

The Christian Visitor.

THE OFFICE OF THE
CHRISTIAN VISITOR,
88 PRINCE WILLIAM STREET,
St. John, N. B.
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Editor and Proprietor.
Address all Communications and Business
Letters to the Editor, Box 194, St. John, N. P.

THE CHRISTIAN VISITOR,
Published every THURSDAY, by
BARNES & Co.,
AT THEIR OFFICE,
58 Prince William Street,
St. John, N. B.
TERMS:—Cash in Advance.
One Copy, for one year, \$2.00
Fifty Copies to one Address, \$1.00
Advertisements inserted at the usual rates.

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FIRE AND LIFE.

FIRST PRIZE CABINET ORGANS
PROVINCIAL EXPOSITION, OCT. 13, 1867.

Baptist Seminary
FREDERICTON.

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Thou who hears the earnest pleadings come,
Go, work to-day. The fields are whiteened all,
Then stand here now no longer idle, dumb,
Great was the grace that called thee from despair,
Boundless the love that spoke thy pardon free,
Blest was the hour when first in silent prayer
Thy soul was bowed for Him who died for thee.

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Hold fast the form of sound words.—2d Timothy, 1. 13

SAINT JOHN, N. B., THURSDAY, JANUARY 21, 1869.

when they were baptised. Here is a professedly Protestant Church, which every time its minister goes to the font, declares that every person there receiving baptism is there and then "regenerated and grafted into the body of Christ's Church."

But I hear many good people exclaim, "there are many good, earnest men in the Church who do not believe in baptismal regeneration." To this my answer is prompt. Why then do they belong to a Church which teaches that doctrine in the plainest terms? I am told that many in the Church of England preach against her own teaching. I know they do, and herein I rejoice in their own enlightenment, but I question, gravely question, their morality: To take oath that I sincerely assent and consent to a doctrine which I do not believe, would to my conscience appear little short of perjury, if not absolute downright perjury; but those who do so take money for defending what I do not believe—for me to take the money of a Church, and then to preach against what is most evidently its doctrine—I say for me to do this (I judge others as I would that they should judge me) for me, or for any other simple honest man to do so, were an atrocious crime, that if I had perpetrated the deed, I should consider myself out of the pale of truthfulness, honesty, and common morality.

When I accepted the office of minister of this congregation, I looked to see what were your articles of faith; if I had not believed them I should not have accepted your call; and when I change my opinions, rest assured that as an honest man I shall resign the office, for how could I profess one thing in your declaration of faith, and quite another thing in my own preaching? Would I accept your pay, and then stand up every Sabbath-day and talk against the doctrines of your standards? For clergyman to swear or say that they give their solemn assent and consent to what they do not believe is one of the grossest pieces of immorality perpetrated in England, and is most postulated in its influence, since it directly teaches men to lie whenever it seems necessary to do so in order to get a living or increase their supposed usefulness: it is in fact, an open testimony from priestly lips that at least in ecclesiastical matters, falsehood may express truth, and truth itself is a more important nonentity. I know of nothing more calculated to debauch the public mind than a want of straightforwardness in ministers; and when worldly men hear ministers denouncing the very things which their own Prayer Book teaches, they imagine that words have no meaning in religion are merely a matter of twiddle-dee and twiddle-dum, and that it does not much matter what a man does believe so long as he is charitable towards other people.

If baptism does regenerate people, let the fact be preached with a trumpet tongue, and let no man be ashamed of his belief in it. It is not merely Admiral Fitzroy, and Captain Eskine, and Admiral Wilkes, who testify to the reality of such results; but to these Christian islands, where sailors were once afraid to land, hundreds of whalers run gladly every year to get the refreshment which their hard toil renders so grateful. From icebergs and boundless seas, and heavy gales of wind; from the exciting chase, the capture, the boiling down of their lunge prey; and from all the filthy, weary work of whaling life, they now run north to New Zealand and Samoa, to Tahiti and Karatonga; not only so, but they have replaced their broken gear, but to buy fresh meat and vegetables and coffee; to get medicine for their sick; to revel in oranges, plantains, and water-melons; to feast the eyes on green mountains and cultured valleys; to walk among white cottages and flower gardens, and groves of palms; to attend Sabbath services, and be reminded of their Christian training and their Christian homes. Where have unaided men, however wise, produced a moral change like this? With us the Gospel alone has done it, and to God we give all the praise.

