

The Christian Visitor.

ST. JOHN, N. B., DECEMBER 11, 1878.

Editorial Notes

JOB PRINTING of all kinds done at the VISITOR OFFICE. Orders Solicited. Rates Reasonable.

All sums due the VISITOR are needed however small. Send in as soon as possible.

SUNDAY SCHOOL BOOKS.—English and American Sunday School Books can now be supplied at the VISITOR Book Room at rates as low as elsewhere.

SUNDAY SCHOOL PAPERS can be furnished through the VISITOR Book Room as cheaply as they can be procured from the United States. See advertisement.

The testimonial to be presented Rev. C. H. Spurgeon is rapidly nearing completion. In amount it is to be \$25,000, and to be presented the first week in January. Mr. Spurgeon will devote it to the furtherance of Christian work.

ADAMSON'S BOTANIC BALSAM.—The best and safest specific that we know of for use at this season of the year is Adamson's Botanic Balsam. It has been used with great benefit in our family, and others on our recommendation, and always with success.

Dr. Samuel Johnson, whose name for a century has been a synonym for learning and good sense, says, in reference to the substitution of sprinkling for immersion: "I think the Roman Catholics are as well warranted to make this alteration (the withholding the cup from the laity) as we are to substitute sprinkling for the ancient baptism."

Dr. W. P. McKay is reported to have said at the Prophetic Conference that one fourth of the New Testament was taken up with the Second Coming of our Lord. Let the reader test the assertion for himself, and he will at once find it to be extravagant and enormously exaggerated. Dr. Tyng, Junr., asserted that the Epistles of the Apostles are, for the most part, taken up with the (pre-millennial) coming of the Lord. This also is an utterly wild estimate. Let the reader look and judge for himself. Presbyterian Witness.

Rev. Dr. McLaren, the much esteemed minister of the Union Baptist Chapel, Manchester, has seen twenty years of ministerial life, and his Church has presented him with a testimonial consisting of a cheque for 2,000 guineas, a handsome timepiece, type-writer, a gold watch, and an illuminated address signed by every member of the congregation and contributor to the testimonial. A most worthy man, and successful pastor in the best sense of the term, an old Regent Park student, who does honor to his Alma Mater, has thus had his labors suitably rewarded.

Truth Goes Marching On.

In Bishop Griggs' church, (Reformed Episcopal) in London, a baptistery has been erected in which baptism can be administered in accordance with the earlier practice of the English churches. We heartily congratulate the Reformed Church on this important reformation. Now let the Reformed Church in Canada do likewise, and we shall have an important advance made toward throwing out the unscriptural practice of infant sprinkling.

University of London.

From the Educational Circular, No. 4, of the Board of Education, just received from Dr. Rand, the Superintendent of Education, we learn that the advantages of the University of London are open to Students in the Dominion who comply with certain conditions, and submit to the required Examinations. The centre of Examinations for New Brunswick is fixed at Fredericton. Candidates for Degrees in Arts must give notice previous to the first of May in each year of the centre at which they intend to present themselves for the First and Second Examinations; and candidates for Law Degrees must, before the first of October in each year, give notice at what centre they will present themselves for the First and Second Examination in Laws. Candidates in New Brunswick should signify their intentions, in due time to Dr. Rand, the Superintendent of Education, so that the Senate of the University can receive the information required. This is an important and profitable arrangement in the interest of higher Education.

New Subscribers

For the CHRISTIAN VISITOR are wanted. We propose to give all new Subscribers the paper from date to January 1880, for \$2.00. Two months subscription free. Pastors and Agents are requested to make this offer known. The VISITOR is now the largest religious weekly in the Maritime Provinces of any denomination. We ask no more for it than other religious weeklies. It is therefore the cheapest in the market, and we intend it shall stand among the best in all that goes to make a good family religious paper, true to Christian Faith and Baptist principles. Let our brethren make a united effort to increase its circulation, and we will pledge a further effort on our part to make the paper still more worthy of general patronage. To any person getting us up a club of five new subscribers and sending us the money, we will give them a credit of our books of \$2.50 and they can order any book, magazine or paper to that amount and we will send it post paid. Let our young brethren and sisters who need good reading, try this plan, and thus help themselves and our patrons.

Visitor Club List.

We will send all subscribers, old as well as new, the CHRISTIAN VISITOR and either of the following papers postage paid, for the amount annexed when sent in advance

Scientific American	\$3.20	and Visitor for	\$4.60
Harper's Magazine	4.00		5.30
Weekly	4.00		5.30
Bazaar	4.00		5.30
Fruit Recorder & Cottage Gardener	1.00		2.65
Dominion Monthly	2.00		3.10
Agriculturist	1.50		3.10
Wood's Household Magazine	1.50		3.10

Osbornes' Trial.—Latest News.

The Jury trying the Osbornes, at Dorchester, for the murder of Timothy McCarthy, has disagreed, and has therefore rendered no verdict. This is the second trial, and the second disagreement, there being, of course, a new Jury each time. The prisoners have been remanded to await, we suppose, a new trial, since they have neither been acquitted nor condemned. This is quite unsatisfactory, but no one can justly blame members of a Jury for withholding assent to a verdict which would consign fellow-beings to an ignominious death, unless satisfied that guilt has been proved without any reasonable doubt.

