

The Christian Visitor,

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TO CORRESPONDENTS AND OTHERS.

Items of Religious Intelligence are solicited from all parts of the world; also, communications upon other subjects of interest, especially educational, social, and industrial topics. Correspondents should write upon only one side of the paper, and make their letters as brief as the facts and circumstances will permit. As a rule, all matter to ensure being published the week of issue, should reach us not later than Monday noon.

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RETROSPECTIVE.

The year 1882, A.D., is disappearing. Every nation, community and individual has contributed to the vast and varied freight, with which being laden it drifts back into the ocean of the past eternity. It is natural at this season to review with some care the past twelve months. Many of the results of this retrospective glance must necessarily be kept in secret between the persons making them and the Omniscient One, in whose sight and fear the receding year is reviewed. Some however may be given for profit to either the eye or the ear of the public.

Death, as usual, has, during the passing year, laid his hand upon some of the distinguished sons of men.

From the Dominion Dr. Ryerson, for thirty years chief superintendent of education for Ontario, and Sir Hugh Allan, distinguished for successful enterprise, have been removed by the hand of death. Education and Commerce were influenced in no small degree by those two men. Their names will pass into Dominion history. Skobeloff, the Russian general who, at Paris, startled the world with his menacing language, used of Germany, and General Garibaldi the patriot and warrior, have fallen from the ranks of the world's soldiers. They too sleep the sleep of death. The latter has an earthly immortality. The distinguished in letters have not escaped the shafts of the destroyer. Ralph Waldo Emerson, the brilliant scholar, the courageous, the daring free-thinker has passed through the gate leading to the land inhabited not by flesh and blood, but by spirits. His doubts, his uncertainties, his violent disbeliefs are now gone. He believes, he knows now. There has gone from the poets known to fame H. W. Longfellow, America's sweet singer, the pure loving poet. His poems charged with all the varied sympathies that move and soothe human hearts will pass down the ages accomplishing their high and holy mission.

The world stood appalled, aghast, as it gazed upon the Phoenix Park tragedy. There, stabbed and gashed with the daggers of maddened Irishmen, lay the lifeless bodies of Lord Cavendish and Mr. Burke, both of their own blood. This, added to the foul murder of the chief magistrate of the United States the year previous, told the world in terrible language that the interests of all its nations are one. Horrifying murders opened the holy depths of human sympathy. The occupants of thrones and high places condeled with each other in words and tears of comfort. To this was added another startling event. McLean the lunatic discharged his pistol at the person of our beloved Queen. The Almighty—her shield—protected her. The king of Ashantee denies that he killed 200 girls; a law against Polygamy, and one against the immigration of Chinese passed in the United States the first to their credit, the second to their shame. Gladstone has been fifty years in public life, and was found too busy to celebrate the anniversary of it. Gu-

tean, the incarnate fiend, the notorious murderer, after a trial that reflected but little credit on the court that tried him, was swung into eternity. He too met his God. No injustice has been done him there.

Baptists and missionaries will remember that during the year, Sally Havelock, a daughter of one of the pioneer Baptist Missionaries, was called to her reward. She has gone to meet and mingle with the good men who led the van of the army of missionaries, who, under the Captain of their Salvation are conquering India. Her end was peace.

When the year opened a black cloud hung over Egypt. It blackened and blackened and burst. The result is now before the world. English or French, we wrote in January last? The question is answered—England. God is in that result. In January we said, "it will be just like our good Queen and her humane Government, after receiving Cetewayo, the savage chief, to send him home a wise and better king." It has come to pass. The same humanity has saved Arabi and other rebels from the gallows. Religion is everywhere. Nihilists not a few have forfeited their lives on the gallows; many others have gone into dreary banishment. The poor Russian Emperor still lives in constant fear. His coronation often postponed is still in the future. The year was noted for the butchery of Jews in Russia. The sentiments of England and America were expressed in the Manion House, London, and Chickering Hall, New York. Even Russia is not beyond the reach of public sentiment. She felt the rebuke. It was the Time's correspondent chiefly that unearthed the brutality and murder in Russia. God be praised for the ubiquitous reporter. The year has been black in Ireland. Parnell, Davitt, O'Kelley and other distinguished men have in prison considered the situation. Others have finished their course of hate and murder on the gallows. Still Ireland is not at rest. The suspension of the Habeas Corpus Act in Ireland, Curfew in Dublin, the Cloture in Parliament are means adopted to reach a happy end. This business touched us. Mr. Costigan would have the Dominion Parliament petition the Queen about extending self-government in distracted Ireland. This was considered intrusion. It brought back a well merited snub. A tunnel under the channel, uniting England and France has engaged public attention. The false prophet and the rebellion in Upper Egypt, the Soudan is still an unsettled question. Floods on the continent, and destructive gales in Scotland, the victory of the Democrats in the States, who have been in the cold since the election of President Lincoln, have come in for a share of the world's thought. Forty acres of Kingston, Jamaica, in ashes, calls for sympathy and help. Restlessness and some outbreaks in France have caused alarm. The Church and State are at war in that country. So are they in Great Britain. Drs. Rainy and Cairns have been through Scotland on a mission, stirring up the people to demand the disestablishment of the Scotch church. On and on the truth goes! The Methodists of the Dominion entered the year divided; they pass out united. His Excellency, the Marquis of Lorne and Her Royal Highness the Princess Louise have done British Columbia, California and other parts of the States. They scatter fraternal goodwill among our neighbours wherever they go. Cook visited India, Moody has preached and Sanky has sung in Britain and on the Continent during 1882.

