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The Christian Visitor.

THE OFFICE OF THE CHRISTIAN VISITOR, Corner of Prince William and Church Streets, 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.

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

SAINT JOHN, N. B., THURSDAY, JANUARY 8, 1863.

HOW THE WILL OF GOD SHOULD BE DONE ON EARTH.

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It is done justly. The holy angels are presented to us in the attitude of intent listening, to catch the first intimations of the Divine will, and execute it immediately.

It is done perfectly. Imperfection adheres to the services of frail, erring mortals. Every Jewish high priest, was “compassed with infirmity,” and the Apostle James says, “In many things we offend all.”

It is done constantly. There appears, indeed, to have been a solitary instance in which a defection occurred among some who dwelt above. To accept it seems incredible that the Almighty should have suffered a rebellion to arise in heaven.

The extension of the Kingdom of Christ. The introductory sermon, preached at the Western Baptist Association, by Rev. S. Robin Hood, and published at the request of the Association.

There are several things which the general spread of the gospel will abolish, which have acted most fatally and disastrously in the destruction of human life.

dew from the womb of the morning.” Let us walk forth with the traveller in Judea, where the dew falls in a copiousness unknown in our latitude, and see every leaf on the tree, and every blade of grass, and every herb, sparkling with these gems of heaven; if we should strive to count them, we would find them as the stars of heaven, or the sand on the sea-shore, innumerable.

To a mind like David's, so susceptible to all that was grand and beautiful, what an impression he must have received of the multitude of God's people, the number of the redeemed. To Abraham the multitude of the saved was compared to the stars of heaven; to David as the drops of dew from the womb of the morning; in our text, to the grass of the earth.

Let us read the utterances of God in relation to the number of the saved, in the latter day, and we must be impressed with the truth that the number of the saved will be great.

“Thou art my son; this day have I begotten thee. Ask me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. I will be exalted among the heathen, I will be exalted in the earth.”

Who can read such scriptures without feeling assured that the number of the saved will exceed the number of the lost. That time when the millennium of the church will be enjoyed, the population of the world will be eminently greater than it has ever been before; for the wasting causes of human life shall be removed, and the earth will teem with redeemed men, and instead of one thousand million as now, the earth may support more than twenty thousand millions.

There are several things which the general spread of the gospel will abolish, which have acted most fatally and disastrously in the destruction of human life. The first is Eganism—how fearful has been the number of children sacrificed in heathen lands, how often have mothers among the heathen, if they be able to number them: and said unto him, so shall thy seed be.

levelled is war. What millions and tens of millions, and hundreds of millions have been the victims of this foul demon. But what saith the scripture, about the termination of war and the peaceful reign of Christ. “And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.”

Have we not reason to believe, from the conversion of the world to Christ, and the great increase of the human family, in the millennial glory of the church or the reign of Christ, that the number of the saved will preponderate over the number of the lost?

The idea of mutual recognition of saints in heaven is in accordance with the laws and operations of the human mind. This will appear if we remember that one of the first developments of the mind is the power to recognize friends, and the disposition to regard with peculiar affection those from whom we have received special kindness and attention, is one of the earliest, and certainly not one of the lowest attributes with which we as rational beings are endowed.

Let us enter upon the first stage of an immortal existence; in heaven our life with all its joys will be completed. It is generally admitted that the spirits of departed saints will not only retain the knowledge which they obtained on earth, but that all their faculties will go on enlarging, expanding, developing throughout eternity.

All the reasonable desires of the soul will be retained after its entrance upon a future state; and much of its felicity will consist in the gratification of those desires. Would it not be interesting, may I say, to see and commune with Abraham, Moses, Elijah, David—Paul, Peter, John—Luther, Calvin, Zwingle—Cary, Bunyan, Whitfield, &c., &c.?

These are our views, as expressed in our “Declaration concerning a visible Church of Christ and its discipline,” wherein we refer to those Scriptures in which they are plainly taught, as our authority for holding them.

Church? No, brethren. All human constitutions are changeable, and contain provisions for change; but the constitution of the Church is unchangeable. It is the work of perfect wisdom, therefore human wisdom cannot amend it.

Our principles of Church government are right, but in acting upon them we often go wrong. In the first place, we look upon neglect of Scriptural direction as a fruitful source of disorder. Though the rules for regulating Church discipline are very explicit, yet it is plain that many Church members are either ignorant of them, or else, knowing, wilfully disregard them.

The directions for determining what brethren the Holy Spirit has fitted to be officers in the Church are remarkably full and plain. Yet we must say that they are very much disregarded.

Let similar deference to the Word of God be observed in choosing Pastors as well as Deacons, and we shall have well governed Churches, more permanent Pastors, and more general prosperity. For if God's Word and Spirit are neglected, and we allow motives of expediency or selfishness to determine our action, the result will be a want of confidence in our decisions.

In conclusion, we say to each Church member, You have entered a Baptist Church. Have you reflected on the responsibilities which you have thereby assumed. There is no despotic hierarchy over you, to select pastors for you—appointing and removing them at pleasure, and to take your discipline into their own hands, leaving you the privilege of rendering unquestionable obedience to their mandates.

He is a man that can do a good thing; but he wandered off on the doctrines, and that I didn't like. This remark we overheard in a railway car the other evening. Who the unfortunate preacher was upon whom this censure was visited for doing his duty, we did not learn, nor does it matter.

and claiming its protection, should fill up his speech with flowers and furbelows, aiming only to tickle the ear of the jury and win for himself a little breath of empty praise.

“But ‘the doctrines’ have always been behind the age. Paul, himself, had to encounter the same objection. His preaching was ‘foolishness’ to some, ‘a stumbling block’ to others. No faithful minister ever lived but was censured on the same ground.

You use that, without the use of which nearly all the business of this world was conducted, till within less than three hundred years, and which of course is not needed.

You use that which tends to form an unnatural and dangerous appetite, which tends continually to increase, and which thus exposes all who form it to come to a premature grave.

You use that which makes wives widows, and children orphans; which leads husbands often to murder their wives, and wives their husbands; parents their children, and children their parents; and which prepares multitudes for misery here and hereafter.

He is a man that can do a good thing; but he wandered off on the doctrines, and that I didn't like. This remark we overheard in a railway car the other evening.

“ONE AT ONCE.” A humble woman, who is employed as a Bible-reader, lately remarked, while relating her efforts to win souls, “I think we do not fetch souls to Christ right. We should bring them to him one at once, and he will receive them. I find that when I pray and labour for one sinner at a time, that that soul is almost sure to be converted.”

There are in Christ's service those who are faithfully striving to win souls to him, but who as pastors, Sabbath-school superintendents, or teachers, must of necessity deal with their fellow creatures in the mass, their hearts are often saddened because a few lay hold on eternal life. May not such catch a gleam of light from the experience of this poor, unlettered Bible-woman, and find sweet refreshment by gently leading sinners to the Saviour “one at once.”

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