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Dialian

"Glory to God in the highest; and on earth Peace, good will toward Men."

Christian

# THURSDAY, JANUARY 12, 1860.

America, and is at present in Philadelphia. On Saturday afternoon he preached his first sermon this side the Atlantic in Jayne's Hall, and though

this side the Atlantic in Jayne's Hall, and though but about a half day's notice had been given, a large congregation was in attendance. A prepa-ratory prayer meeting, conducted by Rev. John Chambers, was held at thalf-past three o'clock, and Mr. Guinness entered at four o'clock, and after a brief prayer commenced his sermon. He is a very young man, being only twenty-four years old; his figure is rather slender, his complexion delicate, his hair dark and thick, and his expres-sion of countenance indicative of goodness. His voice is an uncommonly fine one, deep, rich, flex-ible, and well-toned. Judging from his first dis-course, and one other which we have heard from him, we should conclude that he is more remarkhim, we should conclude that he is more remarkable for gospel fervor than for brilliancy or in-

visit New York, and thence to go West or South,

Mr. Guinness was born in Dublin, his father being an officer in the army, and his mother the the last four years he has labored in that capacity wherever Providence has opened the way, preach-ing in all parts of Ireland, Scotland and Wales, and at many points in England. He has been everywhere favourably received, and the blessing Mr. Guinness, we have thought that these items of his history might not be unacceptable. He comes not to collect money, but simply to deliver his Master's message. If he should not be regarded as a brilliant pulpit orator, we are sure he will be accepted as an interesting and impressive preacher, and a very lovely man."

have no belief and no repentance, yet neverthe-

" True belief and true repentance,

THE GREAT ECLIPSE OF 1860 .--- There will be

a great eclipse of the Sun on the 18th of July,

Every grace that brings us nigh, Without money Come to Jesus Christ and buy."

-Spurgeon.

less you are willing.

from Northern States.

ters and supports it.

Temperance and Prohibition.

Temperance was organized at the Cadets' Hall, able for gospel fervor than for brilliancy of in-tellectual power. His method is simple, his mat-ter thoroughly evangelical, his doctrine Calvinis-tic, his diction easy, flowing and well chosen, and at times rising into very considerable beauty.— His Saturday's discourse was from Eph. 3 : 19, and his subject, the Divine love, its cause, depth, tendemose imputability, and duration. He occ. under the title of Wilberforce, No. 3, (a division and his subject, the Divine love, its cause, depth, tenderness, immutability, and duration. He oc-cupied three different pulpits on the Sabbath, and has preached every evening since. After spend-ing a short time in Philadelphia, he expects to Whitney, O. S.; John McAdam, Esq., was appointed D. G. W. P. Twenty-three new memand before returning home, will probably go to bers were initiated. The Division re-opens under California, Australia, the East Indies, and thus complete the circle of the globe. favorable auspices. The order is rapidly gaining ground here.—St. Croix Herald.

A Temperance man in England recently gave widow of the Capt. D'Estere, who was killed in a utterance to the following very sensible senti-duel by Daniel O'Connel. It was at one time ments :--

his intention to become a foreign missionary, but having abandoned the idea, he determined to de-vote himself to the work of an evangelist, and for rity towards all men. If difference arise let us agree to differ ; what is wanted at the present juncture is more faith in the simplicity of our doctrine and the soundness of our principles. To reclaim the intemperate and save the temperate of God has attended his preaching. He was set apart for the ministry in Whitefield's chapel in man—to bless the cottage homes of England with London, to which congregation he also received a call. As many of our readers in various parts of the country will have the opportunity of hearing exalted and sacred, exemplifying, as it does, the truth of the beautiful lines of Tennyson :--Howe'er it be, it seems to me

'Tis only noble to be good ; Kind hearts are more than coronets. And simple faith than Norman blood.

