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THE "FEAR NOTS" OF SCRIP-
TURE.
EDITED BY REV. J. E. HOPPER,
YORK TOWN, SURREY.

The Lord to Abraham.
Fear not, Abram: I am thy
God, and thy exceeding great reward.
—Genesis xv. 1.

The angel of God to Hagar.
What aileth thee, Hagar? Fear
not: for God hath heard the voice of
thy affliction, and will surely
redeem thee.
—Genesis xxi. 17.

I am the God of Abraham thy
father: Fear not, for I am with thee,
and will bless thee, and multiply thy
seed.
—Genesis xxxvi. 2S.

I am God, the God of thy father;
Fear not to go down into Egypt;
for I will be with thee, and will
bring thee up.
—Genesis xli. 3.

And Joseph said unto them, Fear
not: for I am in the place of God?
Now therefore fear ye not: I
will nourish you, and your little ones.
—Genesis l. 19, 21.

And Moses said unto the people,
Fear ye not, stand still, and see the
salvation of the Lord, which he will
show you to-day.
—Exodus xiv. 13.

Only rebel ye not against the
Lord, neither fear ye the people of
the land; for they are bread for us:
the defence is departed from them,
and the Lord is with us: Fear them
not.
—Numbers xiv. 9.

And the Lord said unto Moses,
Fear him not (Og the King of Basan):
for I have delivered him unto
thy hand, and all his people and his
land.
—Numbers xiv. 9.

Be strong and of a good courage,
for ye shall not be afraid of them; for
the Lord thy God he is that doth
with thee; He will not forsake thee.
—Deut. xxxi. 6.

And the Lord said unto Joshua,
Fear not, neither be thou dismayed.
—Joshua viii. 1.

And now, my daughter, Fear
not: I will do to thee, all thou
requestest.
—Ruth iii. 11.

And Samuel said unto the
people, Fear not: ye have done all this
iniquity: yet turn not aside from
following the Lord, but serve the Lord
with all your heart.
—1 Samuel xii.

And he said unto him, Fear not

for the hand of Saul my father shall
not find thee; and thou shalt be king
over Israel, and I shall be next unto
thee; and that also Saul my father
knoweth.
—1 Samuel xxiii. 17.

DAVID UNTO MEPHIBOSHETH.
"And David said unto him, Fear
not: for I will surely shew thee kind-
ness for Jonathan thy father's sake,
and will restore thee all the land of
Saul thy father; and thou shalt eat
bread at my table continually."
—Samuel ix. 7.

ELIJAH TO THE WIDOW.
"And Elijah said unto her, Fear
not; go and do as thou hast said; but
make me thereof a little cake first,
and bring it unto me, and after make
for thee and for thy son."
—1 Kings xvii. 13.

ELISHA TO HIS SERVANT.
"And Elisha answered, Fear not:
for they that be with us are more
than they that be with them."
—2 Kings vi. 16.

DAVID TO SOLOMON.
"And David said to Solomon his
son: Be strong and of good courage,
and do it: Fear not, nor be dismayed:
for the Lord God, even my God,
will be with thee; He will not fail
thee nor forsake thee."
—1 Chronicles xxviii. 20.

JAHAZIEL TO JUDAH AND JERUSALEM.
"Ye shall not need to fight, in this
battle: set yourself, stand ye still,
and see the salvation of the Lord with
you, O Judah and Jerusalem, Fear
not, nor be dismayed; to-morrow go
out against them, for the Lord will
be with you."
—2 Chronicles xx. 17.

THE LORD UNTO HIS PEOPLE.
"Fear thou not, for I am with thee:
be not dismayed: for I am thy God,
I will strengthen thee; yea, I will
help thee; yea I will uphold thee
with the right hand of My righteous-
ness."
—Isaiah xli. 10.

THE LORD, BY THE PROPHET JEREMIAH.
"Therefore, Fear thou not, O my
servant Jacob, saith the Lord; nei-
ther be dismayed, O Israel: for, lo,
I will save thee from afar, and thy seed
from the land of their captivity; and
Jacob shall return, and shall be in
rest, and be quiet, and none shall
make him afraid."
—Jeremiah xxx. 10.

THE TESTIMONY OF THE FAITHFUL.
"Thou drewest near in the day
that I called upon thee; thou saidst,
Fear not."
—Lamentations iii. 57.

THE LORD TO THE PROPHET EZEKIEL.
"Fear them not, neither be dis-
mayed by their looks, though they be
a rebellious house."
—Ezekiel iii. 9.

THE LORD TO DANIEL.
"O man greatly beloved, Fear
not: peace be unto thee, be strong,
yea, be strong."
—Daniel x. 19.

