

Poetry.

The Name Above Every Name.

The name of the Lord is a strong guide. Thou, through whose all-prevailing name I urge my every plea and claim. The Holy One, the Just! Jesus! Thy name's mysterious power Shall guide me through life's dangerous hour. And be in death my trust. Oh, precious name! my tower of strength. My resting place, through all the length And toil of life's rough way; When vexed with cares, oppressed with woes, Still, in Thee I find repose, On Thee my soul I stay. Thou brightest, dearest, holiest name Of Him unchangeably the same. My Hope, my Shield, my All! Be Thou my song, my theme, my boast, Till, with His countless ransomed host, Low at His feet I fall. Thou art the burden of heaven's song. The theme of all the saintly throng Enthroned in realms of light, To Thee each golden harp is strung. Thy praise by each sweet voice is sung. With ever new delight. Name above every name be Thou. That to which every knee shall bow. Each human heart shall bless! Jehovah! Jesus! tune each voice In Thee. Thee only, to rejoice. "The Lord our Righteousness."

The Duty of the Scholar to the Public.

BY R. G. HALEY, YARMOUTH. Through the entire fabric of social existence is traceable one universal recurrent principle, determining alike the duties and privileges of rulers and ruled. As a member of society, man parts with his natural rights, and society in turn incurs a debt to him which it is bound to discharge. Where the debt is adequately rendered, where on both sides there is a consciousness of obligation, where justice is in the seat of authority and the unwise are directed by the wise for the common good,—there at once is freedom and right government. Robed in the power conferred upon it, the state, in assuming to determine the public good, for which it exists from the very nature of things, claims the highest prerogatives of sovereignty. Though differing in form according to the nation's turn of mind and habits of thinking, whatever its character or the sphere of its jurisdiction, it acknowledges no superior but God. It aims to control and direct the entire national life. Besides devising means to prevent the aggression of citizens upon each other, and to secure to each the quiet possession of his rights—besides assuming the further function of defending the nation as a whole against invaders, it unhesitatingly takes upon itself to provide for countless wants and care for countless ills. It is a power that must, to a great extent, determine the social character and fix the moral standard of an age or of ages yet to come. Acknowledging no human superior, itself a human agent, it acts, like the individual, from passions, impulses, motives, and reasons. It may be enlightened, rational or irrational. But, whatever appearance it may assume, it is certainly a will, an intelligence, responsible to no higher earthly power, unlimited in sovereignty. If such, then, is the supreme rule, the state is capable of exercising, and such the manifold tasks, it undertakes for the nation, what must be the qualifications of those to whose hands this unlimited power is intrusted! How far must social science transcend all other science in subtlety and complexity! The liberal study of politics, we claim, is the highest, the most dignified, the most important of all earthly objects of human attention. Next to the relation of man to his Maker, there is nothing so deserving of his best consideration as his relations to his fellow men. The welfare of the community is always more important than the welfare of any individual or number of individuals, and the welfare of the community is the highest object of the science of politics. To aid in developing a single mind, may task the best efforts of the teacher. To shape the policy of a nation, to fix the fate of generations,—is this not as much higher as the heavens are above the earth? Make the actual politician as despicable as you may, the business of politics remains the greatest of human concerns. There is a special reason to-day why this study should engage the best abilities of our best men. More and more as civilization advances, political and social questions become complex. Emotional and sentimental politics are giving way to issues that demand training and experience—issues that offer more now than ever and to the intellect and the