was intended for a mechanic, a merchant or a lawyer, was sent to school, and allowed every op-portunity for improvement; the one designed for a farmer was kept at home at some kind of drudgery. He needed only to know how to work. That was to be the business of his life, and what need was there for him to learn grammar, or de-gebra, or geometry, or philosophy ? In this way his self-respect and respect for his occupation were destroyed. He was never encouraged to was intended for a mechanic, a merchant or a were destroyed. He was never encouraged to think. It was enough for him to know that his father did so and so, and he was to do likewise, and ask no questions. Is it any wonder that he should make a dull man and a "bungling farm

head was of little consequence. While the boy who

Now what I want to say to the farmers of this country is this: Whatever else you fail to do don't fail to give your boys a good education, and especially those that are to become farmers.— Take some good agricultural paper, and give your boys time to read it, as well as time for amusement, remembering that " all work and no play makes Jack a dull boy. Let them know that a true farmer is as much of a gentleman as the lawyer or the doctor, and sometimes more so, although his clothes may not be so fine, nor his hands so soft. Do not suppose that because your son is to be a farmer, he does not need a knowledge of all that is taught in our common schools and academies. If he does not need to use them in his business, the study of them will improve his mind, and not only teach him to think, but to think methodically and correctly; and what is quite of as much importance, he will not feel that he is inferior to his neighbour whose occupation is different from his own. It would be far better if the choice were to be made between an Education and a good farm, to choose the former .--Now almost any farmer can give his sons such a good education, while few can give the farms .---Let them have the education at any rate, and the farm, if you can, besides. -Genessee Farmer.

It must never be forgotten by the farmer that there are works of charity and kindness, that more frequently press their claims upon him during the winter, than at any other time. While his happy family is clustered around the cheerful hearth while his table is loaded with the bounties which a kind providence, personal industry, and a fruitful soil have given him ; while his wood-house is filled, his granaries overflowing, and every reasonable want supplied ; he must not forget there are other less favoured individuals or f children destitute of fire and wood ; widows and orphans distressed and destitute, all requiring care, and not to be forsaken while the frosts of winter are upon the earth. For the poor there must be employment; for the destitute there must be a supply ; and the honest and industri-ous, or the unfortunate poor, have claims on the more fortunate, that may not be disregarded .-Well directed charity is one of the few acts of life in which both the giver and the receiver are blessed ; let no one then forget the poor .- Gen. Farmer.

# SAINT JOHN. NEW-BRUNSWICK. VOL XIII. The Christian Visitor.

A FIRST CLASS FAMILY NEWSPAPER, lar Intelligence,

Devoted to Religious & Secular Intelligence, REV. I. E. BILL, Religious and Denominational Editor; THOMAS MottEN RY, Secular Editor and Manager, OFFICE-No. 12 Germain Street and 33 Prince William Street.

CHRISTIAN VISITOR OFFICE. ST. JOHN, N. B TERMS :

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nould always be given. Ministers of the gospel and others, who rill send us the advance, for four new subscribers rill get the "Visitor" for one year free of charge.

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munication will be inserted without the uthor entrusts us with his name in confidence. Unless the opinions expressed by correspondents be ditorially endorsed we shall not consider ourselves responsible for them.

Correspondents are respectfully reminded that short communications, as a general thing ard more acceptable to readers of Newspapers, than long ones, and that a legible style of writing will save the printer time, which is always valuable, and insure correct insertion.

#### (From the N. Y. Independent.) SERMON.

BY HENRY WARD BEECHER. "And as thy days, so shall thy strength be." Deut. xxxiii. 25

The grandest name in all the old hemispher f time, whether we consider simple greatness of soul, greatness of patient endurance, greatness of purpose, of moral quality, of wisdom in adminis-tration, or largeness of results flowing from his life, is the name of Moses. I never see the majestic figure of this prophet and legislator that Michael Angelo designed for the mausoleum of one of the Medici, without an involuntary tribute

of reverence. that I have read is from his lips.

ye first the kingdom of God, and his righteous, ness, and all these things shall be added to you. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereor.
And let us see how the Apostles interpreted these words of Christ, after he had finished the magnificent utterance of the book of Hebrews, in the last chapter of which he speaks in this wise:
"Let your conversation be without covetouse for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper and I will not fear what man shall do unto me."
Gather up these golden sentences—and as