THE LORD, BY THE PROPHET JOEL.
"Fear not, O land; be glad, and
rejoice: for the Lord will do great
things."
—Joel ii. 21.

THE LORD BY THE PROPHET ZEPHANIAH.
"In that day it shall be said to
Jerusalem, Fear thou not; and to
Zion, Let not thine hands be slack."
—Zephaniah iii. 16.

THE LORD BY THE PROPHET HAGGAI.
"My spirit remaineth among you:
Fear ye not."
—Haggai ii. 5.

THE LORD BY THE PROPHET ZECHARIAH.
"And it shall come to pass, that
as ye were a curse among the heath-
en, O house of Judah, and house of
Israel; so will I save you, and ye
shall be a blessing: Fear not, but let
your hands be strong."
—Zechariah viii. 13.

CHRIST TO HIS DISCIPLES.
"And Fear not them which kill the
body, but are not able to kill the
soul; but rather fear Him which is
able to destroy both soul and body in
hell."
—Matthew x. 28.

CHRIST TO HIS DISCIPLES.
"Fear ye not therefore, ye are of
more value than many sparrows."
—Matthew x. 31.

CHRIST TO HIS DISCIPLES.
"Fear not, little flock; for it is your
Father's good pleasure to give you the
kingdom."
—Luke xii. 32.

CHRIST TO SIMON.
"Fear not; from henceforth thou
shalt catch men."
—Luke v. 10.

CHRIST, CONCERNING THE DAUGHTER
OF JARUS.
"Fear not: believe only, and she
shall be made whole."
—Luke viii. 50.

CONCERNING JESUS.
"Fear not, daughter of Sion: be-
hold thy King cometh, sitting on an
ass's colt."
—John xii. 15.

THE ANGEL TO THE WOMEN AT THE
SEPULCHRE.
"Fear not ye: for I know that ye
seek Jesus, which was crucified."
—Matthew xxviii. 5.

THE LORD TO PAUL.
"Fear not, Paul; thou must be
brought before Caesar: and lo, God
hath given thee all them that sail
with thee."
—Acts xxvii. 24.

THE GLORIFIED SAVIOUR TO JOHN.
"Fear not; I am the first and the
last: I am He that liveth and was
dead; and, behold, I am alive for
evermore, Amen."
—Rev. i. 17, 18.

ABOUT SHAVING.
For the Visitor.
A LAYMAN'S VIEW OF IT.

In an article on "Inside view of a
Clergyman's life," printed sometime
ago in a religious paper, the writer,
in showing the great variety of labors
to which a clergyman is subjected,
gives the following: "Had just about
time to shave before supper." He
does not say whether he spent half
the afternoon in shaving, or only a
fourth of it. The writer once knew
in Western New York, a man who
took fully one fifth of a day, twice a
week to shave, and although he was a
clergyman, his face was only the ordi-
nary length.

But why waste any time in that
way? In his younger days the writer
was guilty of such a waste, but
not in the last twenty years. Evi-
dently the Creator designed that the
face and throat of man, who has the
most out-door work and exposure,
should be protected. That is the mis-
sion of the beard, and why try to im-
prove upon the plan of Providence?
Christ wasted no time in shaving: he
preferred to be about his "Father's
business." Is not the example worth
copying?

J. C.

Why, it does not seem to have
power to control a good man's tem-
per when his shirt button is gone."
That was a new doctrine of grace
to the parson, but it was such a ver-
sion as many another religious man
needs to remember. The honest ser-
vant-girl said that the best evidence
she could give of her conversion was,
that now she swept out the corners
and under the sofa, while before she
was converted she did not. There is
many a man who can stand up before
a multitude, and "confess Christ,"
who can be most meek when insulted
in some public place; who can rub
his hands and bless God for the power
of religion; but who is too weak to
keep his temper at home.

CHILD-LIKE AND BLAND.—His
name was Moses Sparrow. He was
very green. That was the idea which
always came into Miss Page's mind
when she looked at her country land-
lady's son. Such a rustic youth,
with such fair hair, worn long, such
big blue eyes, such sloping shoulders,
such a lamb-like expression. And,
being there at the farm-house, whither
she had been sent to spend the sum-
mer months, the city belle resolved
that she would try her powers of
fascination upon the boy who struck
her as so good a subject for a flirta-
tion, in which all the fun was to be
on her side and all the sentiment on
his. And at it she went, beginning
with a smile, a look, a word, and re-
joicing to see the fish bite so readily.
She enjoyed herself very much until
she got tired of it, and then she decid-
ed on breaking the heart she had won,
and enjoying the crash. So she lur-
ed him out into the garden, and made
him sit beside her on the bench under
the wistarias, and said sadly, "I'm
going home next week. I shall send
you wedding-cards when I am
married. I am to be married to a
very rich old gentleman next winter."
Then she waited to see him drop at
her feet; but he did not. He only
said, "Wal, I'm real glad! I kinder
felt afraid I'd been going too far with
you. I'm a sort of butterfly, flittin'
from flower to flower, you know,
and I hev flirted with you. I
du allow. I was afraid you'd go off
into a decline or suthin'—you seemed
to set so much on me—if you heard
sudden-like that me and Ann Maria
was keepin' steady company. But,
law, sence you're going to be married,
ther' ain't no harm done! I shouldn't
hev liked you to drown yourself, like
t'other summer boarder did, in the mill
pond. She had my photograph in her
pocket when she was fished out." Then
he smiled at Miss Page and she arose
and sailed away from him with great
dignity. But Moses sat within the ar-
bour a while longer, and laughed so
loudly that his mother heard him in
the kitchen, where she was sprinkling
clothes, and thought that the old owl
in the woods was hooting louder than
ever that night.

