

THE CHRISTIAN VISITOR.

"HOLD FAST THE FORM OF SOUND WORDS"—Paul.

VOL. XXXV.

SAINT JOHN, N. B., WEDNESDAY, AUGUST 2, 1882.

No. 31.

EDITORIAL NOTES.

THE prospects for crops in Nova Scotia are very good.

ADMIRAL SEYMOUR, of the British Squadron at Alexandria, is eighty years old, but unusually vigorous and ear-headed.

We are selling Sunday School books now at reduced prices, and offer a larger and better selected stock than can be found elsewhere in the Maritime Provinces.

REV. DR. SAWYER, President of Acadia College, spent last Sabbath at St. John. He left Monday morning for the U. S., and will return in time for the Convention.

We have trouble to keep a Theological school at Horton; the Congregationalists are having trouble to keep the venerable school at Andover alive. They are afflicted with heterodoxy; we are afflicted with poverty.

REV. I. R. WHELOCK, of Fitchburg, has charge of the Martha Viard meetings this year. He gives a general programme; the ablest men engaged to preach. Mr. Wheelock, if we mistake not, is one of our own.

DARTMOUTH has the Maritime Sabbath School Convention this year. St. John has meetings of the Young Men's Christian Associations of both the Maritime Provinces and also of the Dominion. Good programmes are arranged for all these meetings.

GEN. GRANT sides with England, and says the people of Egypt are ten times worse off than the negroes of the South. He believes that an English protectorate would help to develop the resources of the country, and improve the condition of the people.

RUM has been doing its accustomed work in Carleton recently. In a drunken row a young man named James Campbell was killed Saturday night, and now we shall have a long and expensive trial of the murderers. It is a pity the expenses could not be levied on the liquor sellers. They are the real murderers.

THE arrest of Raghib Bey has brought to light the fact that the Sultan has been having secret communications with Arabi Bey. Arabi Bey is also in communication with many important personages. He means to stir up Moslem hatred against all Christians. The Country is in his hands. The horrible slaughter will likely continue till he is conquered.

J. S. D. THOMPSON, Roman Catholic, and late leader of the Nova Scotia Government, has been made a Judge of the Supreme Court. Judge James has been appointed Equity Judge, in place of Judge Ritchie, resigned, on account of ill health. Mr. Layton, of Yarmouth, has not put the names of his new Government before the world. He meets his parliament this week to arrange for the future.

THE dwelling house of Mr. Melvin Smith of Montreal, was entered one evening a few days since, and a child about two years and a half old was abducted. A letter was left offering to restore the child for \$10,000 in gold. If resisted the child would be killed. The child was left at the door of a relative a few evenings afterwards. Mr. Smith had diamonds stolen, and got them back by paying a large sum of money. Crime appears in its various forms in this Canada of ours.

A MAN in Venezuela has surrendered himself as the murderer of Lord Cavendish. It may be the act of a crazed brain. It may be that he is the actual murderer. It is to be hoped that justice will overtake those foul murderers. Crime still abounds in Ireland. For paying honest debts and adhering to justice and law, men, women and children are brutally murdered. Egypt and Ireland are just now before the world, notorious for foul crime.

REV. J. H. ROBBINS writes to the *Bridgetown Monitor* that the potato bug and Colorado beetle have appeared on his potatoes. He goes over the potatoes twice a day, picking the bugs. This keeps them in subjection. But he does not know what can be done where they cover large fields. The benefit of the experience of people in the States should be obtained at once, so that wherever these pests appear they may be destroyed as far as possible.

At the synod of the Episcopal Church, held recently in Halifax, one member, in speaking of the death of the Rev. Mr. Abbott, pastor of that parish, said, as reported, that the synod should remember him as he would have wished to be remembered, by prayers for the peace of his soul. This, so far as the report went, passed without any rebuke from the Bishop or any member of the synod. Does the Episcopal Church teach this doctrine in these Provinces?

We note that an effort is to be made to flood the Maritime Provinces with a paper entitled the *Christian Herald*. We have noted that the great and peculiar mission of this paper is the dissemination of Premillennial and Second Advent dogmas. We are very doubtful whether its dissemination in our churches will tend to their harmony. Agents are now at work canvassing for it. Our advice to Baptists is pass them along without patronizing their work. We think the great idea of the paper is to sugar-coat its peculiar millenarian views.