Gather up these golden sentences—and as control all elements. He will move the great many more as you will—and fashion them into a moral causes of the world. He will inspire and

many more as you will—and fashion them into a chain to wear about your neck; and for a brooch, take on the one side, "As thy days, so shall thy strength be;" and for the other half, "I wil never leave the nor forsake thee:" and it shall indeed be not only an ornament about thy neck, but a charm against fear and trouble. God's grace will be administered to us as we need it in the exigencies of life. Although we know the gene-ral truth that God will not leave us, the special way in which he is going to heln us we do not way in which he is going to help us we do not know. But we may trust the Divine Providence and leave the methods to Divine Wisdom. It is release, deliverance, defence, instruction? It is the social or the religious element? Whatever

the social or the religious element ? Whatever it is, as thy need comes, thy God shall come. I. It is not the design of these words of Scrip-ture to repress forelooking and foreplanning, in secular things. This is nowhere forbidden. On the contrary, we are taught that "a wise man foreseeth the evil, and hideth himself."

Any one that has ever traveled, on the Ohio river, and has been at all curious about what was going on around him—as every one ought to be has observed how different a pilot's office is there from a pilot's office at sea. The channel is narfrom a pilot's office at sea. The channel is nar-row and tortuous. The shores are near to each other. The pilot does not steer by compass, but by shore lines; headlands, and landmarks. Now he runs the middle ; then, sheering close to the left, finds his channel along the bank, for a little, and then, inclining again to the right, he shoots clear across to the deep water on the op-posite shore. Now any one who has ever stood by the wheel-house, has seen the pilot, in diffi-cult navigation, looking both forward and back-ward. He watches the landmarks behind him over the stern, and ahead of him over the bow. over the stern, and ahead of him over the bow. He carries his craft by looking both ways altertely, and takes his direction both from what he is leaving and what he is approaching. And so must we steer in human life. We are not to seek trouble in either direction, past or future, but we are to seek guidance in both. We must look at that which we have gone through, and found out, to know how to steer with reference to that ; and we must look at that which we are coming toward, to know how to steer with reference to that Men fall into the great mistake, on this subject. of supposing that to look forward must mean to look anxiously forward. It is just as easy to look forward with hope, as with sadness. And God's word does not teach us that we are not to plan and forelook, but that we are not to plan and forelook, with a spirit of anxious, mischievous, annoying fear. That is forbidden. Ascetism of every kind is against the Word of God. That is ascetism which leads a man to torment himself on account of the future-which leads a man to use the future as a whip to flagellate himself with. That is forbidden. It is not using the future : it is That is forbidden. It is not using the future : it is abusing it, rather. II. It is not designed in God's Word to teach men that God will maintain a *Providence of Mit racles* in their behalf, and that at any emergency he will exert a force aside from or above natural laws for their benefit. Whenever there are sufficient reasons, I do not doubt, but affirm, the power and wisdom of God in the procuration of miracles. It is as Dr. Thomas Browne says, either *verything* is. If you look at things one way, they are all alike connected with the Divine wisdom and power, and you can believe anything is ut fryou press for the visible or explainable causes of things beyond a given point, everything but if you press for the visible or explainable causes of things beyond a given point, everything moral truths. They are necessary when these truths are children in men's understandings, but not when they have grown up. In the beginnings of the world, before the moral sense became developed, it was useful to act upon the moral sense through the instrumentality of miracles. But as men's moral sense grows, and becomes capable of appreciating moral evidence. abusing it, rather. of could came developed, it was useful to act upon the noral sense through the instrumentality of mira-cles. But as men 's moral sense grows, and be-comes capable of appreciating moral evidence, miracles cease; as the nurse in the household is dispensed with when the child is grown so as to be able to take care of itself. Miracles are like candles fit up until the sun rises, and then blown out. Therefore, I am anused when I hear sects and churches talk about having evidence of Di-vine authority because they have miracles. They are to teache men how to find out truths themselves; and after they have learned this, they no mora need them than a well man needs a staff, or than a grown-up child meeds a walking stool. They are the educating expedients of the early proide of the world. As such, they are divinely wise; after they have served their purpose as such, it is humanly foolish for persons to pretend to have them. There is no teaching in Scripture of a stated providence fit men. In sceular the more conomic relations of men. In sceular they state providence that is made up of natu-rar cause; and your own wisdom and agency if any man is prospared, he is his own pilot. God teaches him to steer himself and his own sifts: They hole flow of circumstances about you is a providence. He makes you work for yourselves; If any man is prospared, he is his own suffix The whole flow of circumstances about you is a par of this providence. All natural laws, and evid and social offices, are likewise a part of it. The whole flow of circumstances about you is a part of this providence. All natural laws, and civil and social offices, are likewise a part of it. And God guides, moulds, and so far controls, that