THE TRIUMPHANT BIBLE.—Its luminous
pages contain living pictures of
earth's great historic events, writ-
ten before their accomplishment,
which by reflex action contain the
most convincing intellectual proofs
of its authenticity. Its internal evi-
dences are its most overwhelming
practical power on the human heart.
Its promised heart-blessings have
never failed of realization when ap-
pealed to in a proper condition and
manner. The learned, witty infidel,
who could silence the poor, aged
Christian lady in argument, was him-
self silenced when she replied substanc-
tially, "You change your argument
to suit every disputant, without gain-
ing any satisfaction of mind. You
know no blessing in your mind from
all your sophistries. By obedience
to that word I know I have found
pardon for my sins, abiding peace
for my distress, and joy for my
troubled spirit. The God of that
Bible has saved me out of all my
trouble, because I have trusted him.
And when life's battle is fought, and
its peaceful end has come, I shall just
begin the eternal victory beyond."
What will you do, sir, then?

Literary genius has had few so
brilliant sons, or many living, wor-
shipping votaries as Voltaire, the
French infidel. They raised a trium-
phal arch in commemoration of his
brilliant intellectual achievements,
under which he passed into the famed
French infidel. Voltaire thought that
his own writings in a few years would
root out and supplant the Bible.
Thus he wrote, and the house where
he penned these lines has since been

packed with Bibles from attic to cel-
lar, a Bible-house, and his name has
scarcely literary mention.
Go on, O Word of the living God
conquering and to conquer. Save
every soul within thy promised Savi-
our's reach. Break every captive's
chain that will submit to thy easy
yoke. Triumph gloriously over the
silly strife of opposing tongues, until
at last, seated upon the Apocalyptic
white horse of victory, raised high
forever above the babbling enmities
of thy overthrown foes, thy votaries
shall realize more than the most
ardent gleamings of thy sublimest
prophecies amid the flashing splen-
dors of everlasting life.

PITY SENTENCES FROM SPUR-
GEON.
A friend to everybody is often a
friend to nobody, or else in his sim-
plicity he robs his family to help
strangers, and becomes brother to a
beggar. There is wisdom in generos-
ity as in everything else, and some
had need to go to school to learn it.
A kind-hearted soul may be very cruel
to his own children while he takes
the bread out of their mouths to give
it to those who call him a generous
fellow, but laugh at his folly. Very
often he that his money lends; loses
both his gold and his friends, and he
that is surety is never sure.

Men do not become rich by what
they get, but by what they save.
Many don't get on because they have
not the pluck to begin in right earn-
est. The first pound laid by is the
difficulty. The first blow is half the
battle. Cut to your work and away
to the savings-bank with your savings,
and you will be a man yet. Poor
men will always be poor if they think
they must be. But there's a way
out of the lowest poverty if a man
looks after it early, before he has a
wife and half a dozen children; after
that he carries too much weight for
racing, and most commonly must be
content if he finds bread for the
hungry mouths and clothes for the
litle backs. If young men would
deny themselves, work hard, live hard,
and save in their early days, they
need not keep their noses to the
grindstone all their lives, as many do.

DEBT.—One farthing was the
amount, and as I had never owed
anything before, and my credit was
good, the pencil was handed over by
the kind dame, and I was in debt. It
did not please me much, and I felt I
had done wrong, but I little knew
how soon I should smart for it. How
my father came to hear of this little
stroke of business I never knew; but
some little bird or other whistled it
to him, and he was very soon down
upon me in good earnest. God bless
him for it. He was a sensible man
and none of your children-spoilers;
he did not intend to bring up his
children to speculate and play at what
big rogues call financing, and there-
fore he knocked my getting into
debt on the head at once. He gave
me a powerful lecture on getting into
debt, and how like stealing it was,
and upon the way people were ruined
by it, and how a boy who would owe
a farthing might one day owe a hun-
dred pounds, and get into prison and
bring his family into disgrace. It
was a lesson, indeed. If all boys
were inoculated with the same doc-
trine when they are young, it would
be as good as a fortune to them.