The Parliament Buildings at Fredericton were opened and occupied; fiends have burned the Exhibition buildings in the same place. The Scott Act is confirmed by British law; the Prince Edward Island Bank went to ruin; Oscar Wilde passed before us with his follies; the Fredericton church was reduced to ashes and another one goes up; the Rev. W. A. Corey went to his rest; Mrs. Sanford returned from India; Rev. E. W. Kelley and I. C. Archibald have gone to India; the Rev. C. Haverstick, M. P. King, F. W. Young have been ordained in N. S.; Newton has been

purged of heretical teachers; And-over battles for the same end. Bible troubles live. Pedobaptists oppose the giving of money to circulate faithful translations of *baptisio*. Baptists have a meeting called for next spring to settle on a course among themselves. A Royal Canadian Society has been formed in the Dominion; measures are taken to look after public health; the one-paper movement and the raising \$33,000 for Acadia were born and have gone to sleep; the Baptist Seminary in St. John came into existence and lives. What will the future be? That is the next question. Let us all unite to make it as good as possible.

To all. Forgive us for past mistakes. Pray for us and help us in the future. To all, the Compliments of the Season and a Happy New Year. Amen!

THE SEASON OF SENTIMENT.

The prevailing sentiment of the holiday season is christianized. Sentiment, says the utilitarian, sentiment, is worthless. It is neither shelter, raiment, nor bread. True; but "a man's life consists not in the abundance of the things which he possesses." "Is not the life more than the meat?" Sentiment salts and preserves utilitarianism. It is the world's husband—house-band. By it society is bound together. The sentiment of patriotic loyalty hurled General Wolseley's men against Arabi's Egyptians. Sentiment inspired the Queen's fingers in decorating the victors with their respective badges of honor—sentiment of the holiest type captured a kiss for the Duke of Connaught from the lips of his royal mother when she invested him with his mark of honor for the part he had taken in settling the sanguinary difficulties of Egypt. It is domestic sentiment largely that shuts colleges, academies and schools in midwinter all over christian lands, and releases the millions of boys and girls, who, when released, fly to their homes like doves to their windows. It is this selfsame sentiment that excuses the multitudes of mental and manual laborers from their toil till the absolute necessities of life, on bended knees, beseech her to hold her hand. Doubtless there is much that is displeasing to the Author of all good in family life all over the christian world; but it must be pleasing to the great Father of us all, as he looks down upon the solitary set in families, and sees as He does so much of the Edenic beauties of sentiment, still existing in christian households. Who can count the yearning hearts of loving mothers, devoted fathers, and fond sisters, expectantly waiting for the holiday return of brother and sisters? What a going to and fro, passing and repassing of each other among the many thousands, hurrying along impatient, not only of delays, but even of the careering steam-trains! What is this which has unloosed the bonds of daily labor and produced this confusion of going hither and thither? Look in upon reuniting and reunited households, and the reply will not be far to seek. What tender, what passionate embracings between long separated ones. What tender words are uttered. Domestic affection has entered into its seasons of high festivity! What a culmination of long cherished plans and hopes. The gifts of love are as numerous as snow flakes. Even the grasp of the sordid meanness has been relaxed. The close fist is now an open hand. Everywhere and in every form love has proclaimed in a tangible manner the power she has over human hearts and lives. Look into those wardrobes, into the receptacles where are kept the least substantial and more decorative possessions! What countless expressions are found here of love, tried through many summers and many winters, of love newly born and giving evidence of its depth and intensity.

Care and labor, during this season, are reduced to a minimum, and pressures rise to their highest level. The relaxed bow renews its strength, and will be put in a condition to do greater execution.

If the pleasures and pastimes of the holiday season shall all have been under the control of the religion of the Bible, then the results can

be otherwise than of a lasting and salutary character; but if the restraints of religion are cast off, then the effects must necessarily be of a worldly and damaging tendency.

