

THE CHRISTIAN VISITOR.

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

DL. XXXV.

SAINT JOHN, N. B., WEDNESDAY, APRIL 12, 1882.

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EDITORIAL NOTES.

At the 360 law makers in the United States Congress, 252 are lawyers.

PROFESSOR McCABE, of Dublin, before his elevation to the rank of a Cardinal, delivered a pastoral, condemning in strongest language, the crimes committed in Ireland.

By a recent letter from Miss Hambro, we learn that she, after attending the Telugu Conference, remained at Mr. Timpany's house, Cocanada, medical treatment. Her health somewhat impaired, and she much desires rest.

MR. WYVILLE THOMSON, who measured the depths of the sea in Challenger, and examined the depths of the oceans, has gone to his paternal home, covered with the honors of science, at the early age of 52 years. His name will go down to latest posterity.

WILLIAM HOYLE has made out the following figures from the Excise returns of Great Britain. The consumption of strong drink is:—

Wine Spirits	272,806,142
Whisky	28,730,719
Beign Spirits	9,954,318
Beer	14,980,281
Wine	1,500,500
Total	£128,073,960

For the last ten years the consumption of wine in Great Britain has amounted to £136,500,000 yearly, giving an amount in ten years equal to about one-third of the national debt. The estimated rent of all the houses in the United Kingdom is about £75,000,000; the rent of all lands about £100,000,000; total, £175,000,000. The liquor bill is more than all the rents of houses and lands.

The Education bill lately passed by the Senate in France, contained a clause which especially provided that Catholic priests should have supervision in the public schools. This clause passed with little or no opposition. The trend of sentiment in regard to church and state, in the matter of public education, is clearly shown in the passage of this clause by the Legislative body of France.

The debts of the nations in 1880

France	\$3,820,892,306
Great Britain	3,766,671,000
Spain	3,318,983,000
Italy	2,579,245,000
United States	2,540,313,000
Austria	2,120,415,371
Hungary	1,881,115,350
Germany	1,376,486,500
Prussia	457,457,000
India	442,851,000
Canada	380,320,000
Japan	178,191,000
Manila	118,742,000
Sweden & Norway	97,330,000
Denmark	94,361,435
Russian Empire	404,317,598
Other	48,005,900

The Rev. Dr. Lang gave a lecture recently in Edinburgh on "The Religions of Central America." The people of the olden times in that country had traditions of the flood; when the waters abated a vulture was sent out of the ark and never returned; a humming bird was sent out and came back with a green olive in its bill. There was also a tradition of the tower of Babel, a huge pyramid which threatened to reach the clouds; but the gods sent thunder and fire on the builders. Polydorus reigned. When the Spaniards conquered that country the people believed that their system of religion was oppressive. Under this burden they wanted something better.

We hope our pastors and churches have not overlooked the timely exhortation of Bro. Warren concerning the Convention collections. Most sadly needed for all our work. Bro. Cohoon has called for Home Missions. The Foreign Mission Board has heavy and pressing demands now

made upon it in bringing home a mission family and providing for another to be sent out. The College must be sustained and its past obligations met. To the Convention Scheme we are honorably committed and must work it at least for this year. Any failure to do so will bring disaster to all our missionary and educational work. Bro. Gordon wishes all Home Missionaries to send him the address of their nearest money-order post-office.

The Bishop of Salisbury, England, has made the following candid admission:—

"I must candidly and broadly declare my conviction that there is not one passage or one word in Holy Scripture which directly proves infant baptism—not one word the undeniable and logical power of which can be adduced to prove, either in the way of fact that in the Scriptural age infants were baptized or of the doctrine that they ought to be baptized. Nor, I believe, is any such direct statement to be found in any writing of the Fathers of the Church before the latter end of the second century of the church."

One of the Bishop's Curates in the course of discussion with the Baptists further said:—

"Of course he could not but admit that the Baptists, as to the mode, had it all their own way; he wished with all his heart that there was in Salisbury Cathedral a large font for immersion."

This reminds us of the celebrated saying of Rev. John Jasper: "The sun do move."

DR. LAMSON, a citizen of the United States, has had the sentence of death passed upon him by an English court for the murder of his brother-in-law, P. M. John. The victim was 18 years old. He was paralyzed in his lower limbs. Half of \$15,000 would, in case of his death, fall to Lamson's wife. Lamson was in indigent circumstances. Young John was at school. He gave John a little mixture to help take offensive medicine. John swallowed some of it. Lamson left. John was seized with burning in the stomach. He soon died. Lamson gave himself into the hands of the authorities. It was proved by post mortem examination that John had taken a deadly poison and that Lamson had bought the same kind of poison of a druggist. A movement is made in the States to save Lamson from the gallows.