THE trouble—Mr. Gladstone does not admit that it is a war—in Egypt goes on. The Sultan of Turkey has concluded to send troops to Egypt to put down Arabi Pasha, the rebel general, and uphold the Governor—the Khedive. Arabi declares his grief that such troops are to come, and says he will meet them with force. Sir Garnet Wolseley has been selected to take charge of the English troops. Sir Garnet has surrounded himself with veterans of Crimean, Indian, Afghan, and Zulu fame. The element of uncertainty in the trouble is that no one can tell how far the rebellion now fostered by Arabi Pasha, and which has already captivated the army of Egypt, may spread. Combustible material lies all around. It is in Northern Africa, Arabia, Palestine, Syria, Asia Minor and India. Wherever Mohammedans are found, there the fire may spread. England has 40,000,000 of them under her government in India.

AS our year 1885 Baptists found that the general Bible Societies would not circulate Bibles in which *baptizo* was translated. The American Foreign Bible Society was formed by Baptists as a consequence. Lately the Pedobaptist Societies have shown a disposition to be more liberal. But last year aid was withheld for circulating Judson's Burmese translation, because *baptizo* was translated. At this the Baptists again became fired with holy indignation. What next, was the question? Some said let the old American Foreign Bible Society which was run down, be revived; others said let the Publication Society be con-

nection with the Missionary Union do the work; others said let a new Society be formed. A representative committee was appointed last spring at the May meetings to find a solution of this difficulty. This committee have recommended a Convention to be held at Cincinnati, to be composed of five delegates from each church in the land. But if the whole number should come, there would be over 100,000 delegates—a big Convention. The Press is now alive with the discussion. Division is feared. It is a pity Baptists, after being driven out by Pedobaptists, cannot agree among themselves about the way of carrying on Bible work.

CHICAGO CORRESPONDENCE.

To the Editors of *The Christian Visitor*:—We are now on the verge of the warm season. Probably no more backward season has ever been known in this part of the country, than this has been up to the present. From the first of March to the end of the first week in July, the ground could hardly be said to be dry.

Cyclones have been the order of the day, in many parts of the North West. Perhaps the most damage was done in Iowa. There large tracts of country have been desolated. Houses were blown down in all directions, and a large number of lives lost. At Grinnell the two large brick and stone buildings of the University of Iowa, (Congregational), were laid flat on the ground. At Mount Pleasant a Baptist church which cost \$80,000.00 was entirely destroyed. These are samples of the desolation.

The unpromising weather, and the large number of strikes occurring through the country, have affected business unfavorably this summer. But now that the outlook is improving, and wheat harvests in Kansas, Nebraska and Iowa are reported to be much better than usual, business is again taking a start.

The growth of business in Chicago is something marvelous. In the merchandise of grain, meat, and lumber, it now takes the lead among the cities of the world. Manufactures are going up on every hand; and with such facilities for shipping to every part of the country, both by rail and by water, there seems every probability that Chicago is soon to be the great manufacturing centre of America.

A few days ago your correspondent visited the most wonderful suburb of this wonderful city. This is the town of Pullman, where the Pullman Car Works are now established. Two years ago the company who manufacture these cars went out fifteen miles south of Chicago, on the line of the eastern railroads, and began to build a city on a piece of low marshy ground. Since that time about seven millions of dollars have been expended there, and now there stands there a town of about three thousand inhabitants, and business at high pressure gives a lively appearance to the place.

The occasion of my visit to this town was the formation of a Baptist church, which took place there on the 18th inst. The church starts out with thirty members, and good prospects for the future work. So Baptist churches here readily follow in the train of other enterprises.

The great attraction of the present here is the Hebrew summer school, at Morgan Park. The number of students is not so large as was expected, as many who sent in their names have failed to put in an appearance. But sixty-six names are now enrolled, and the school is doing grand work.