Here, then, is the special claim of the country upon her scholars. Now more than ever before has she the need of, and therefore the right to demand, the aid of the finest culture and highest intellectual power that can be developed by her people. It is not so much an aid in the way of office-holding that is required—though that too may be a duty; but rather that continuous thoughtful care, which every man gives to his private affairs, that the state claims for its affairs from every worthy citizen. It is in this liberal sense, that educated men should recognize the duty they owe to the state—a duty second only to religion, as imperative as any enforced from the sacred desk. Not confining themselves within the limits of a library, let them walk out into the realm of common life. Not satisfied with the acquirement of that technical and miscellaneous knowledge, which men are so eagerly propagating, let them seek due acquaintance with all phases of political and social science, and with the laws of life which underlie and determine social growth and organization. The scholars of the land are the actual rulers of the nation, if they but accept the duties their higher advantages and attainments devolve upon them. "The initiation of all wise or noble things," said John Stuart Mill, "comes and must come from generally at first from some one individual. No government, either in its political acts or in its opinions, qualities and tone of mind which it fosters, ever did or could rise above mediocrity, except in so far as the sovereign many have let themselves be governed (as in their best times they always have done) by the counsels and influences of a more highly gifted and instructed few." For these "few," we hold, the educated of our land, to decline the use of that power so naturally conferred upon them, is to fail in their high place; to keep daintily out of the actual strife for equal laws and exact justice among their fellows—for a public policy that shall promote alike the interests of the citizen and the greatness of the nation,—is to prove untrue to themselves and their time, and false to their country and humanity. "Their place is in the market and the court with Pericles, as well as under the plane trees with Socrates." The actual stand that our educated man should take in the field of politics, may be trusted to the laws of his intellectual development—to the liberality and independence to which he has been trained. One of the greatest curses of our present politics is heated partizanship. "It is an undeniable fact," says one writer, "that great social changes are generally effected through the agency of excited multitudes and highly stimulated parties. Nor can we, granting this, be surprised at the results, so often exhibited in history. These show bloody civil war instead of peaceful arrangement, faction instead of patriotism, and oscillation between feverish extremes instead of a well-calculated balance of social forces. For who expects wisdom and moderation to perform a prominent part where the heated partisan is allowed unlimited influence?" That public affairs should be managed by the oscillation of opposing forces, is necessary and natural, but the eternal truth still remains, that if the parties will not acknowledge certain wise limitations, the preservation of national liberty is impossible. But as a direct result of culture, we have good reason to expect from the scholar a habitual moderation of thought and feeling, and candid consideration of every question on its individual merits. To such men—men whose culture and position lift them above the power of bias; whose intelligence enables them to detect the threatening evil, to determine, and apply the needed remedy; whose abilities qualify them to prove all things, and whose steadfast virtues prompt them to hold fast that which is good,—to such men we look, not only as rulers of the nation but as teachers of her people. There is probably no sphere in which the scholar can perform more legitimate labor or better promote righteous rule than in educating Christian citizens to the idea that political duty is religious duty, and in striving for the spread of sounder views on political questions of the day, among that class of citizens whose influence is now almost wholly ignored in political circles,—the honest, Christian men of the nation. In the management of her affairs, the State does not suffer so much from lack of principle. Scholarship is a secondary rather than a primary consideration, and

