

The Christian Visitor.

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

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The Christian Visitor is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence, RELATIONS AND OCCURRENCES.

Life Lengthened.

- 1. Cultivate an equable temper; many a man has fallen dead in a fit of passion. 2. Eat regularly, not over thrice a day, and nothing between meals. 3. Go to bed at regular hours. Get up as soon as you wake of yourself, and do not sleep in the daytime, at least not longer than ten minutes before noon. 4. Work always by the day, and not by the job. 5. Stop working before you are very much tired—before you are "fagged out." 6. Cultivate a generous and an accommodating temper. 7. Never cross a bridge before you come to it: his will save half the troubles of life. 8. Never eat when you are not hungry, nor drink when you are not thirsty. 9. Let your appetite always come uninvited. 10. Cool off in a place greatly warmer than the one in which you have been exercising; this simple rule would prevent incalculable sickness, and millions of lives every year. 11. Never resist a call of nature for a single moment. 12. Never allow yourself to be chilled "through and through"; it is this which destroys so many every year, in a few days sickness from pneumonia, called by some lung fever, or inflammation of the lungs. 13. Whoever drinks no liquids at meals will find years of pleasurable existence to his life. Of old and warm drinks, the former are most pernicious; drinking at meals induces persons to eat more than they otherwise would, as any one can verify by experiment; and it is excess in eating which devastates the land with sickness, suffering and death. 14. After fifty years of age, if not a day laborer, and sedentary persons after forty, should eat but twice a day, in the morning and about four in the afternoon; persons can soon accustom themselves to a seven-hour interval between eating, thus giving the stomach rest; for every organ without adequate rest will "give out" prematurely.—Hall's Journal of Health.

GOD LOVED ME.—Some years ago two gentlemen were riding together, and as they were about to separate, one addressed the other thus: "Do you ever read the Bible?" "Yes, but I get no benefit from it, because, to tell the truth, I feel I do not love God." "Neither did I," replied the other, "but God loved me." This answer produced such effect upon his friend, that, to use his own words, it was as if one had lifted him off the saddle into the sky. It opened up to his soul at once the great truth that it is not how much I love God, but how much God loves me.

HOME.—The only fountain in the wilderness of life where man drinks of water unmixed with bitterness is that which gushes up in the calm and steady recess of domestic life. Pleasure may beat the heart with artificial excitement, but when the excitement is gone, an aching void is left. What is filled in the holy calm of domestic bliss, when, surrounded by all that tends to earthly comfort, man turns his thoughts to a life that extends through infinity, making his home an index pointing across the sea of life to one of happiness beyond.

ARE YOU CHRIST'S BROTHER?—"He is not named to call them brethren." A wife can be divorced, but there is no divorce of brethren. I never heard of any law, human or divine, that could ever unbrother a man; that cannot be done; if a man be my brother, he is and shall be my brother when heaven and earth shall pass away. Am I Jesus' brother? Then I am joint heir with Him; I share in all He has, and all that God bestows upon Him; His Father is my Father; His God is my God. Feast, my brethren, on this dainty meat, and go your way in the strength of it to bear the trials of earth with more patience.—Spurgeon.

TEMPERATURE OF CREAM.—The Iowa Homestead, in answer to an inquiry as to the proper temperature of cream for churning, says: "Careful experiments have demonstrated that while cream should never be lower than fifty degrees, it should never be higher than fifty-five degrees, for the operation of churning will raise it from five to ten degrees. In a long series of experiments conducted in an English dairy, the best temperature was found to be fifty-three degrees when the cream goes into the churn. By far too many keep the milk and cream at the same temperature, or at least in the same cellar or vault. Either the cream or the milk will suffer, one being too warm or the other too cold."

WILLIAM, ARE YOU MAD?—When William Carey mentioned to his father a purpose to become a missionary, his father replied:—"William, are you mad?" It seemed to him an enterprise visionary, that none but an unbalanced mind could cherish the thought of entrance upon it.—Now, as we look back upon the labors of this noble in the barren fields of heathenism, we must acknowledge the wisdom of believing the word of Deborah. Skepticism of Carey's father is even now too common among the Lord's people.

The best will is our Father's will; and we may rest there calm and still. Oh, make it your own; let it be your own, and wish for naught but that alone Which pleases God.—Paul Gerhardt.