How Shall Ministers Prepare their Sermons?
"Ob, sit down in your study, bar the door, and say to all callers, 'You must not disturb me.' Then take your authors; read, study, meditate. Be determined to make a grand sermon. When your mind is full of it, then seize a pen and make it to do the bidding of the intellect. Garnish it here and there with a little poetry, so that it may not prove too dry; and when you have completed it, preach it over to the imaginary congregation, and see how in your opinion it will tell. This is the way some ministers—and popular ones, too—make their sermons. The people stare and wonder at the immense learning, and the rhetorical finish, and the eloquent diction. They retire, complimenting their minister, declaring they don't wish to hear any better preaching than that."

Another minister goes to work in a very different way. He says to himself, "I must watch for these souls as one who is to give an account." He, too, shuts his study door and bars it. He is not to be interrupted. But why? Because he is on his knees asking God's Holy Spirit to direct his mind, and take out of his heart the selfish desires of human applause. "What subject shall I take?" he inquires, "which will be most likely to benefit spiritually my hearers?" But the answer must be found outside the study. So he goes among his people, and ascertains as far as possible what kind of soul feed they need. Having got the clue, he goes back to his study, and with much prayer he renews the work of preparation. He literally preps the sermon into pangency and power; or, if Christian experience be the theme, he is enabled to land his flock into green pastures and beside the still waters. His heart is in that sermon; and when he delivers it, the people say, "It was good for us to be there." He neither asks nor receives any compliments. His reward is first, in having discharged his duty; and second, in seeing that some soul has been convicted of sin; or some Christian heart been lifted out of the depths of despair.

Which of these two is the best mode of preparing sermons?—*Christian at Work.*

Boys, Read This—Hold On.
Hold on to your tongue when you are just ready to swear, or speak harshly, or use any improper word.
Hold on to your hand when you are about to strike, or to do any wrong.
Hold on to your feet when you are on the point of kicking, or running away from study, or pursuing the path of error, shame or crime.
Hold on to your temper when you are angry, excited or imposed upon, or others are angry about you.
Hold on to your virtue—it is above all price to you, in all times and places.
Hold on to your good character, for it is, and ever will be, your best wealth.
Hold on to your good name at all times, for it is much more valuable to you than gold, high places, or fashionable attire.
Hold on to the truth for it will serve you well, and do you good throughout eternity.

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ton, St. Mary's; French Reclatians, L. A. White, Centreville, F. Masters, St. John, A. Freese, and Miss Bell Yerra, Fredericton, Miss Kate Allan, St. John, and Miss L. Sterling, Nashwaak; Music—Marsellaise, Hyatt; David and Goliath, A. Freese and John Forrest; Student, Farmer and Minister—J. J. Armstrong, Bridgetown, N. S., P. Kelly, Blisville, and W. Wilson, Douglas; Music—Hark! 'tis the Fairies' Song; Horatius at the Bridge—Fred. Reed, St. John.