Sinner list : a voice is speaking In sweet tones of love to thee ; Through thy soul's deep silence breaking With its holy melody; And each tuneful cord is waking With its echoes, " Lov'st thou me?"

Hear those accents sweetly pleading, As they whisper "Come to me ;" Mark that side, now freshly bleeding, See how truly, earnestly, That one's voice is interceding For thy soul : 'tis all for thee

Thou hast hitherto neglected, In thy deep iniquity, That sweet voice , else ne'er reflected Who it was that spoke to thee ; Surely thou hast oft suspected It was he who died for thee.

Mark him in his holy calling, Kneeling in Gethsemane ; Note the sorrow so appalling Which he suffered there for thee ! Till his sweat like blood was falling From his brow-and all for thee.

Canst thou now, that cross revie

It is a part of his dying blessing. It was at once a blessing and a prophecy. I have chosen it for the theme of remark, because the form of words the theme of remark, because the form of words has something in it which sticks to the memory, and quite pleases the imagination. At any rate, such has been its office to mine. It is one of those sentences that, like a tame bird, flies in and out of the window of the mind with a gentle faout of the window of the mind with a gentie fa-miliarity and tantalizing grace, letting you come very near to it, yet eluding always the outreach-ing of your hand. This passage has always come to me with a half open meaning, which shut up when I would fain look at it. I recollect to have when I would fain look at it. I recollect to have heard it first in the prayers of venerable men in my youth. Their lives were the commentary of the meaning. I choose it, also, because it is a word coming down to us from a past far-off age, when, we might suppose, many truths elear to us, had been either undiscovered or but little known. And, it serves to give moral unity to the race, to find a truth which latter ages have evolved in every variety of form and under all race, to find a truth which latter ages have evolved in every variety of form, and under all circumstances, just as clear and fresh in the be-ginning of the world. Indeed, then, earliest, was trust most shildlike. Scarcely could we find an Abraham since the days of natural science. Men leaned their whole weight upon God in those days. Now they lean partly on his works, and partly on the enriching institutions of society. And, as a whole, the modern is better and strong-er. It rears up a higher race of men. But in er. It rears up a higher race of men. But, in the particular element of a childlike faith, the old certainly surpasses the new, as much as child-hood surpasses manhood. Manhood, however, although it has not the trustfulness of childhood, is better than childhood in principle and wisdom, and in these latter respects the new is better than the old.

This passage, I said, was a blessing of Moses. It was the particular blessing given to Asher. The whole passage is this:

"And of Asher he said, Let Asher be blessed with children; let them be acceptable to his breth-ren, and let him dip his foot in oil. Thy shoes shall be iron and brass ; and as thy days, so shall thy strength be."

☆ In other words, he was to be an amiable, in-dustrious, careful, domestic stock ; but enduring, patient, and invincible, with resources for every

That which this venerable prophet spake of Asher, hath been spoken since by the mouths of prophets and apostles, to all who put their trus in God. I have read to you from the shephere psalm, this morning, the same substantial recog nition of truth. I will now read to you from the prophet Isaiah, in even loftier numbers, the same substantial sentiment. In the fortieth chapter and the twenty-eighth verse, we find these

"Hast thou not known? hast thou not heard hat the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is there is no searching of his understand weary ? there is no searching of his understand-ing. He giveth power to the faint; and to them that have no might he increase strength. Even the wouths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

And we have only to step across the arbitrary line of the chapter, to find the same thing in the forty-first chapter, and the tenth, thirteenth, and

"Fear thou not ; for I am with thee ; be dismayed; for I am God; I will help thee; yea, I will uphold thee with the right hand of my righteousness." "For I the Lord thy God will

Watch this silent agony? See that saving blood imbuing With its hue th' accursed tree ? . By thy sins each pang renewing, When those pangs are all for thee !

