we may you cannot; neither can they pass to us, that they be prepared to discuss, as is so often done, the would come from hence." It is Christ's key that relative merits of a farm and an education, as a hath shut in the lost spirits, so that they cannot parent's bequest. Till then, we must regard them roam by way of respite, nor escape by way of pardon. May you never be so shut in. Christ hath the key by which he shutteth in Satan. He is to be bound for a thousand years, but Jesus shall hold the chain, for only our Immanual could bind this old dragon. When temptation is kept away from a Christian, it is the Savior's restraining power which holdeth back the arch enemy; and if the enemy cometh in like a flood it is by permission of Jesus that the trial comes. Every roaming of the lion of the pit is permitted by our Master, or he could never go forth on his devouring errands. The key that shall bind the old dragen in those blessed days of the millennial rest, is in the Lord's power, and the final triumph, when no sin shall any further be known on earth, and evil shall be pont up in the grim caver s of hell, will be achieved by Christ Jesus, the Man, the Mediator, our Lord and God. To open, then, and to shut out, to shut in and to shut out, these By the keys we must further understand here.

set forth the double thought of our Lord's possessing both the rightful and the actual dominion over death and hell. The rightful dominion, I say, for often it has been the custom when kings his shoulder." We understand by Christ's having hands. They are important as helping to secure that in over death and hell. The rightful dominion, I his shoulder." We understand by Christ's having the say, for often it has been the custom when kings his shoulder." We understand by Christ's having the keys of hell that he rules over all that are in mayor, or high bailiff, or governor of the city, to hell; hence he rules over the damned spirits. present the keys in formal state, in recognition They would not in this life have this Man to rule present the keys in formal state, in recognition that his majesty was the lawful owner and right-ful sovereign of the borough. So Christ has the keys of hell and death—that is to say, he is rightfully the Lord over those dark regions, and rules them by indefeasible title of sovereignty. But in commonest his the key is associated with possible title of sovereignty. But is on every iron chain. This the ungodly will be compelled to feel with terror, for although the sessions and power. When the tenant gives up the boastfulness of their natures will remain, yet the boastfulness of their pride shall be taken from the remainder of his army, marched toward Bertham and a power and in his power. tions; it ranges all the the way from questions of anthenticity and gennineness of manuscript down to the shades of meaning of a word, and the force of a profix, or a preposition; it embraces the history and traditions of eighteen centuries. Can we then for a moment doubt that if God has called us, as Baptists, to the defence of these important doctrines, he has laid upon us a solomn obligation to collect and discipline all our forces, to summon to our sid all the resources of learning dom, willingly or unwillingly, extends over all extends the manuscript down the shades of meaning of a word, and the force of a profix, or a preposition; it embraces the history and traditions of eighteen centuries. Can we then for a moment doubt that if God has called us, as Baptists, to the defence of these important doctrines, he has laid upon us a solomn obligation to collect and discipline all our forces, dom, willingly or unwillingly, extends over all extends the mischievous devices of the superiors of the lost in hell will be this, that he who was not recognized. came to save was rejected by them, and now only the Elector. He supposed he was not recognized,

reveals himself to them as mighty to destroy. He who held out the silver sceptre when they would not touch it, shall forever break them with a rod of iron for their wilful impenitence. Ye

KEYS here mentioned?

despisers, behold and wonder! If ye will not honor the Lord willingly, ye shall submit by force of arms. What must be the consternation of those that were loudest against Christ on Earth. the men who denied his deity, the infidels who vented curses upon his blessed name-our Voltaires and Tom Paines, who were never satisfied except when they uttered bitter words against the Man of Nazareth ! What will be their amazement! What confusion to the wretch who said be would crush the wretch, to find himself crushed by him whom he despised! What consternation and confusion shall overwhelm that man who said he lived in the twilight of Christianity, to find himself where the blaze of Christ's glory shall forever be as a furnace to his guilty soul! O that none of us may know what it is to be ruled in instice by Christ because we would not be ruled by mercy. "Kiss the Son, lest he be angry, and re perish from the way, when his wrath is kindled out a little. Blessed are all they that put their trust in him." But beware, ye that forget him, lest he tear you in pieces and there be none to deliver. Brethren, I have said that the word "Hades" here may include both hell and heaven. or the whole state of separated spirits. Hence we are bound to remark, that our Saviour rules over all the glorified spirits in heaven, and all the angels that are their associates and ministering spirits. Is not this a delightful reflection, that the Redeemer is the King of Angels, for in times of danger he can send an angel to strengthen us, or, if needs be, twenty legions of angels would soon find their way to stand side by side with the weak but faithful warrior of the cross. O believer, thon canst never be cast where divine succors cannot reach thee. Angels see their way by night, and journey over mount and sea with unwearied flight, unimpeded by wind or tempest. They can meet thine enemy, the prince of the power of the air, and overcome him for thee; as doubtless oftentimes they do unknown to us, in mysterious battles of the spirits. Thou shalt never be left to perish, while the chariots of God which are twenty thousand, even thousands of angels, are all at the beek and command of him who has redeemed thee with his precious blood.