MORAVIAN LIBERALITY.—It is estimated that if other denominations of Christians should give as much per member for foreign missions as is given by the Moravians, the contributions of the Baptists would amount to \$19,000,000; of the school Presbyterians, \$7,879,000; of the Congregationalists, \$4,824,000; of the Episcopalians, \$3,204,000; of the Reformed Dutch, \$1,044,000; total, more than fifty-seven millions.

COMMENT.—The comment of a colored preacher on the text, "It is more blessed to give than to receive," is inimitable for its point as well as eloquence. "I've known many a church to die 'cause it didn't give enough; but I never knowed a church to die 'cause it gave too much. Dey 'out die dat way. Brethren, has any of you nowed a church to die 'cause it gave too much? I do you just let me know; and I'll make a pilgrimage to dat church an' I'll climb de soft light of moon to its moss-covered roof, and I'll stand an' lift my hands to heaven and say, 'Blessed are de dead dat die in de Lord!'"

The pastor or preacher who sells his time and talents to the Church that will pay most for them is not "a servant of the Church for Jesus' sake," but for sake of the salary.—1867

DEAR EDITOR—I send you for insertion in the Visitor a couple of extracts from the Christian experience of the late David Palmer, as given by his own pen: "he being dead yet speaketh. In relating his experience of the work of grace in his heart, he related mine also; and I think the experience of all sound orthodox Christians taught of God the Holy Spirit: "Ye are my witnesses," D. H., May 17th, 1839. U.

But when His gracious motions first were felt, Causing my heart in penitence to melt, How soon my legal bias was displayed, And thus my pride and ignorance betrayed; Though his fair tree with flaming sword was fenced, Yet I strove hard to gather fruit from thence; And when from this resource my hope was driven, Then I built Babel to ascend to heaven; With prayers, and tears, and promises, I strove To quiet conscience and my fears remove; Thus I for years a fruitless war maintained, Against my sins, and still no victory gained; Vainly I strove to stop the poisonous stream, Not knowing the cur'd fountain whence it came.

Now was the law with greater power applied To shew my weakness and destroy my pride. When the commandment came, then I could see Sin's cur'd nature and deformity; My want of strength the precept to fulfill, And the rebellion of my stubborn will. Thus, like a criminal condemned I stood, Fearing the wrath of an incensed God. Within my heart death's sentence was proclaimed; That all my pride of glorying might be stained; Down at the feet of sovereignty I fell, Feeling that, justly, I deserved hell. Thus was I shown what I deserved to be, That I might prize salvation, wholly free. While in this lost and helpless state I lay, The Holy Spirit showed me Christ, the Way. Gave me to see His righteousness complete, Brought my proud heart a suppliant at His feet; By His anointing I was made to see That all that Jesus did He did for me; For me He lived and died, for me He rose To save my soul, and to destroy my foes; O then my heart with gratitude overflow'd! With love to Jesus every passion glow'd; I love His name, His people, and His ways, And in His service wished to spend my days.

DAVID PALMER.

explains its value in a brief note. This is in exact accordance with the true rule of translation. The rendering "penny" induces the most ludicrous ideas. Many readers of the Bible suppose that a penny" was the full value of a day's work in the days of our Saviour. (Matt. xx., 9-13) Others conceive a very low idea of the liberality of the good Samaritan in Luke x. 35, when he gave two pennies for the support of the man who had been wounded by the thieves.

In two cases, the Revised Testament properly uses the word "penny." (Matt. x., 29, and Luke xii., 6.) Here it is the equivalent in value of the Greek word which it represents. But in these very cases, the Common Version most strangely employs the word "farthing," which is not the proper meaning, nor does it approach to that meaning. Yet in two other cases (Matt. v., 26, and Mark xii., 42), the Common Version uses "farthing" properly, as the translation of a very different word, and of course the Revised Version retains it.

Wm. H. WYCKOFF, Corresponding Sec.

The First Baptist. THE NEW TESTAMENT A BAPTIST BOOK. A book that was written by Baptists; or, that contains what Baptists believe; or, that teaches what Baptists practice; or, that gives more support to Baptists than to any other people, may properly be called a Baptist book. Such a book is the New Testament. It was written by Baptists, or what is the same, by immersed believers, and at a time when only such were recognized as followers of Christ. It contains what Baptists believe. It teaches what Baptists practice. It is and ever has been recognized by them as their only rule of faith and practice. And it gives more support to Baptists than to any other people. So decidedly baptistic are certain portions of the book that they have never been printed and given to the people except by Bible Societies and by Baptists. Bible Societies print and circulate them from necessity, as they are parts of the New Testament; baptists from choice, as they declare and defend their faith. In the first chapters of the several gospels we have the biography of the first Baptist.