Six preaching priests, called Redemptorist Fathers, arrived in Halifax a few weeks ago, and have since been holding special services in the city. They are to the Roman Catholic church what evangelists are to Protestant churches. As nearly one-half of the city of Halifax are of that persuasion their meetings have been largely attended. Much enthusiasm has been exhibited in these exercises. At first they were of opinion, so it is reported, that many Roman Catholics were indifferent to their labors. It was announced, so it is said, by these Fathers, that persons who did not attend their meetings, would be considered dead—dead to the church; and that, at a certain time in the day the church bell would toll for them. This is a novel method of proclaiming the spiritual death of church members. How would it work to have the bells tolled for dead members in our churches in these Provinces? Would there not be a great tolling of bells all over the land? Is there a church in which the sad and prolonged sound of the death notes would not be heard? Awake thou that sleepest and arise from the dead and Christ shall give thee light.

TO PUBLISHERS.

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HOW TO FILL OUR CHURCHES.

BY THE REV. NEWMAN HALL.

Some may boldly face the question by saying: "It is not our duty to fill our churches; but to preach the Gospel and leave the result with God." Yet, inasmuch as we consider the reception of the Gospel to be of vital importance, we cannot be indifferent while the places where it is preached are not filled. Besides, these buildings were erected for the purpose of being filled. A thousand sittings were provided for a thousand people, and every seat not occupied means so much money wasted, so much zeal frustrated.

Some say: "Fill God's ear with more prayers, and He will fill your church with more hearers." It may be replied: "We do not serve a Master who withholds his blessing until a few additional petitions are laid on his altar." True; but our lack of prayer may be our holding ourselves aloof from the electric circle of divine influence, which is needed to give us that true magnetic attractiveness which will draw men to Christ. But is the inference fair that want of success shows lack of prayer? May not many a pastor who laments the paucity of hearers be as earnest in supplication as some whose churches are crowded? God works by means and these must possess adaptation. Prayer for a safe voyage will not insure getting to port unless connected with vigilance and skill in seamanship. A leaky boat will sink in spite of prayer, unless by miracle. For the truth to become effectual in conversion is, surely, more linked with divine sovereignty and spiritual grace than the comparatively mechanical work of inducing people to come inside the church. For this, as for all our work, we need to pray; but we must exercise our wits and put forth all our diligence to secure success.

What, then, keeps people outside? Perhaps the building may be in an obscure position, or forbidden in appearance, or ill-lighted, ill-ventilated, uncomfortable. Perhaps the service may be tedious, the music bad, or strangers may not be courteously welcomed. All this we can ourselves remedy. Or the fault may be in the minister. If his voice is only partially heard, he should seek a smaller building, which it can fill. He may preach above the comprehension of his hearers, or, while professing plainness and simplicity, he may unconsciously humor indolence and deliver addresses so uniform in character, with such constant reiteration of a few familiar truths, devoid of all freshness of illustration or practical application, that his audience becomes "small by degrees and beautifully less." Who can wonder? This also may be cured. It may be that he makes the pulpit a professor's chair, and exhibits his own favorite reading and speculations, instead of using all his intellectual power to explain and illustrate and enforce the truth of God and the great theme of reconciliation. If so it is a good thing that he has empty seats. But this also may be cured.

But suppose that a pastor never had or has lost the power to preach attractively and impressively. Suppose that his voice is hopelessly unfit for popular address, his manner cold and heavy, his method of handling the truth devoid of impressiveness. Should he continue to occupy the pulpit of a large building, which the people who need it will not enter? He may try some other place, for which he might be suited; or, if this has failed and he continues to preach, can paucity of hearers cause surprise? In any other occupation total unfitness or inability to persuade clients, patients, or customers of his professional fitness would lead a man to change his occupation. Why should it be otherwise in the ministry? Why "once a priest always a priest"? Or, while continuing to do useful work as a pastor or evangelist, why continue to do the special work of preaching, which requires special adaptation, in the absence of which it is not merely failure for the preacher, but loss of power in the church and a neutralizing of the efforts already made to spread the Gospel?

Another cause of non-attendance is the prevalent skepticism which, though not avowed, leads many to think that, after all, our Gospel may not be true and that public worship is of questionable necessity. Another cause is fashionable luxury, which makes many Christians content with one attendance each week, half the

Sunday being given up to indolence or pleasure. Then, of course and chiefly, must be remembered the antipathy of the carnal mind to a religion that requires repentance, self-sacrifice, the crucifixion of sin, and communion with God. Every preacher thoroughly earnest in denouncing sin and enforcing holiness may be sure to repel many by his very fidelity. To answer the question in brief, we would say, Let us use appropriate methods, not bound slavishly to old or conditional usages, not fearing novel plans, when old ones are effete; seeking by all means to save some and going after those who will not come after us. If we should leave the ninety and nine sheep in the fold, in order to find the one going astray, still more let us leave the empty seats, to go after those outside and compel them to come in. And, with all this, let us remember we are "fellow-workers with God" and look up to him for help.—*The Independent.*

CONCERNING COLLECTIONS.