The Isles of the Sea—An Inviting Picture.
The last report of the London Missionary Society contains an admirable resume of the triumphs of the Gospel in Polynesia—especially in the South Pacific. Speaking of the physical aspects of that ocean world, it says:
"Rare in the world are these scenes of enchanting beauty. Yet nowhere did heathenism descend to deeper degradation; nowhere did it develop blacker vices and commit more heinous crimes. Incessant war, merciless cruelty, infanticide, indescribable vice, in many places cannibalism, made the strong races a ceaseless terror to each other and to the world outside them. Over millions of their brethren such heathenism and wickedness held the same sway still. In all but Western Polynesia the Gospel has swept this heathenism away. The four great Societies which have sent their brethren forth as messengers of mercy, have gathered into Christ's fold 300,000 people, of whom fifty thousand are members of the Church. They have together expended on the process less than £12,000,000; a sum which now-a-days will only make a London railway, or furnish the navy with six iron clads. Yet how wonderful the fruit of their toil! The wolf dwells with the lamb, the leopard lies down with the kid. The destruction of life has been stayed. Beautiful as were these lands by nature, culture has rendered them more lovely still. Everywhere the white chapel and school have taken the place of the heathen marae. The trim cottages which Christianity gave them peeps everywhere from its nooks of leaves. Land and people are Christian now. The victories of peace have taken the place of war. Resources have multiplied, wealth has begun to accumulate. Books, knowledge, order, and law, rule these communities. Large churches have been gathered, schools flourish, good men and women are numerous. Not a few have offered themselves as missionaries to heathen islands; and in zeal, self-sacrifice and patient service, have equalled the earnest men of other times."

"All over the Southern groups of Polynesia this is the work which missionaries have been doing. This is the influence which they have exercised, and these are the fruits of their devoted toil. It is not merely Admiral Fitzroy, and Captain Eskine, and Admiral Wilkes, who testify to the reality of such results; but to these Christian islands, where sailors were once afraid to land, hundreds of whalers run gladly every year to get the refreshment which their hard toil renders so grateful. From icebergs and boundless seas, and heavy gales of wind; from the exciting chase, the capture, the boiling down of their lunge prey; and from all the filthy, weary work of whaling life, they now run north to New Zealand and Samoa, to Tahiti and Karatonga; not only so, but they have replaced their broken gear, but to buy fresh meat and vegetables and coffee; to get medicine for their sick; to revel in oranges, plantains, and water-melons; to feast the eyes on green mountains and cultured valleys; to walk among white cottages and flower gardens, and groves of palms; to attend Sabbath services, and be reminded of their Christian training and their Christian homes. Where have unaided men, however wise, produced a moral change like this? With us the Gospel alone has done it, and to God we give all the praise."

Write Home.
There can be no excuse for any young man who never writes home, or whose letters to the old folks there—whose dreams are ever of her son—are few and far between, and not worth much even when obtained. It is sad to think that there are young men who let weeks and months pass away without a letter to their parents or their brothers and sisters, who, when they do write, only send a line or two, with some lame excuse for their not doing more; a line or two saying nothing, just containing some stereotyped statement, or vague utterance, which gives no information. Why? The value of a letter from a young man to the far-off town or village home consists in its little details; its affectionate gossip; its account of any circumstances or incident that may have promise in it of advantage; or its references to new-formed friendships; or to books read, churches attended, lectures listened to, with a thousand things besides, which may be small in themselves, but which show an interest in the home-circle, and manifest the healing of the child's heart within the man's. Young men are not aware what pain they may inflict by apparent neglect; how letters, brief and infrequent, may give rise to fear and doubt, and occasion anxious days and wakeful nights! Now, don't neglect home! Don't seem indifferent to your own family, as if all your interests were transferred to strangers. Keep the chain of communication bright by use; and write freely and fully, with unrestrained confidence, that it may be felt that there is neither blight on the affections nor error in the life which is too often the cause of that lapse in filial or fraternal correspondence, which, though the result also at times of mere thoughtlessness, is always unkind and sometimes cruel.

Eighteen Things in which Young Persons
Render themselves very Impolite.—Reading when others are talking. Cutting finger nail in company. Leaving meeting before it is closed. Whispering in meeting. Gazing at strangers. Leaving a stranger without a seat. Want of reverence for a superior. Reading aloud in company without being asked. Receiving a present without some manifestation of gratitude. Making yourself the topic of conversation. Laughing at the mistakes of others. Joking others in company. Correcting other persons than yourself, especially parents. Commencing to eat as soon as you sit down to the table. Commencing talking before others are through. Answering questions when put to others. And not listening to what one is saying.

Four Great Hindrances to Prayer.—1. Too much outward noise, unaccompanied by God; 2. Too little subduing of the body; 3. Too little privacy; 4. Too great slothfulness.

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