And who will say that the Books that contain a biography of the first Baptist are not Baptist books? In these same gospels we have the beginning of all Baptist history. It is here stated that the kingdom of heaven was first preached by a minister who was known as a Baptist. And that this same minister baptised in water all who by his ministry were brought to believe on Christ Jesus. Also that on a certain occasion, when he had baptised all the people (who did not reject his baptism or fail to bring forth fruits worthy of repentance,) it came to pass that he baptised the Lord Jesus.

This baptism administered to Christ was Christian baptism. No other than this had been administered to those who were now His disciples. In no way did He discontinue this or substitute another for it.

In his last great commandment with promise He put in close connection with this baptism both faith and salvation. "He that believeth and is baptised shall be saved." Between unbelief and this baptism there is no connection.

God has appointed this baptism in water for every believer unto salvation; for unbelievers there is no other than a final one in fire. "He that believeth not shall be damned" (not baptized). Hence it is that baptism is mentioned in the commission and in the gospels only in connection with faith and salvation.

As to when a person should be baptized, it is when he believes. "If thou believest with all thine heart thou mayest."

When they believed they were baptized, both men and women. As to how they shall be baptized, our Lord in His gospels has told them, and in His own baptism He has shown them. He went down into the water. He was baptized in the water, and when baptized He came up out of the water. In all this He was the beloved Son of God, and each believer who walks as He walked is a beloved child of God.

Not in any one of the gospels it is intimated that other than baptized believers should be recognized as followers of Christ, or as obedient to the faith. And we suggest whether the silence of our Lord and of His gospels as to any other baptism than that of believers, as practiced by Baptists, should not forever silence all who teach otherwise, whatever "the Church" may say to the contrary.

He Redeemed Me! The tears of a slave girl, just going to be put up for sale, drew the notice of a gentleman, as he passed through the auction mart of a Southern Slave State. The other slaves of the same group, standing in a line for sale like herself, did not seem to care about it, while each knock of the hammer made her shake. The kind man stopped to ask why she alone wept, and was told that the others were used to such things, and might be glad of a change from the hard, harsh homes they came from, but that she had been brought up with much care by a good owner, and she was terrified to think who might buy her.

"Her price?" the stranger asked. He thought a little when he heard the great ransom, but paid it down.

Yet no joy came to the poor slave's face when he told her she was free. She had been born a slave, and knew not what freedom meant. Her tears fell fast on the signed parchment, which her deliverer brought to prove it to her. She only looked at him with fear.

"At last he got ready to go his way; and as he told her what she must do when he was gone, it began to dawn on her what freedom was. With the first breath, she said—"I will follow him; I will follow him; I will serve him all my days;" and to every reason against it, she only cried—"He redeemed me! He redeemed me! He redeemed me!"

When strangers used to visit that master's house, and noticed, as he did, the loving, constant service of the glad-hearted girl, and asked her why she was so eager with unbidden service, night by night, and day by day, she had but one answer, and she loved to give it—"He redeemed me. He redeemed me! He redeemed me!"

Royal Insurance Company. FIRE. MODERATE PREMIUMS. Prompt and Liberal Settlements of Losses. LOSS AND DAMAGE BY EXPLOSION OF GAS MARK GOOD. LIFE BONUSES. Hitherto among the Largest ever Declared by any Office.

RESOLUTION OF DIRECTORS, 1867. To increase further the Proportion of Profit to be Assured. PROFITS DIVIDED EVERY FIVE YEARS. To Policies then in Existence, Two entire Years. CAPITAL. TWO MILLIONS Sterling (TEN MILLIONS DOLLARS). And Large Reserve Fund. ANNUAL INCOME, nearly \$200,000 Sterling.

Deposited at Ottawa in Dominion Securities, \$150,000. JAMES J. KAYE, Savings Bank Building. St. John, N. B., April 2, 1869.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY. OF EDINBURGH IN SCOTLAND. CAPITAL, ESTABLISHED IN 1807, \$2,000,000 Sterling. Invested Funds (1864), \$2,304,513 7 10 Stg. Annual Revenue, 564,483 15 2 Stg.

