

# The Christian Visitor.

THE CHRISTIAN VISITOR,  
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SAINT JOHN, N. B.  
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THE OFFICE OF THE  
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SAINT JOHN, N. B.  
REV. I. E. BILL,  
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The Christian Visitor  
Is furnished to a Newspaper for the Family.  
It furnishes its readers with the latest intelligence,  
RELIGIOUS AND SECULAR.

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

SAINT JOHN, N. B., THURSDAY, OCTOBER 29, 1863.

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## THE CHRISTIAN VISITOR, affords an excellent medium for advertising.

**THINGS THAT NEVER DIE.**  
The pure, the bright, the beautiful,  
That stirred our hearts in youth,  
The impulse to a wordless prayer,  
The dreams of love and truth;  
The longings after something lost,  
The spirit's yearning cry,  
The strivings after better hopes—  
These things can never die.

The timid hand stretched forth to aid  
A brother in his need,  
The kindly word in grief's dark hour,  
That probes a friend's incoherent  
The plea for mercy softly breathed,  
When justice threatens high,  
The sorrow of a contrite heart—  
These things shall never die.

The memory of a clasping hand,  
The pressure of a kiss,  
And all its loves, sweet and frail,  
That shake upon life's first bliss;  
If with a firm, unchanging faith,  
And holy trust and high,  
Those hands have clasped, those lips have met,  
These things shall never die.

The cruel and the bitter word,  
That wounded as it fell;  
The chilling want of sympathy  
We feel, but never tell;  
The hard repulse, that chills the heart  
Whose hopes were bounding high—  
In an unfeeling record kept,  
These things shall never die.

Let nothing pass, for every hand  
Must find some work to do;  
Loose not a chance to weaken love—  
Be firm, and just, and true,  
So shall a light that cannot fade  
Beam on thee from on high,  
And angel voices say to thee—  
These things shall never die.

—All the Year Round.

## MINISTERIAL SUPPORT.

The frequent calls made upon the benevolence of Christians may be felt irksome at times, yet when the “Master has need” of our money for the support of his poor, or for the extension of his cause, who are the constant recipients of his bounty should consider it an especial privilege to devote a portion of what he has given in answer to his call. Each day brings its returning household wants, which have to be met. The cry continually is, “Give I give!” The frequency of such calls does not cause the provider to say I will buy no more, for he knows that the necessary things should be provided. The farmer is constantly called upon to procure relays of agricultural implements, and to repair the old ones. Mechanics require to expend many dollars for the demands of their occupation. All human undertakings must be prosecuted with less or more cost. So it is with religious matters. Christ has claims upon his followers which affect more than the heart. He requires their labor and their contributions as well as their affections. Establishments which receive large revenues from the State are not called upon to contribute so largely as others who are conscientiously opposed to having the church a pensioner upon the government. We are pure volunteers, and as a consequence, all that is raised for the maintenance and extension of our principles must be obtained by voluntary contributions.

## SIGNS OF THE TIMES.

We have had in Zion a long season of spiritual death. In many sections of the country outward prosperity has attended the churches of Christ, but their spirituality has not been commensurate with it. Multitudes of churches have languished and died. A multitude more are ready to die. But the most alarming feature of all has been the ease with which this state of things has been contemplated. “We to them that are at ease in Zion” has not only had applicability, but has found painful illustration.

## TEMPERATIONS TO DISHONESTY.

There are temptations to dishonesty that spring from extravagance. Our society is very vicious in its whole structure in this regard. We make no provision for the respectability of people who are in humble circumstances. We hold out inducements to them to live beyond their means. In European society, people that are intelligent and refined can entertain their friends in a plain room, with plain furniture, and treat them to a plain repast, and nothing will be thought of it. A German will invite his friends to come and see him, and they together will sit in common fellowship and in pleasing conversation, and make their repast from a loaf of bread and a pitcher of water, and there will be no thought but that the host is respectable. And I think that if a loaf of bread and pitcher of water were a more frequent meal, there would be less dishonesty. In Europe they are not ashamed to live plainly, even for economic reasons; and men respect each other for it. But in American society we have a vicious tendency to make men ashamed to live within their means. They say, “I will not have company unless I can have it as my neighbors do.” They are slaves to other people's opinions. They have not the courage to say, “This is my place, here are my means, and I can afford to entertain my friends in my way; but if they cannot come to see me as I am they need not come at all.”