Old Series,

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Joyous is the thought that Jesus rules over all edeemed spirits in heaven, for we hope to be there soon, and this shall be among our dearest joys that, without temptation, without infirmity, without weariness, we shall serve our Lord day and night in his temple. My brethren, of all the joys of heaven, next to that of being with Christ, one delights to think of serving Christ. Ah! how rapturous will be our song! How zealously we will praise him! How earnest shall be our serworlds, as perhaps he will; if he shall prepare us to become preachers of his truth to creatures in nuknown orbs: if he shall call us through revolving ages to publish to new created myriads the wondrous grace of God in Christ, with what ardent pleasure will we accept the service! How constantly, how heartily will we tell out the story of our salvation by the precious blood of Jesus! O that we could serve him here as we wish; but we shall serve him there without fault or flaw. Oh, happy heaven, because Jesus hath the key of it, and reigns supreme, when shall we stand upon

thy sea of glass before his throne? One more remark is wanted to complete the explanation of the power of the keys. Our Lord is said to have the keys of death, from which we gather that all the issues of death are at his alone isposal. No man can die unless as Jesus opens the mystic door of death. Even the ungodly man owes his spared life to Christ. It is the intercession and interposition of Jesus that keeps breath even in the swearer's nostrils. Long since hadst thou been consumed in the fire of God's wrath, O sinner, had not Jesus used his authority to keep thee out of the jaws of death. As for his saints, it is their consolation that their death is cotirely in his hands. In the midst of fever and pestilence, we shall never die until he wills t; in the times of the greatest healthiness, when all the air is balm, we shall not live a second longer than Jesus has purposed; the place, the circumstance, the exact second of our departure, have all been appointed by him, and settled long ago in love and wisdom. A thousand angels would not burl us to the grave, nor could a host of cherubim confine us there one moment after Jesus said, "Arise." This is our comfort. We are " immortal till our work is done;" mortal still. but immortal also. Let us never fear death, then, but rather rejoice at the approach of it, since it comes at our dear Bridegroom's bidding. There may be some who count it a most notable expectation, that perhaps they may be among the number of those who shall not sleep, but be alive and remain at the Lord's coming. I am sure I would not disturb any joy which they can derive from such a contemplation. For my own part, if I had the choice, I would prefer to die, for it seems to me that such as do not die, while they cannot have any preference over them that fall asleep (for we are told they shall not prevent them that are asleep) will lose much of desirable experience. They will never be able to say in heaven, "I was made like unto my dying Saviour;" they can never say that they have slept in the grave as he did; they can never say, "My body came forth in the resurrection as he did." would fain be in all points made like unto my Lord, to have fellowship with him in all respects. "To die," saith the apostle, " is gain." I will add, a gain I, would not lose, and "Death is yours," saith the apostle, nor would we have it rent away from us though the prospect of our Lord's coming is sweet, immeasurably sweet, yet the prospect of going to him meanwhile if so he altogether fall behind it in public effect, or wills it, is not without its sweetness too. Christ find that to retain their influence, they must hath the key of death, and therefore death to us is no longer a gate of terror. Thus have I, as best I could, while suffering

much bodily pain, labored to open up to you tual giant always advances, and carries the country what is the power of the keys in the Redeemer's

[To be concluded in our next.]

The Emperor alighted, and sought shelter in the house of the chief superintendent of the forests of

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. P.

Che Christian Bisitor Is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence,

and attributed the extreme deference of two young women, who were in the room to which we were shown, to the usages of the country. They as well as two children, remained standing. Their embarrassment was very marked, when one of them, the older, but the prettier of the two, said, in a low tone, and in German, to the other, 'I assure you, it is the Emperor Napoleon.'

The Emperor did not understand her; but the Duc de Rovigo, who was tolerably familiar with the German language, told Napoleon what she said. Not a little surprised he turned to the lady.

' Are you married, madame?' ' No, sire,' she replied, in very pure French;

I am a widow.' . Has your husband been dead long?

' He died in the army, sire; in the service of

our majesty.' How do you know me ?"