FIRE DEPARTMENT. THIS COMPANY insures against loss or damage by Fire—Dwellings, Household Furniture, Farm Property, Merchants' Stock, & the most favorable Terms. Claims settled promptly without reference to the Head Office.

LIFE DEPARTMENT. Ninety per cent. of the Profits are allocated to those Assured on the Participating Scale.

INDISPENSABILITY. After a Policy has been five years in existence it shall be held to be indisputable and free from every condition that after that time. For Rates and other information, apply at the Office of the Company, on the corner of Princess and Canterbury streets. HENRY JACK, General Agent. March 26.

FIRST GOLD MEDAL AWARDED TO MASON & HAMLIN, PARIS EXPOSITION 1857. EDUARD E. KENAY, Pianoforte Maker, begs respectfully to inform the public that he has obtained the Agency of the two most celebrated makers in the world, viz., Mason & Hamelin's Grand Organs, and Erard & Co's Pianofortes.

LIVERPOOL AND LONDON AND GLOBE INSURANCE COMPANY. Fund paid up and invested, £3,212,348 5s. 1d. stg. Premiums received on Fire Risks, 1864, £743,674 stg. 6d. Losses paid in Life Risks, 1864, 520,459 stg. 6d. Premiums in Life Risks, 1864, 235,248 stg. 6d. Losses paid in Life Risks, 1864, 144,197 stg. 6d. In addition to the above large paid-up capital, the Shareholders of the Company are personally responsible for all Policies issued.

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, parties in want of BLINDS of this description, would do well to give us a call before purchasing elsewhere.

M. FRANCIS & SONS, New Brunswick Boot and Shoe Manufactory, 88 Prince William Street. We have been manufacturing very extensively during the winter, and are now preparing to make our Wholesale and Retail customers an assortment not to be surpassed. We now offer THREE HUNDRED and FIFTY CASES of the usual assortment, embracing all qualities, styles, and Children's Serge, Kid, Goat, Calf, Pebble Calf and Grain, in Balmain, Congress, Italian, Balmain, Italian Button and all the newest styles made. Also, Boys' and Youth's Wellington BREEKES, Jalons, Congress, Oxford Ties and Jrogans, suitable for Spring and Summer wear, made of the best English, French and Domestic manufactures.

Wholesale and retail buyers will please call and judge for themselves in regard to quality and price. The Goods recommended in this establishment can be relied on—strict orders being given to the salesmen not to misrepresent goods. Terms CASH. M. FRANCIS & SONS, April 18.

GEORGE THOMAS, Commission Merchant and Ship Broker, Water Street, St. John, N. B. Central Fire Insurance Company Agent at St. John. Dec. 4. GEORGE THOMAS.

PHOTOGRAPHS! SPECIAL NOTICE. Right on the Corner King and Germain Streets. M. R. MAISTERS thanks the public for their very liberal patronage, and begs to say that he has just thoroughly renovated, Enlarged and Improved his Establishment and increased his facilities for producing First-Class Work, he is determined to merit a largely increased patronage.

He has not the finest rooms and best skylights in the City, and is enabled, by long experience and practice, to produce his pictures at a low rate, that is not surpassed anywhere, with perfect confidence. Notwithstanding the present low prices, he will use only the best Materials, having made ample arrangements to procure them.

A newly fitted up Ladies' Dressing Room, which is entirely private, has been added for the convenience of his Ladies customers.

All kinds of work furnished at short notice. Miniature, Magazine and Stereoscopic Photographs, Ambrotypes, &c. M. R. MAISTERS in possession of the Negative of his predecessor, Mr. J. N. Durand, copies can be furnished. Remember, right on the Corner King and Germain Streets May 20. J. D. MAISTERS.

FIRST PRIZE CABINET ORGANS! PROVINCIAL EXPOSITION, Oct. 15, 1867. The first and only prize for Cabinet Organs was awarded to J. LAURELLE, READ THE JUDGES' REPORT: READ THE JUDGES' REPORT: M. LAURELLE exhibits the following Cabinet Organs, with two banks of Keys, Right Stops, FIRST PRIZE. M. C. also shows a Cabinet Organ in Rosewood Case, Double Bass, with Knee Stop and Anvil, swell, of great power and purity of tone, which is entitled to Honorable Mention. Also, an Organ in Native Wood, and one in Black Walnut of great beauty.