

THE CHRISTIAN VISITOR. Published every Thursday, by BARNES & CO. 60 Prince William Street, Saint John, N. B.

The Christian Visitor.

Hold fast the form of sound words. — 2d Timothy, 1:13. SAINT JOHN, N. B., THURSDAY, OCTOBER 22, 1868.

THE OFFICE OF THE CHRISTIAN VISITOR, 68 PRINCE WILLIAM STREET. REV. I. E. BELL, Editor and Proprietor.

ADAM YOUNG. MANUFACTURER OF COOKING, OFFICE, HALL, AND PARLOR STOVES, AGRICULTURAL IMPLEMENTS, &c.

LADIES' SEMINARY. Will Re-Open August 26, 1868. THE Managers of the Ladies' Seminary at Saint John, N. B. have been elected for the year 1868-9.

LIVERPOOL AND LONDON AND GLOBE FIRE AND LIFE INSURANCE COMPANY. Fund paid up and invested.

FIRST-PRIZE CABINET ORGANS. PROVINCIAL EXPOSITION, Oct. 13, 1867. THE first and only prize for Cabinet Organs was awarded to the Exhibition at London in 1862.

AGENCY. HAVING recently, and at considerable expense, fitted up the necessary machinery and appliances for the successful carrying on of the manufacture of VENETIAN BLINDS.

SAMUEL J. SCOVILL, BANKER. Agent for St. Stephen's Bank. Corner Prince Wm. Street and Market Square.

ROYAL INSURANCE COMPANY. The amount of new Life Premiums received this year is by far the largest received in any similar period since the commencement of the business.

THE GREAT EASTERN FIRE AND MARINE INSURANCE COMPANY. NORTH BRITISH AND MERCANTILE INSURANCE COMPANY, OF EDINBURGH AND LONDON.

THE COMPANY INSURES AGAINST LOSS OR DAMAGE BY FIRE. GEORGE THOMAS, Commission Merchant and Ship Broker, Water Street, St. John, N. B.

The Good Shepherd. I was wandering and weary, When my Saviour came unto me.

And I thought I heard him say, "Oh, weary soul come near me, My sheep shall never fear me."

At first I would not hear, But put off till the morrow. And I began to darken, And I was sick with sorrow.

He laid me on his shoulder, And tenderly he kissed me. He bade me love be bolder, And said how he had missed me.

Introductory Sermon of the Western N. B. Baptist Association. Preached by the Rev. J. E. Hibbard, B. A. September 18th, 1868, and published by request of that body.

The Scriptures represent the condition of man as pitiable in the extreme—fallen—guilty—dead. Borrowing figures from his physical constitution, he is blind, naked, deaf to mercy's call—weak, sick, languishing. Intellectually and spiritually every faculty is prostrated.

The gift of God was the atonement. His work was the atonement. God from the first taught man that he could be only worshipped acceptably by sacrifice, and if guilt was to be cancelled, that the sacrifice must be a slain animal.

of atonement, we have the Spirit given to convince the world of sin and righteousness. This He does before the blood of the Lamb slain from the foundation of the world is applied to the soul of the guilty.

He who becomes the subject of Christ's grace must, with more or less intensity of feeling, pass through an ordeal in which he is made to feel on the one hand his awfully guilty state, and on the other to behold the sin-bearer, Jesus Christ, in all his perfect adaptation to meet the exigencies of his case, and bear away the guilt.

The offering of the Paschal Lamb was the means of achieving a great deliverance from a destruction otherwise inevitable. It was to be offered by the whole congregation of Israel, and when slain its blood was to be sprinkled.

Our Lord, Jesus Christ, did not achieve for us a great deliverance when he bore the iniquities of us all and gave his life as a satisfaction to the claims of justice against us.

But however discordant the voice of man has been in reference to the person and work of Christ, the Scriptures give forth their utterances in unshaken tones. Many mistakes, and much of the wild speculation of the day, result from an entire oversight or inadequate conception and belief of the grand, central doctrine of the whole plan of salvation.

When we recognize Christ's double nature, his subsequent life embracing every act is explicable on this basis, and on no other. When it is lost sight of, we do not wonder that the miracles, the preaching, the death, the resurrection, the ascension, are, to some, foolishness, and to others, after diluting and sifting the facts, the mere exhibitions of a man.

Let us look at the Lamb of God in relation to CHRISTIAN EXPIATION. We have already hinted at the fact that man enters upon life with a bias toward evil, and as infancy ripens into youth and manhood, the varied faculties of his nature develop in a wrong direction.

We have already hinted at the fact that man enters upon life with a bias toward evil, and as infancy ripens into youth and manhood, the varied faculties of his nature develop in a wrong direction, so that instead of his members being yielded as instruments of righteousness unto God, they are yielded as instruments of unrighteousness unto sin.

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an interchange of pulpits, so that the ministers of different denominations shall mutually recognize one another, and admit the validity of ordinances as administered in these various denominations. This part of the plan seems to have special reference to the Episcopal clergy, whose views of Apostolic succession determine their theory and practice on some other points.

It is well that we are ever forced occasionally to re-examine the foundation of our faith and practice. It will bear examination. It is an anvil which has worn out many hammers, and destined, probably, to wear out many more.

Baptists and Pedobaptists, with very few exceptions, consider the Lord's Supper a church ordinance. Certainly it is not a personal ordinance, in the sense that a Christian in his individual capacity, without regard to a church relation, may partake of it.

As the Bible [is] in the wilderness looked at the brazen serpent, and felt that gaze the deadly poison in his veins vanish and life-giving energy to be instilled, so the sinner experiences, while a party seeing their deadly error, escape and run into an opposite extreme, exclaiming, "Bee Dees." Neither position are absolutely tenable.

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From the Macedonian. (Missionary Intelligence. FIJI ISLANDS.) THE mission commenced in 1835, and we have sent from first to last about forty missionary agents. We have spent on that mission a net sum, allowing a large amount for the distributions of the Fijian church of about £108,000.

Mr. D. A. W. Smith reports, June 11, that the school in town is in a very flourishing condition, numbering at date about fifty pupils, of whom fifteen were girls from the neighboring jungles, who had come in for the purpose of study.

POWER OF DIVINE GRACE.—Among the trophies of Divine grace in connection with the Mission in Germany is a Christian sister, born without the power to use either her hands or feet. She can only sit where she is placed and lie where she is laid.

CHINA is now but fourteen days' journey from the borders of Europe. A year hence the churches of Christendom will be separated only twenty-five days' journey from the leather China.

FRENCH PROTESTANTISM in its various branches can show a population of at least 1,200,000, without counting the Protestants of Algeria. The proportion of Catholicism is as one to 36.

SUITABLE EARNESTNESS.—Because I am earnest, mine are the words of truth and soberness. When I first went to Gloucester, and was walking on the hill, I saw a gravel pit full and very deep.

NEWS ITEMS. The house where Beethoven was born in Bonn, is to be sold. It is expensive to die in New York as a first-class funeral costs \$924.

THE Great Eastern is to lay the cable between France and America, and Sir James Anderson is to resume command of the Leviant. A new car-brake has been invented, by means of which it is said that a train may be brought to a dead-lock by a quarter turn of the brakeman's wheel.