Paul lays down many useful principles "concerning collections." (See 1 Cor. xvi. 1, 2). These were to be 1. Individual: "Let every one of you." A member of a church sometimes says: "We do so much for charity! We spend so much for missions," etc. We do it. Yet the individual so boasting does nothing. There is no obtaining pardon in common. "Every one" must repent, believe, and be saved. So "every one" must aid in doing good. 2. Proportional: "As God has prospered him." The giving should be in a suitable ratio to the getting. If more can be spent on ourselves, more laid by, so more should be given to God; not as some, the ratio of whose giving diminishes as their income increase. It is a fearful thing to be spending or hoarding beyond the proportion of giving. The poorest have an equal privilege with the richest. The church is not truly "a poor man's church" where the poor have only to be receivers, without the greater privilege of being givers. In God's esteem the cent may be placed higher on the subscription list than the dollar, just as the widow who put in two mites put in more than the rich who gave the gold. The treasurer above reckons the value of what is given by the amount of what is kept. 3. Grateful: "As God hath prospered him." The rewards of industry and skill are his gifts, entrusted to us as his stewards, and therefore, should be used by us as his faithful servants and grateful children. 4. Periodically: "On the first day of the week." If not weekly, at some stated period. We should not leave our giving to "haphazard," resolving to give "if we should have a surplus." Without waiting for a surplus, every week we spend money on ourselves for luxuries not essential. Should we not do this equally in works of beneficence? Every quarter or every year we pay our rates or rent. Should we not with equal regularity and system arrange for what is due to God? 5. Devoutly and conscientiously: "Let every one lay by him in store." Privately, prayerfully, not from the impulse of external circumstances or the opinion of men, not contingent on exciting meetings, eloquent appeals, or fine weather on occasion of the annual collection.—*Rev. Newman Hall.*

FORGOTTEN WORKERS.

The forgotten work and workers are remembered by Christ. His faithful heart and all-seeing eye keep them ever in view. The world, and the Church whom these humble men helped, may forget, yet will not he forget. From whatever muster-roll of benefactors and helpers their names may be absent, they will be in his list. The Apostle Paul in his epistle to the Philippians, has a saying in which his delicate courtesy is beautifully conspicuous, where he half-apologizes for not sending his greetings to "others my fellow-workers" by name, and reminds them that however their names may be unwritten in his letter, they have been inscribed by a mightier hand on a better page, and "are in the Lamb's book of life." It matters very little from what record ours may be absent, so long as they are found there. Let us rejoice that, though we may live obscure and die forgotten, we may have our names written on the breastplate of our High Priest, as he stands in the Holy Place, the breastplate which lies close to his heart of love, and is fixed to his arm of power. The forgotten and unrecorded work lives, too, in the great whole. The

fruit of our labor may perhaps not be separable from that of others, any more than the sowers can go into the reaped harvest-field and identify the gathered ears which have sprung from the seed that they sowed, but it is there all the same; and whosoever may be unable to pick out each man's share in the blessed total outcome, the Lord of the Harvest knows, and his accurate proportionment of individual reward to individual service will not mar the companionship in the general gladness, when "he that soweth, and he that reapeth, shall rejoice together."

The forgotten work will live, too, in the blessed results to the doers. Whatever of recognition and honor we may miss here, we cannot be robbed of the blessings to ourselves, in the perpetual influence on our own character, of every piece of faithful even if imperfect service. Habits are formed, emotions deepened, principles confirmed, capacities enlarged by every deed done for Christ, which make an over-measure of reward here, and in their perfect form hereafter are heaven. Nothing done for him is ever wasted. "Thou shalt find it after many days." We are all writing our lives, histories here, as if with one of these "manifold writers." A black blank page beneath the flimsy sheet on which we write, but presently the black page will be taken away, and the writing will stand out plain on the page behind that we did not see. Life is the film, unsubstantial page on which the pen rests; the black page is death; and the page beneath is that indelible transcript of our earthly actions, which we shall find waiting for us to read, with shame and confusion of face, or with humble joy, in another world.

Then let us do our work for Christ, not much careful whether it be greater or smaller, obscure or conspicuous, assured that whoever forgets us and it, he will remember, and however our names may be unrecorded on earth, they will be written in heaven and confessed by him before his Father and the holy angels.—*A. Maclaren.*

UNIVERSAL DEPRAVITY.

BY REV. W. M. PUNSHON, D.D.