## THE UNKIND SON REBUKED.

There was once a man who had an only son, to whom he was very kind, and gave everything that he had. When his son grew up, and dwelt in his own house, he was very unkind to his poor old father, whom he refused to support, and turned out of doors. The old man said to his grandson, “Go and fetch the covering from my bed, that I may go and sit by the wayside and beg.” The child burst into tears, and ran for the covering. He met his father, to whom he said, “I am going to fetch the rug from my grandfather's bed, that he may wrap it round him and go a-begging!” The child went for the rug, and brought it to his father, and said to him, “Father, cut it in two; the half of it will be large enough for grandfather, and perhaps you may want the other half when I grow a man, and turn you out of doors.” The words of the child struck him so forcibly that he immediately sought his father, and entreated forgiveness, and was over after kind and attentive to the aged man. Thus a poor old man was, through a child's words, permitted to die in peace.

## THE GREAT END OF SOCIETY.

The great end of society.—Property continually tends to become a more vivid idea than right. In the struggle for private accumulation, the worth of every human being is overlooked. The importance of every man's progress is forgotten. We must contend for this great idea. They who hold it, must spread it around them. The truth must be sounded in the ears of men, that the grand end of society is to place within reach of all its members the means of improvement, of elevation, of the true happiness of man. There is a higher duty than to build almshouses for the poor, and that is, to save men from being degraded to the blighting influence of an almshouse. Men has a right to something more than bread to keep him from starving. He has a right to the aids, and encouragements, and culture, by which he may fulfill the destiny of a man; and until society is brought to recognize and reverence this it will continue to groan under its present miseries.—*Channing.*

## A Christian Denomination should have its own Educational Institutions of a high order.

A Christian body, which deems its views and practices so binding as to warrant a separation from other sects, needs not only theological schools for the special training of its ministry, but also more strictly literary seminaries of a high order, in which shall be provided the means of the very highest mental culture. It should have such institutions as a way of fulfilling its obligation to the general cause of christian education, or education on a christian basis and pervaded by christian elements. Education is a handmaid of religion. An intelligent christian is the best christian, provided he have grace equally with others. Hence the duty of the churches to promote intelligence among themselves and in society generally. But sanctified learning, learning on christian principles, learning involving the least error, whether secular or religious, is best of all for any person, and especially for the religious man. A christian education, therefore, a religious denomination is bound to promote with its best available strength. But speaking of a christian education; is every so-called christian education alike? Every christian, if he be such, has certain positions, views of christianity, which ally him with one denomination more than with another. There are no entirely undenominational christians. At least we have never met one, and we hardly expect to in this life. Christianity inevitably takes, in many respects, a denominational form. For a denomination to sacrifice its denominationalism is the same thing to it as sacrificing a portion of its christianity. Therefore, if a sect would promote the purest form of christian education, it must do so to some extent in its own denominational way, for only so will it avoid the responsibility of teaching error. Provided its separate existence as a sect is justifiable, it is doing the most for true education, by promoting it under its own best banner.

## AN EFFECTIVE SERMON.

“The men of Nineveh repented at the preaching of Jonah.”—*Luke xii. 16.*  
Jonah was but one man, and he preached but one sermon, and it was but a short sermon either, as touching the number of words, and yet he turned the whole city, great and small, rich and poor, king and all. We have many preachers here in England, and we preach many long sermons, and yet the people will not repent nor convert. This was the fruit, the effect, and the good that his sermon did, that the whole city, at his preaching, converted and amended their evil living, and did penance in sackcloth. And yet here, in this sermon of Jonah, is no great seriousness, no great earnestness, no great affectation of words, nor of painted eloquence; it was none other but “Yet forty days and Nineveh will be destroyed!” It was no more. This was no great curious sermon, but this was a nipping sermon, a pinching sermon, a biting sermon; it had a full bite, it was a rough sermon, and a sharp, biting sermon. Do you not here marvel that these Ninevites cast Jonah into prison. They did not revile nor rebuke him; but God gave them grace to hear him, and to convert and amend at his preaching. A strange matter, so noble a city to give place to one man's sermon!—*Bishop Latimer, 1530.*

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