Hear that cry so agonizing, "Why hast thou forsaken me?" Heed that prayer, so sympathizing, "Lord forgive, they know not me!" See him whom thou art despising, Suffering, dying thus for thee.

Come to Jesus ! Come believing, Come in true humility ; Jesus loves to be receiving

Sinners such as thou must be. Come to Jesus-he forgiving Waits to pardon all like thee.

BE YOUR OWN EXECUTOR.

"Zaccheus," says one of our popular commen-tators, "was his own executor." A remark A remark

tion of the preceding 20 years. 1860, partial over a great portion of Europe and America, and total in Spain, Algiers, Morocco, and a portion of North America.

MODERATE DRINKING. NOT TO BE HAD FOR PAY

Let no man say, when he thinks of the drunk-ard, broken in health and spoiled in intellect-"I can never so fall." He thought as little of Methinks I see one here who is saying, "] would be saved, and I will do what I can to be falling in earlier years. The promise of his youth worthy of it." The fountain is free, and he comes was as bright as yours, and even after he began with his halfpenny in his hand, and that a bad one, with his halfpenny in his hand, and that a bad one, and he says, "Here, sir, give me a cup of this living water to drink; I am well worthy of it, for see, the price is in my hand." Why, man, if thou couldst bring the wealth of Potosi, or all the diamonds of Golconda, and all the pearls of Ormuz, you could not buy this most costly thing. suspect drunkenness in the sparkling beverage, Put up your money, you could not have it for gold or silver. The man brings his merit, but

which quickens all its susceptibilities of joy. The invalid does not see it in the cordial which heaven is not to be sold to merit-mongers. Or gives new tone to his debilitated organs. The man perhaps you say, " I will go to church regularly, of thought and genius detects no palsying poison I will give to the poor, I will attend my meeting-house, I will take a sitting, I will be baptized, I will do this and the other, and then no doubt I shall have the water of life." Back, miserable in the draught which seems a spring of inspira-tion to intellect and imagination. The lover of social pleasure little dreams that the glass which animates conversation, will sink him too low for herd, bring not your rags and rubbish to God, he the intercourse in which he now delights. Inwants them not. Stand back; you insult the temperance comes with noiseless steps, and binds the first cords with a touch too light to be felt. Almighty when you tender anything as payment. Back with ye; he invites not such as you to come. This truth of mournful experience should be He wants nothing to recommend you. He needs treasured by all, and should influence the arguno recommendation. You want no good works. ments and habits of social and domestic life in Do not bring any. But you have no good feel-ings. Nevertheless you are willing, therefore come. He wants no good feelings of you. You every class of community-Channing.

"AT THE LAST."-An old man named Quinn was recently condemned to the Chain Gang, for thirteen days, in Memphis, Tenn., on account of drunkenness. He began life, the pastor of a church in one of the villages of New England, with brilliant prospects, but "wine is a mocke r, strong drink is raging."

Mr. Everett computes that the use of alcoholic beverages costs the United States directly, in ten The Israelite population in the United States is estimated at above two hundred thousand souls, who have established 170 synagogues. Of years, \$120,000,000; has burned or otherwise destroyed, \$5,000,000 more of property ; has de-stroyed 3,000,000 ; sent 252,000 to our prisons, these, 40,000 dwell in the city of New York, and alone outnumber the entire Hebrew population and 100,000 children to the poor house ; caused resident in the British Isles. Of this aggregate 1.500 murders, 5,000 suicides, and has bequeathabout three-fourths is derived from the immigraed to the country 100,000 orphan children.

> RUM IN NEW YORK .- The Tribune gives the following facts :

The official reports inform us that 30,200 out of 35,272 persons arrested for crime during the last year, were intemperate! They tell us that 85 per cent. of the sick paupers were more or less intemperate, and that 61 per cent. were habitual

The University of Virginia has 590 students, drunkards. They tell us that the total of the with a prospect of several more. Of these, about pauper army in this city exceeds 100,000-larger 400 are in the academical department, and the remainder divided about equally between law and medicine. Quite a number of the students are than the force of Sardinia when on war footing -and that it has increased 36,011 within a single vear.