Too many in these holidays give loose reign to appetite and passion. The body, mind and spirit are jaded and injured. Nothing pleasant is added to personal history. A mistake is made. Trouble is entailed. That which is designed for good is turned into evil. Religion is profitable for all things. It is needed in the holidays. It secures all things for this life, and more than thought can grasp for the life to come.

THE BAPTIST SEMINARY.

As a result of the enthusiastic meeting of the New Brunswick Baptist Education Society held in St. John last August, the Old Baptist Seminary of the Province reopened its doors to all comers on Oct. 10th. In all such enterprises the burden of work falls upon those who occupy official positions, assisted by the few whose love for the cause prompts their active service. The gentlemen who had the Seminary matter in hand were, all of them, closely engaged in business pursuits that left little leisure for additional duties. It speaks much for their warm interest in this work that within less than two months from the date of the above mentioned meeting, an efficient staff of teachers had been engaged, suitable buildings secured, rooms supplied with necessary school furniture, heating and lighting appliances in perfect working order; in fact, that all had been done necessary to the equipment of a first class collegiate school. The rooms in the Berryman building, after improvements had been effected, were found well adapted to school purposes. They consisted of an assembly room, provided with improved desks, where the students met for morning exercises, and in which the young ladies, under the care of the preceptress, passed the time when not engaged in recitation elsewhere; the principal's room, where the young men met under his supervision; a class-room for mathematics and another for English. In addition to these four recitation rooms with suitable hat and cloak rooms, there were the music-room and studio, both neatly carpeted and very tastefully decorated. The large hall above capable of seating eight hundred persons, was at the command of the trustees for exhibition purposes. These departments afforded ample accommodation for one hundred students, a number which the promoters of this institution hope to see ere long in attendance.

The time appointed for the annual opening was about September first, but the amount of preparation necessary deferred the time for the present year to Oct. 10th, the middle of the first quarter. This unavoidable delay, combined with the supposition on the part of many that the Seminary would not be in proper working order until the beginning of the new year, caused many young people to locate themselves elsewhere.

The number of students obtained on such short notice gives clear evidence of the necessity for such an institution in this Province. Since Oct. 10th, forty-five have attended classes, and a large accession is assured after the winter holidays. Of this number twenty are resident in St. John, the remainder come from various parts of the Province. This institution seeks to stand upon its merits. The only enduring recommendation to any school is the work done in its halls; and we trust that the character of the education obtained here will be the greatest inducement to young men and women seeking a liberal education. The course of study contemplates a complete series of work covering three school years, at the termination of which a diploma will be granted. Selected studies from the full course should enable students to matriculate at College in two years. Those going up for admission to professional studies, will find this course adapted to their requirements. In connection with the main course there is a special department for those who wish to gain general knowledge pre-

paratory to business pursuits. The teacher's course aims to meet the wishes of all seeking higher grades of Provincial license. In the first year's school work it is not possible to thoroughly arrange all studies in accordance with this projected plan. There are, however, at present several young ladies entering upon second year's work of the full course with others who will this year complete matriculation studies. The teacher's course, embracing studies in Philosophy, English Literature, General History and Higher Mathematics, is being taken by several young ladies, to meet whose convenience classes have been opened every p.m. from 2.30 to 5 o'clock. During the term just closed, in addition to the studies named above in teacher's course, classes have been opened in English Grammar and Composition, Reading and Spelling, Writing, Physical and Political Geography, British History, Latin, Greek, French and German, Arithmetic, Algebra, Geometry and Physiology. Classes in Vocal and Instrumental music, Painting and Drawing have been conducted by teachers of well known reputation. Fortnightly lectures on Botany have been given by G. U. Hay, Esq., whose enthusiasm has inspired a deeper love for this attractive study. With the new term Dr. MacFarlane will begin a course of lectures on Practical Chemistry, illustrated by interesting experiments. The committee of management have thus succeeded in carrying out the wishes of the Society, and we trust of the great body of Baptists in this Province whom that Society represents. They are in a position to invite new pupils to share the benefits enjoyed by those now in attendance.

Classes will be formed on Jan. 8th for next session's work, when, we trust, a new and brighter departure will be made in our educational work.

SUDDEN DEATH.

EWEN LEMONT fell asleep in Jesus in the Granville Street Baptist prayer meeting, last Wednesday evening. Our friend Lazarus is asleep, but I go to awake him out of sleep. Stephen's life ebbed out under the hard miasms of death hurled by men whose hearts were as hard as the stones they threw. Outwardly his death was violent—it was judicial murder. Inwardly it was falling asleep. The christian never dies. The sinner always dies when he passes into eternity. Outwardly and inwardly Ewen Lemont fell asleep. He had walked about a half-mile from his home. On passing through the entrance to the room for prayer, he spoke pleasantly to the janitor. On entering the room he took a chair quite near the door. Very few people had assembled. He was observed to breathe hard. This attracted attention. Deacon Selden and others went instantly to him. He was unconscious. He had fallen asleep in Jesus. At once he was removed to the adjoining class-room and laid carefully on some seats. Drs. Parker and Farrell were summoned; but his spirit had fled.