GENEROUS BEFORE JUST.—My
neighbor, Simon Gripper, was taken
generous about two months ago. The
story is well worth telling. He was
a poor blind man, led by a little girl,
playing on a fiddle. His heart was
touched for a wonder. He said to
me: "Ploughman, lend me a penny,
there's a good fellow." I fumbled in
my pocket and found two half-pence,
and handed them to him. More fool
I, for he will never pay me again.
He gave the blind fiddler one of these
half-pence, and kept the other, and
I have not seen either Gripper or my
penny since. There's generosity for
you!

Never spend all that you have:
Put a little by,
Things may go awry.
It will help to keep you from anx-
ious care, (which is sinful) if you
take honest care (which is commend-
able.) Lay up when young and you
will find when old.
People will not believe it and yet
it is true as gospel, that giving leads
to thriving. John Bunyan said:
There was a man and some did count him
mad;
The more he gave away the more he had.

He had an old saying to back him,
one which is as old as the hills, and
as good as gold:
Give and spend,
And God will send.

If a man cannot pay his debts he
must not think of giving, for he has
nothing of his own, and it is thieving
to give away other people's money.
Be just before you are generous.

These slow coaches think that to-
morrow is better than to-day, and
take for their rule an old proverb
turned topsy-turvy, "Never do to-day
what you can put off till to-morrow."
They are forever waiting till the ship
comes home and always dreaming
about things looking up by and by.
But while things move as fast as
they do, the youngsters at home will
have to fill their mouths with empty
spoons. "Never mind," says they,
"There are better times coming, wait
a little longer." Their birds are all
in the bush, and are rare fat ones, and
they need to be for wife and children
are half starved. Keep on scraping
the roads till you can get better
work; for the poorest pay is better
than none, and the humblest office is
better than being out of employ-
ment.

Scripture says, "Owe no man any
thing," which does not mean pay
your debts, but never have any to
pay; and my opinion is that those
who wilfully break this law ought to
be turned out of the Christian church
neck and crop, as we say.

To be poor is not always pleasant,
but worse things than that happen at
sea. Small shoes are apt to pinch,
but not if you have a small foot; if
you have little it means it will be well
to have little desires. Poverty is no
shame, but being discontented with it
is.

Debt is so degrading that if I owed
a man a penny I would walk twenty
miles in the depth of winter to pay
him sooner than feel that I was
under an obligation. Poverty is hard
but debt is horrible. We may be
poor and yet respectable, which John
Ploughman and wife hope they are,
and will be; but a man in debt can
not even respect himself, and he is
sure to be talked about by his neigh-
bors, and that talk will not be much
to his credit.

An honest man thinks a purse full
of other people's money [worse than
an empty one. He cannot bear to
eat other people's cheese, wear other
people's shirts and walk about in
other people's shoes. Neither will he
be at ease while his wife wears the
milliner's bonnet, and the draper's
fannels. The jackdaw in the pea-
cock's feathers is soon plucked, and
borrowers will soon come to poverty
—a poverty of the worst sort, because
there is shame in it.

People say "How liberal they are?"
Yes, with other people's money. I
hate to see a man steal a goose, and
then give religion the giblets. Piety
by all means, but pay your way as a
part of it. Honesty first and then
generosity.

A man must cut down his outgoings
and save his incomings if he wants to
clear himself; you can't spend your
penny and pay your debts with it
too. Stint the kitchen if the purse
is bare. Don't believe in paying debts
in any way but with hard cash.
Promises make debts and debts make
debts. Promising is one thing and
performing is another.

Always live below your means
Never get in debt. Living beyond
their income is the ruin of many of
my neighbors. I am afraid extrava-
gance is the common disease of the
times, and many professing Chris-
tians have caught it, to their shame
and sorrow. Good cotton or stuff
gowns are not good enough for them
nowadays; girls must have silks and
satins, and then there's the bill at the
dressmaker's as long as a winter's
night, and quite as dismal. Show
and style run away with a man's
means, keep the family poor, and the
father's nose on the grindstone. Econ-
omy is half the battle in life. It is not
so hard to earn money as to spend it
well. Hundreds would never have
known want if they had not at first
known waste. Everybody should fare
according to their earnings. He is
both a fool and a knave who has a
shilling coming in, and on the
strength of it spends a pound which
does not belong to him. Cut your
coat according to your cloth, is sound
advice; but cutting into other peo-
ple's cloth by running into debt is as
like thriving as fourpence is like a
groat.