BAD EFFECTS OF SMOKING.

Uniformly kind, courteous, and polite treatment Dr. Seymour of London, in a pamphlet just is-sued from the press, denounces the immoderate smoking of tobacco by boys and young men, as not only one of the causes of insanity, but as injuri-ousin a great variety of ways, to both mind and body: Its effect, he says, is to depress the circu-lation the heart heremes work immoder in it. of all persons, is one mark of a gentleman. Woman clings to the man she loves, as the tendril clings to the majestic tree, which shel-

THE TOLLING BELL.—I confess, said a faithful servant of God, that I seldom hear the bell toll for one that is dead, but conscience asks me, What hast thou done for the saving of that soul before it left the body? There is one more gone into eternity; what didst thou do to prepare him for it? and what testimony must he give to the Judge concerning thee?—Richard Baxter. lation, the heart becomes weak, irregular in its

A London female pickpocket stole five sove-reigns from a lady in an omnibus. Two days after she died in the criminal hospital, her body was opened and the money found in her intestines and returned to the owner by penny post. has occurred, there has been found little more

Prosperity is a blessing to the good, but a curse ON THE IMPORTANCE TO FARMERS OF to the evil.

TO DIVEST MILK AND BUTTER OF THE TASTE OF TURNIPS .- Put in each pail of milk, when fresh drawn from the cows, one pint of boiling water. The heat of the water dispels the odor of the turnip, which becomes volatile as the temperature of the milk is increased.

TO RAISE CREAM .- Have ready two pans in boiling water, and on the milk's coming to the dairy, take the hot pans out of the water, put the milk into one of them, and cover with the other, This will occasion great augmentation in the thickness and quality of the cream.

## Religious Items.

#### SCOTLAND.

The Scotch journals contain copious reports respecting the progress of the revivals in various parts of the sister country, while they are marked by an energy, and earnestness, and in some cases by physical manifestations closely similar to those which have characterized them in Ireland. From various portions of Scotland the most gratifying accounts reach us ; and there, as here, ministers and laymen of almost every evangelical body engage heartly in promoting the movement. In many cases, the ministers who address the meetings have been over the Revival districts in Ulster, and give heart-stirring details of what they witnessed. In Edinburhg and Glasgow, the assemblings together for prayer for the outpouring of the Spirit are in many churches held daily, and with truly hopeful results. At Paisley, Kilmarnock, Kirkintilloch, Busby, Den-ny, Abaruthyan, Abardaon, Handler, Busby, Denny, Aberuthven, Aberdeen, Hamilton, Dundee, and a great number of other places—West, in-land, East, and North—the work is making rapid progress. From several parts of England, also, the intelligence is highly encouraging. It will be seen, from a report which we append, that the awakening has even reached London—the capital of Protestant Christendom.

### WHITFIELD'S EXPERIENCE.

MHITFIELD'S EXPERIENCE. My mind being now more enlarged, I began to read the Holy Scriptures upon my knees, laying aside all other books, and praying over, if possi-ble, every line and word. This proved meat in-deed, and drink indeed, to my soul.—I daily re-ceived fresh life, light, and power from above. I got more true knowledge from the Book of God in one month than I could ever have acquired got more true knowledge from the Book of God in one month than I could ever have acquired from all the writings of men. In one word, I found it profitable for reproof, for correction, in-struction; every way sufficient to make the man of God perfect, thoroughly furnished for every good word and work. About this time God was pleased to enlighten my soul, and bring me into the knowledge of his free grace, and the necessi-ty of being justified in his sight by faith only. Burkitt's and Henry's Expositions were of ad-mirable use to lead me into this and all other mirable use to lead me into this and all other

gospel truths." To these habits of reading, Whitfield added much secret prayer. "O, what sweet communion had I daily vouchsafed with God in prayer ! How assuredly I felt that Christ dwelt in me, and I in