There are four professors on hand—Dr. Harper takes charge, and is assisted by Prof. Burnham, of Hamilton Theological Seminary; Prof. Irvin, formerly of Drew Theo. Seminary, and recently from Germany; and Prof. Price, of Morgan Park. Four

lasses have been organized to do work, according to the qualifications of the students. Class No. 1 is the beginner's class. Class No. 2 reviews from the beginning, and reads slowly. Class No. 3 reads fast, reading at the rate of from 10 to 20 pages a day in the Hebrew Bible. Class No. 4 takes up the book of Nahum for critical study and translation. This class is named the revision committee. They organize by appointing three officers, and adopt the rules followed by the English and American Bible revision committee. The result of the work of this class will be published in pamphlet form, giving the Hebrew text, and a translation of it, together with critical renderings of the Syriac, Chaldee, Septuagint and Vulgate versions of the same book. A similar translation of Malachi, made by one of the classes in the Hebrew school last summer, has received high commendations from excellent scholars both in this country and in Germany.

A very important feature in connection with this school is the lecture course. This consists of lectures chiefly on Old Testament topics, delivered by leading men of the day, among whom are two Jewish Rabbis from Chicago.

President Northrup will deliver three lectures on "the moral difficulties of the Old Testament," which are expected to be very fine. Dr. Smith, editor of the *Standard*, is delivering some exceedingly able and scholarly lectures on primitive literatures, and religions.

There are in the school pastors of all the principal protestant denominations, some of whom come from the Pacific coast, and some from venerable old England.

With the advantages of the library, the lecture course and the class-room, this makes quite a profitable summer vacation for pastors. But those who came for a vacation are now beginning to think that they have miscalculted a little.

The Hebrew Summer School at Morgan Park seems to be now an established fact, and promises to be a great help in awakening a new interest in that grand old language.

Prof. Harper has now taken charge of the Hebrew department of the Chautauque School of Theology, and will teach there next summer, as well as carry on his school here.

ABOQUEET.

Chicago, July 20th, '82.

SPIRITUAL PALMS.

Though the palm starts bolt up from the burning sand, the sand is not its sustenance. The dust may have wept hot and stifling round its stem but clear that dust away. The sand grows damp as you dig, and, by the time you reach the white fibres of the tap, the veins of water flow. And as, by-and-by, you gaze at the rootlets floating in the well, you discern the secret of its joyous growth. No matter that the sky is brass and the desert dust, when crystal is throbbing perennial and plentiful below.

Doubtless this is a dry and thirsty land but it is the land where ever and on the eye is gladdened by some goodly palm. In strange and unexpected places you meet with fresh and lofty Christians. You wonder how they thrive. They do not grow the lily; for the lily is found in green pastures. Nor do they sing as the willow; for it springs like water-courses. They are trees of the desert; like Enoch among the sinners of an early world; like Jephthah among the wizards and beast-whippers of Egypt; like Daniel voluptuous Babylon; like David Miner among Indian savages; like Mary Martyn in stony-hearted Asia. Their life is hid. So pure and adroitly, so loyal to God and idolatry, so devout and fer-

vent amidst atheism and blasphemy, their heavenly-mindedness is a miracle.

But beneath the dusty surface of this godless world, there is a well of water springing up to everlasting life. There is no spot so barren, and no soil so burning, no place nor period so adverse, but faith can find the Holy Spirit there. It needs only faith's penetrating root to descend beneath the things which do not appear, to fetch up spiritual refreshment, where others pine and die.

From a secret source the believer in Jesus draws his life. The morning portion of the Word, the morning prayer, the morning meditation; these are the "stolen waters" which keep him green all day; and even in the desert there is a dew which, descending on its branches, makes him fragrant and fruitful.

You, my friend, who lead a life of drudgery—you who are often sighing, "Lord, what a wretched land is this!" remember that it is the land of the Bible, the land of prayer, the land of the promises, and, above all, the land of the Comforter's presence and power. To say nothing of the regular public means of grace, a daily text and a daily prayer, with the whole heart in them, would make you flourish like the palm. You would realize something of the life of God in your own soul, and your shining, healthful aspect would draw forth the exclamation, "O Lord of hosts, blessed is the man whose strength is in Thee."

LADY FAITH.

BY BISHOP LATIMER.

Faith is a great state, a lady, a duchess, a great woman; and she hath even a great company and train about her, as a noble state ought to have. First, she hath a gentleman-usher that goeth before her, and where he is not, there is not Lady Faith. This gentleman-usher is called "Knowledge of Sin," when we enter into our heart, and acknowledge our faults, and stand not about to defend them. Now, as the gentleman-usher goeth before her, so she hath a train that goeth behind her; and yet, though they come behind, they be all of Faith's company, they are all with her.