'Yes, sire; your majesty has changed but little nce I last had the pleasure of seeing you. I reognized you immediately, as I did also General Bertrand and General Savary.'

'But where did you see me?' 'In Egypt, sire.' At this the Emperor was more surprised still,

and cried : . Eh, you were with us in Egypt ? Tell me how hat was, I pray you.'

'I was born in Switzerland, sire, and in 1797 married M. de Wenzel, an army surgeon, who died of the plague in Alexandria. Having no children, I soon married again-this time a chef de battalion of the second light infantry, who was killed at Aboukir. By him I had one child-this little boy you see here,' and she designated one of the two little light haired boys before us. 'I returned to France with the army after the capiculation; but all my endeavors to obtain a pension proved fruitless. Finally, I became discouraged ov being so often refused, and went back to my native town in Switzerland, where I remained antil this lady here requested me to come and take charge of the early education of her little

Were you really married to this chef de battalion?' asked the Emperor; 'or was it only one of those arrangements that your position compelled you to accept ?"

'I have my marriage contract, sire.' Be so good as to let me see it.'

She went to her chamber for the document, and placed it in the Emperor's hand, saving,

'You will see, sire, that my son was born of a egitimate union.

After having glanced over the paper, Napoleon eturned it to the interesting young widow, exlaiming, with unfeigned satisfaction : · Pardieu! this is a happy rencontre.'

He ordered Bertrand to note down the name of for some time when Napoleon said to the lady: Eh, bien, madame, in order that the recollection of this day may be agreeable to us both, I

vertible to your son.' We then mounted our borses and continued our march. That night, before Napoleon retired, he signed the decree for the pension of the widow of

give you a pension of twelve hundred francs, re-

THE TRUE STANDARD OF DRESS .- We are always excessive when we sacrifice the higher beauty to attain the lower one. A woman who would sacrifice domestic affection, conscience. self respect, honor, to love of dress, we all agree, loves dress too much. She loses the higher beauty of womanhood for the lower beauty of gems and flowers and colors. A girl who sacrifices to dress all her time, all her strength, all her money, to the neglect of the cultivation of her mind and heart, and to the neglect of the claims of others on helpfulness, is sacrificing the higher to the lower beauty. Her fault is not the love of beauty, but loving the wrong and inferior kind. In fine, girls, you may try yourselves by this standard. You love dress too much when you care more for your outward adornings than for your inward disposition; when it afflicts you more to have torn your dress than to have lost your temper; when you are more troubled by an illfitting gown than by a neglected duty; when you are less concerned at having made an unjust comment, or spread a scandalous report, than at having worn a passe bonnet; when you are less troubled at the thought of being at the last great feast without the wedding garment, than at being found at the party to-night in the fashion of last vear. No Christian woman, as I view it, ought to give such attention to her dress as to allow it to take up all of three very important thingsnamely, all her time, all her strength, all her money. Whoever does this, lives not the life of a Christian, but that of a Pagan; worships not at the Christian's altar of our Lord Jesus, but at the shrine of the lower Venus of Corinch and Rome. --Arthur's Home Magazine.

A SERMON ON NEWSPAPERS. - The Newspaper. the most influential of all human works, is the creation of printing. It is the honor of England that in this country it appreaches nearest to exledge, in extent of information, and in patriotic principle. It has, like all the works of man, occasional imperfections, and perhaps the most prominent are its too minute details of offences against public purity. But there is scarcely as newspaper in this age which would not have been regarded as a triumph of ability in the last. In fact, the newspaper of England is the great practical teacher of the people. Its constant and universal teaching alone accounts for superior intelligence of the population. Schools, lecture rooms and universities, important as they all are follow its steps. Those steps might how and then turn from the right road, but their native tendency is forward and upward. This intellecto a height which no other country, ancient or modern, ever attained, or pe haps ever will attain. If in an age of foreign convulsions England has undergone no catastrophe—if in the fall of menarchies she has preserved her hereditary throne—if in the mingled infidelity and superstition of the Continent, which, like the mingled frenzy and fetters of a lunatic hospital, have in our day exhibited the lowest humiliation of nature, she has preserved her freedom and her religion, I attribute all, under God, to the vigor and intelligence of public investigation, the living organization of which, the heart, is the Press of England.—Rev.

The Pope's views of Popery have been set forth by Archbishop Manning, who has recently declared that the Pope justiv claims for himself this authority: 'I claim to be the supreme judge and director of the consciences of men. I am the sole last supreme judge of what is right and wrong.' This is sufficiently decisive. The Council may or may not endorse it, but this is the

place where Popery stands to-day.