something better of our statesmen and our legislators—until we demand that they shall be men of principle, we shall take no step forward. "Politician" is now a term of reproach, but it is capable of redemption. It can be transformed into a title of honor. Integrity and firm morality are the sole ingredients that must clarify the turbid pool of modern politics. Our honest, Christian men must be roused to the consciousness of their power, and to the imperative obligation to use it. They must be directed in the exercise of their influence. For this work of advancing the ideas and of waking the sense of political responsibility in the honest and virtuous masses, the nation must depend upon her scholars. All that can be done to promote righteous rule and to suppress evil, to make the government contribute most to the glory of God and the good of humanity, duty demands of them. It is theirs, not to form parties nor to fabricate artificial issues, but to develop the latent virtue of the people and to give it efficient direction against every form of public vice. It is theirs to create a public sentiment that shall blast and wither the corrupt official—to abolish the false standard that measures men by what they have, and to establish the true test that recognizes virtue, integrity, and intelligence as the marks of genuine nobility and the germs of true national growth and prosperity. For the Visitor. Harmonious Development of Truth. BY REV. L. C. STEVENS, NEW HAMPSHIRE. It is impossible fully to estimate the harm which comes to our blessed Immanuel's cause, from the failure, on the part of believers, to take harmonious views of the truth. Indeed, very few persons, if we may judge from what we see and hear, are capable of holding one doctrine correctly, and at the same time of holding an apparently, or really, opposite doctrine correctly. It is as if a child, after being deeply impressed with cold, has his attention called to heat. So long as he is thinking about heat only, he thinks, it may be, correctly; but the moment he turns his thoughts to cold, he becomes confused, that is, he cannot rightly estimate what heat and cold are at the same instant. This being so, if he attempts to discourse of the one or the other, he is sure to make mistakes. What is needed is, that he, at the same moment, perceive correctly what both heat and cold are. Thus, in the case of a theologian; he may hold the sovereignty of God correctly; but can he hold, at the same instant, the free agency of man correctly? Very few do this, without long and severe discipline. Hence, you observe, that it frequently occurs that a discussion of divine sovereignty is overdrawn and exaggerated, and cannot be made to agree with human freedom. On the contrary, it quite as often happens, that a discussion of human freedom is overdrawn and exaggerated, and cannot be made to agree with divine sovereignty. Rarely is the man found who, like Andrew Fuller and Jonathan Edwards, is capable of perceiving and comprehending both doctrines at the same moment, of so stating each, as to do no injustice to the other; and who, as was the case with Fuller, whether he stated the one or the other, is judged by some to have gone too far, and admitted too much. For, when Fuller plead for Divine Sovereignty, he was thought by some to plunge into Antinomianism, or fatality; and when he plead for human freedom he was thought by some to make himself the champion of Arminianism. But, in truth, he held all Bible doctrines harmoniously; and so made opponents on all sides. When we turn to the Bible, we find samples of inspired men discussing the cardinal doctrines. Matthew, in his Life of Christ, very largely discusses His humanity; but never in a manner incompatible with His divinity. So John discusses Christ's divinity; but never in a way to disagree with His humanity. Paul discusses the great doctrine of salvation by faith; but never so as to antagonize the doctrine of salvation by works. So James discusses the doctrine of salvation by works—that is, making genuine conversion show itself by appropriate fruits—but never in a way that ignores or opposes salvation by faith. It is simply left to us, who read the writings of these men, by much prayer and the Holy Spirit's aid, to discover what part of the great system of truths they respectively discuss, and harmonize all parts with each other. But the great marvel of all marvels is,

that, with all the modern means of understanding the truth, good men are so slow to discover its harmonious relations. They seem determined to create oppositions, where all is perfect agreement. To-day, the old methods of half a century or a century ago, are adopted for proving that salvation is so placed within every man's reach, that he, by an improvement of the means within his reach, can save his own soul; and, on the contrary, to prove that man is as helpless as a stone, and can do no more to save himself than a man in the grave can do to resurrect himself from it. O for the day, when we shall have men for the leaders in Israel, who can see the whole truth, as it is; and who, moreover, can state it harmoniously. Suppose your house has the ordinary roof—i. e., two sides of roofing meeting at the "ridge-pole." A man standing upon one side, near the lower edge, might think he sees the whole roof; or, standing upon the other side, near its lower edge, might think the same thing. In both cases, he is wrong. He sees half and only half of the roof, in either position. But let him go to the "ridge-pole," and with eyes upon both sides at the same instant, he can truthfully say he sees the whole roof, and knows what is upon it. And such are the men we need to teach God's truth—men who, standing at the "ridge-pole," can see the whole truth at the same moment. Reply to Rev. L. C. Stevens. I am glad to learn that your New Hampshire correspondent differs from me less than I supposed. I would be more pleased to know that I dissent from him and Dr. Cuyler only through a misapprehension of their real meaning. But that there is still reason that we should "earnestly contend for the faith once delivered unto the saints," against the opposition, more or less direct, of even Christian ministers, needs no further proof than the lately reported utterance of Dr. J. Wheaton Smith, that in the "notion only believe, just now, &c., salvation has been made too cheap." Mr. Stevens' statement that it is "a doctrine of vital importance that the law is a schoolmaster to bring us to Christ, the lack of whose teachings is sadly apparent in many superficial converts," together with sentiments we hear continually from the most "evangelical" pulpits, I regret to say, seem to me plainly to point the same way. Mr. Stevens' brief defense of Dr. Cuyler is far from satisfactory to me. Do the Scriptures really affirm that "the law is a schoolmaster to bring us to Christ"? Your correspondent certainly is aware that the words "to bring us" are supplied by our translators, and therefore that Gal. 3. 24 is correctly read, "Wherefore the law was our schoolmaster unto Christ." This the Apostle clearly explains in the beginning of the following chapter, affirming that those under the law were in the position of children not come of age, requiring tutors and governors. But when the fullness of the time was come, and God sent forth his Son that we might receive the adoption of sons, we are no longer under a schoolmaster. Now I cannot find in this utterance an intimation that the law brings or helps to bring men to Christ, or that it ever did. Nor can I find such an idea in Scripture. Until Christ came, the ritual law by a series of object lessons taught the need of atonement, while the moral law exercised all the coercive authority of the schoolmaster of olden times. But the Gospel alone has power to bring to Christ, and nothing else in any age or under any dispensation has ever done it. "To convince and to condemn is all the law can do." The Gospel is "the power of God unto salvation" and "the cross of our Lord Jesus Christ" the only ground of Christian glorying. Thus Paul saw and taught, and, blessed be God, the Holy Spirit is leading in the same direction still, and all are not resisting him. And now, as to "feeling," I am prepared to go even farther than Bro. Stevens, for I believe that all of it connected with salvation or Christianity is the result of faith. The Scriptures tell us that "by faith Noah" was "moved with fear," and the same is true of every awakened sinner. If I believed my house was on fire I would never think of undertaking to satisfy myself that I did believe it by the amount or genuineness of that fear. Faith is a matter of consciousness—just as much as is fear or any other sentiment or emotion. And here is where the mistake is made by those who teach that "works prove" to the one performing them that he is in possession of saving faith,—that in any such sense we are "justified declara-