The departed had passed his three score years and ten. In his Celtic home in the Island of Skye he heard the gospel from a man of God laboring in connection with the Haldane's. Subsequently he removed to Edinburgh. Then he worshipped in the church established by James Haldane. He came to Halifax about a quarter of a century ago, and having served his Master till now, as above described, he finished his course without a struggle or a groan. He fell asleep. He was a sheaf fully ripe, gathered from the sowing of those two noble christian men, Robert and James Haldane. The eternal records will alone unfold the results of the labors of these two men of God. Robert surrendered himself and his estates to the Lord; but the Lord gave him in return more than all the lands in Scotland. At a meeting of the Evangelical Alliance in London in 1851, the late Dr. Merie D'Aubigne, the historian of the Reformation, rose and said, "If it had not been for the grace of God in ordering the mission of the venerable Robert Haldane, of Scotland, I myself, so far as man can see, would not have been here to-day." Merie D'Aubigne was a student at

the time of Haldane's visit to Geneva. Nearly all the students were converted. What a host have gone to a better land, led first to the Saviour by these godly men.

BROAD MISSION VIEWS.

By what means are our churches built up? In the Granville Street church there is material quarried in Germany, England, Scotland, and the United States. To its membership workmen in St. John, Bridgetown, Falmouth, Windsor, Wolfville, Aylesford, St. Margarets Bay, Onalolu, Truro, Jeddore, Prince Edward Island, Cornwallis, Cape Breton and many other places, have contributed. What workmen have been employed? The Revs. E. Stronach, Wm. Hobbie, Dr. DeBlois, D. W. C. Dimock, the several pastors of the church from its commencement, and many others. This is enough to give a world-wide missionary spirit. This state of things rebukes a narrow, local, unscriptural policy. Go into all the world! This is dependence and interdependence. Ye are one body. Build up the world over, and be built up. The men who started Merie D'Aubigne, and Malan, and a host of other great spirits in the life of faith, gave, under God, a devout Scotch family to the Granville Street church. The husband has now gone to those who went before him. He is now another star in the crown of the rejoicing of the immortal Haldane's. The world for Christ; and Christ for the world.

LOOK UPON THAT SCENE.

The church came together to praise and pray. Another exercise was prepared for them. A venerable and devout brother fell asleep in Jesus. Around his calm and prostrate form the bereaved church members gather. Awed into a reverential silence, they look upon their now breathless brother. There are the deacons, the pastor, the late pastor, venerable men and women, young men, girls and boys, looking upon the fallen soldier of the cross. How plainly, how calmly that death speaks to all. Be ye also ready, for in such a day as ye think not, behold the Son of man cometh. Those fellow believers are not sad. They coveted, it may be, for themselves, just such a close of this life! That room was the presence chamber of the Saviour.

TALMAGE TO INGERSOLL.

The Rev. T. DeWitt Talmage, D. D., has, in six sermons, replied to the Atheist Colonel Ingersoll. These sermons, in a cheap form—15 cents—are on sale at the B. A. B. and T. Society, Halifax, and by their colporteurs. These sermons are short, sharp and crushing to infidelity. By them Ingersoll is put just where the Bible puts the man who says there is no God. He is proved to be a presumptuous reckless "fool." These sermons, delivered, first to this popular preacher's congregation, and subsequently read, perhaps by millions, cannot fail to have a withering effect upon the daring unbelief, led by Ingersoll. No christian can read these discourses without thanking God for the consecrated talent of Dr. Talmage.

It is not to be expected that all our readers will see these sermons; we will, therefore, give a few extracts to show how this champion of the truth deals with the Atheism of the day. Referring the ninth made by Ingersoll over the anointing oil, used in setting apart Aaron to his office, Dr. Talmage, says:—"A man might as well laugh at the water used in the holy rite in the church; whether sprinkled from the font, or standing in the baptistry, it is simply a farce unless it be a symbol, and if a symbol, then every earnest man, whether christian or unbeliever, sees it to be beautifully significant. A man's immortal nature must be awfully atwist who can find anything to laugh at either in the water of baptism, or in the anointing oil on the corner-stone of a new building, or in the oil of the ancient sanctuary, used in consecration. A man can laugh at anything if he wants to. He might laugh at the scrogs on his child's coffin."