They talk of the dignity of human nature. Alas, there is no such thing! There once was, when nature was stainless; but they forgot that the blight has marred its beauty, and has stricken its strength, and the only moral dignity it can boast of now is the dignity of the criminal saved, by the monarch's clemency, from the doom of the headsman or the gallows. You may try the experiment in its varied aspects for yourselves. You may take a child in what you call its innocence and its sensibility, and deeming, with some among us, that children are born good, you assiduously instruct it in the principles of morals, and you may carefully exclude it from the contagion of evil example, and you may write upon its fresh young heart the benevolent affections, and the holy name of God; and then you may watch gradually for the development of the nature that you have thus started and trained. Ah! but you were too late in the field.

You deemed that your inscription was the first that was written there, but the enemy had been at work before you; the heart had been over-written before you got to it. Let the passions play upon the opening mind, hold it up to the lamp of opportunity, and, in hell's dark cipher you can trace the blurred and misshapen characters of crime; in the failure of your cherished experiment you discover that even prime ministers, however cleverly they may wield the destinies of empires, are but clumsy theologians, and there is another attestation to the truth of the declaration of the Bible, that man goeth astray even from the womb, and that every imagination of the heart is only evil continually.

There are times, I know, when the evil nature will, as the chemists say, precipitate. You may look upon a lake as it sleeps beneath the summer's sun, and sparkles; its beams upon its blue depths are clear and calm, and we would never imagine that it could be lashed into a thing of storm; but let the blast of winter come, and there shall be a darkness, a swelling upon the turbid waters, and they shall foam out their own rage. The gospel proceeds upon the basis of universal depravity, the gospel assimilates all varieties of human na-

ture into one common experience of guilt and need and helplessness, and this is just that which you do not like about it. I know that full well; it is just this part of the gospel against which the man of graceful generosity feels the most disposed to fret and to rebel. He can brook it that he should be put with publicans and harlots, with the scum and off-scouring of mankind upon one common platform; he can not brook it that it should require just as much to redeem him as is required to redeem the foulest and most abandoned of the race. And there is no help for it.

THE CONDOR.

The Condor is a native of the mountain chain of the Andes, and is one of the largest of birds of prey. The average expanse of the Condor's wings is from eight to nine feet, and the length of the body from the point of the beak to the extremity of the tail three feet and five or six inches. The color of the Condor is greyish black; the wings are marked with white and there is a collar of downy white feathers about its neck. The crest of the male is quite large. The internal structure of the Condor presents some curious features: the gizzard is provided with longitudinal rows of horny spikes which are supposed to assist the bird in the rapid digestion of food.

The birds attack cows, bulls and deer, and as their assaults are chiefly directed upon the eyes they blind their victims and they soon fall the blows which are inflicted upon them by the beaks of the birds.

The Condor is very strong and when wounded a powerful man is a match for one of these creatures.

The Indians have a great dislike to these birds, and if they capture one of them alive they torture it very cruelly. Their mode of capture is as follows. They kill an animal and expose its body in the open air. The Condors soon assemble in large numbers and fall upon the flesh. As soon as they are gorged to the full the Indians dash in among them and capture them with their lassos. When they feel the noose around their necks they endeavor to reject the meal which they have swallowed but are made captives before they are able to rid themselves of the food.

The flight of these birds is grand and beautiful. They seem to fly by moving the head and neck rather than the wings.—*The Scientific Canadian.*

A CONVERSATION ON BAPTISM.

The following conversation, between a Pedobaptist lady and my nephew, a lad eight years of age, who had studied Dr. J. A. Broadus' catechism, is given *verbatim*. It shows the importance of Baptist parents teaching their children the principles and practices of their own denomination—a duty which is seriously neglected. Dr. Broadus' catechism should be taught in every Baptist family. S. E. L.

Boy: Do you believe in baptizing babies?

Lady: Yes; don't you?

Boy: No; I don't. You are following the Catholics; Christ said "believe and be baptized." Now everybody knows that babies can't believe.

Lady: But Christ believes for them.

Boy: He don't say so; and besides, he went down into the water and was buried 'neath it, and was raised up out of the water.

Lady: It is not certain that Christ wasn't sprinkled. He could have been sprinkled in the Jordan.

Boy: Who ever heard of such a thing! Would Christ go to the river to get a little water sprinkled on him? If he wanted to be sprinkled, I would like to know why he didn't go to a church and get one of the priests to do it? What did he go to the river and to John the Baptist for? I would just like to know.—*Religious Herald.*

The New York *Christian Advocate* gives some good advice to girls. It says: "Give your best sympathy. There is no greater human power than the tenderness of woman. If you can minister to some one in sickness, lessen somebody's distress, or put a flower in some poor home, you have done a thing you will always be glad to think of. You will be remembered, and woman asks no grander monument than to live in hearts."

As there is nothing in the world great but man, there is nothing truly great in man, but character.