tively by faith." The only sense in which I can understand of accept that form of expression is that in which the Apostle James when he says, "Shew me [not thyself] thy faith, and I will shew thee [not myself] my faith by my works." Bro. Stevens' "single passage" I find to be made up of Gal. 5. 6, Acts. 15. 9, and 1 John 5. 4. The first teaches that it is not the law but the Gospel that inspires true love. "Circumcision avails nothing"—has no force, but the first fruit of, the Spirit is love. Christ is become of no effect unto you who are justified by the law. But of those trusting fully and only in Jesus it can be said, "whom having not seen ye love, in whom though now ye see him not, believing we rejoice," etc. The principle, "we love him because he first loved us," holds good however applied. It is faith and not legality that is the efficient worker, for it worketh by love. The second passage is on the same line. Peter, on better ground than when "he was to be blamed," is declaring that God put "no difference between" the Gentiles and Jews who received Jesus, "purifying their hearts by faith." From this he argues that they are forever and completely freed from the law, because "through the grace of the Lord Jesus Christ they shall be saved." The doctrine of the third is that simple faith "is the victory that overcometh the world," since "whosoever believeth that Jesus is the Christ is born of God," and such "have overcome them, because greater is He that is in you than he that is in the world." O for light to understand better "the glorios Gospel of the blessed God," for a reception of that Gospel that will inspire us constantly and increasingly "with joy unspeakable and full of glory," and for grace to so proclaim it that it may come to men "in power, and in the Holy Ghost, and in much assurance"! T. H. PORTER. Fredericton, June 5th, 1839. THOMAS LOGAN, FREDERICTON. DRY GOODS AND CARPETINGS. Our Stock is now complete in every department. PRICES LOW. New and Seasonable Goods ALWAYS ON HAND. Opposite Normal School. THOMAS LOGAN. A. F. Randolph Importer of and Dealer in FLOUR CORN MEAL PROVISIONS. WEST INDIA GOODS. FREDERICTON N. B. J. J. SHARPE Watchmaker and Jeweller HAS OPENED AT No. 18 Dock Street. A FULL ASSORTMENT OF WATCHES, CLOCKS AND JEWELRY. Which will be sold CHEAP. Watches, Clocks, and Jewelry Repaired in a thorough manner and at reasonable rates. Remember the place! No. 18 Dock Street. SPRING SEEDS. WE have received from London, per S. S. Peru our usual complete variety of VEGETABLE and FLOWER SEEDS including the leading sorts of Peas, Beans, Carrot, Parsnip, Radish, Lettuce, &c. Our Seed department has received extreme care and attention in the selection of what are most likely to produce superior and beautiful flowers. Catalogues containing a large amount of information, free on application. Papers of seeds in department for sale low by the dozen or gross. J. CHALONER 45 King Street, St. John's and in Digby 77 outside Post Office. JUST PUBLISHED—SENT FREE Complete History of Wall Street Finance, containing valuable information for investors. Baker & Co., Publishers, 17 Wall Street, New York.