All these wait upon Faith; she hath a great train after her, besides her gentleman-usher, her whole household; and these be, the works at our vocation, when every man considereth what vocation he is in, what calling he is in, and doeth the works of the same; as to be good to his neighbor, to obey God, etc. This is the train that followed Lady Faith, as for example—a faithful judge hath first an heavy reckoning of his fault, repenting himself of his wickedness, and then forsaketh his iniquity, his impiety, feareth no man, walks upright; and he that doth not thus, hath not Lady Faith, but rather a boldness of sin and abusing of Christ's passion.

Lady Faith is never without her gentleman-usher, nor without her train: she is no anchoress, she dwells not alone, she is never a private woman, she is never alone. And yet many there be that boast themselves that they have faith, and that when Christ shall come they shall do well enough. Nay, nay, those that be faithful shall be so few, that Christ shall scarce see them.

DEAD, YET LIVING.

BY REV. J. HAMILTON.

The cedar is most useful when dead. It is the most productive when its place knows it no more. There is no timber like it. Firm in the grain, and capable of the finest polish, the tooth of no insect will touch it, and Time itself can hardly destroy it. Diffusing a perpetual fragrance

through the chambers which it ceils, the worm will not corrode the book which it protects, nor the moth corrupt the garment which it guards. All but immortal itself, it transmutes its amaranthine qualities to the objects around it. Every Christian is useful in his life, but the goodly cedars are the most useful afterwards. Luther is dead, but the Reformation lives. Knox, Melville, and Henderson are dead, but Scotland still retains a Sabbath and a Christian peasantry, a Bible in every house, and a school in every parish. Bunyan is dead, but his bright spirit still walks the earth in its "Pilgrim's Progress." Baxter is dead, but souls are still quickened by the "Saint's Rest." Cowper is dead, but the "Golden apples" are still as fresh as when newly gathered in the "silver basket" of the Olney Hymns. Elliot is dead, but the missionary enterprise is young. Henry Martyn is dead, but who can count the apostolic spirits who, phoenix-like, have started from his funeral pile? Howard is dead, but modern philanthropy is only commencing its career. Raikes is dead, but the Sabbath schools go on. Wilberforce is dead, but the negro will find for ages a protector in his memory.

Religious Selections.

Christ did not send,
But came himself to save;
The ransom price he did not lend,
But gave.
Christ died, the Shepherd for the sheep;
We only fall asleep. —A. E. Hamilton.

One touch of thine upon my eyes,
And these dark shadows all shall flee:
I'll see thee near whom now afar
I worship, glorious One in three.
O touch my hands, that they may learn
Only thy blessed work to do;
And touch my feet, that they may run
Only in paths thou'dst have them go.

What science calls the uniformity of nature, faith accepts as the fidelity of God. It is a wonderful sermon that science is all the while preaching to us from this text, "God is faithful."—J. Martineau.

It is sacrificing little to relinquish this phantom, called the world; they are to be pitied who think they lose much in quitting it. Every true Christian renounces it. It is to seek a sheltering port from a storm.—Fenelon.

It is the hardest thing in the world not to think our good works better than they are, and to make the very best keep their distance in the office of justification. Though we must be judged by and according to our actions, yet we shall not be saved by them.—Thomas Adam.

"In the lives of the saddest of us there are bright days, when we feel as if we could take the great world in our arms. Then come the gloomy days, when the fire will neither burn on our hearths or in our hearts, and all without and within is dismal, cold and dark. Believe me, every heart has its secret sorrows which the world knows not, and oftentimes we call a man cold when he is only sad."

Looking unto Jesus. We should look to him for salvation, and to his blood for cleansing. Look to him every day, every hour, every moment—constantly look to him. None ever looked in vain. "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have everlasting life." Those who looked to the brazen serpent were healed.

Every morning before you see the face of men, register this prayer in heaven, "Hold thou me up, and I shall be safe, and I shall have respect unto thy statutes continually." Are you going down stairs without that prayer? Then you may fall into sin at the breakfast table. You may lose your temper, and a trifle not worth noticing may put you off the tram lines for the day. Therefore pray ere the car moves.—Spurgeon.