The Principle of Obedience.

Dr. Charles Hodge, of Princeton, once said this in a letter to a Baptist minister; "It has always appeared to me a remarkable fact in Providence that, although your church organization allows such freedom to the several congregations, your ministers and people have ever been so distinguished for adherence to sound doctrine. The experience of Congregationalists in New England, in this respect, is very different from yours."

It is not want of charity which compels the Baptists to restrict their invitation. They have no hesitation in admitting the personal piety of their unimmersed brethren. Presbyterians do not invite the unbaptized, however pious they may be. It is not bigotry on the part of the Baptists to confine their communion to those whom they consider the baptized. New York Observer (Presbyterian).

At the forty-third Anniversary of the Maryland Union Baptist Association, recently held in the City of Baltimore, the Rev. C. F. Deems, D.D., (Methodist), pastor of the Church of the Strangers, in New York City, was introduced, and in the following candid and Christian manner said:

"I am happy to meet with my Baptist brethren in this beautiful church, on the very spot where I hunted squirrels when I was a boy. The other day I saw my church in New York put down in a Directory as a Baptist church, and I did not undertake to correct it for one of our most influential officers is a Baptist. We have a baptistery in the church, and we have independent church polity like yours. I thank God for the Baptists. Every denomination owes you a debt. From the beginning Baptists have stood firm for civil and religious liberty. Baptists have done a great work for the world, and I believe they have a great work yet to do."—Religious Herald.

A CONFERENCE ON CONDITIONAL IMMORTALITY was held some time since, and addresses were made by Revs. S. Minton, Dr. Leask, Edward White, Henry Constable, I. B. Heard and Arthur Mursell. As the latter gentleman is now in America, on a lecturing tour, it may be interesting for our people to know that Mr. Mursell said in that Conference, "I heartily sympathize with the truth represented by this assembly. My convictions are decidedly those expressed this morning, etc." Thus we see that he believes men are not immortal, but only as the beasts of the field till they believe in Christ, and thus gain an immortality. Mr. Mursell, like a few popular lecturing ministers we might name, is all adrift in his theology. The desire to get rid of offensive truths, such as future punishment, has led him and others to various devices to escape the consequences of sin. It becomes Christians to more earnestly study God's word, that they be not carried about with every wind of doctrine. Breezes now come from every quarter, and we must be fortified on every side against error. "Thy Word is a lamp unto my feet, and a light unto my path."

Dean Stanley, recently in America, thus describes the baptism of John the Baptist in Jordan: "He came 'baptizing,' that is, signifying to those who came to him, as he plunged them beneath the rapid torrent, the forgiveness and forsaking of their former sins. No common spring or tank would meet the necessities of the multitude who 'from Jerusalem and all Judæa, and all the region round about Jordan came to him confessing their sins.' The Jordan, by the very peculiarity of its position, which, as before observed, renders its functions so unlike those of other Eastern streams, now seems to have met with its fit purpose. It was the one river of Palestine, sacred in its recollections, abundant in its waters; and yet, at the same time, the river, not of cities, but of the wilderness; the scene of the preaching of those who dwelt not in kings' palaces nor wore soft clothing. On the banks of the flowing stream the multitude gathered, the priests and scribes from Jerusalem, down the pass of Adummim, the publicans from Jericho on the south, and the Lake of Gennesareth on the north; the soldiers on the way from Damascus to Petre, through the Ghor, in the war with the Arab Chief Hereth; the peasant from Galilee, with one from Nazareth, through the opening of the plain of Esdraelon. The tall reeds or canes in the jungle waved, shaken by the wind; the pebbles of the bare clay hills lay around, to which the Baptist pointed as capable of being transformed into children of Abraham; at their feet rushed the refreshing stream of the never-failing river. There began that sacred rite which has since spread throughout the world, through the vast baptisteries of the Southern and Oriental churches, gradually diminishing to the little fountains of the north and west."

Why can't Mr. Currie be as honest and fair as Dean Stanley? The facts are, the Dean of Westminster has a reputation as a scholar to maintain, and would not stoop to the despicable pettifoggery of some Catechism writers.

The *Intelligencer* is certainly hard pressed for material for fault finding. We stated a fact in relation to a certain Free Baptist Church being systematically called, in the secular press, a Baptist Church. The *Intelligencer* don't deny that, but asks us to state why we adverted to the matter, and if it was to give the impression that this Church was "designedly sailing under false colors." We have stated a fact, and have thought it singular that there was no one among the Free Baptists who loved their name enough to put the secular press right in relation to this and other references to their denomination. We have never been wise enough to interpret people's designs, and do not in the present instance. We said a little effort would effect the change, which it seems the Free Baptists as well as ourselves desire. Let it be done, brother, and thus end all reference to this matter. We have frequently said handsome things of the Christian character and excellence of our Free Baptist brethren, and shall continue to do so. We think they ought to be one with us, but until they are it is better for all to see to it that we are not systematically called by others names.

The secular press still speak of the Waterloo Street Baptist Church. Perhaps there is such a Church, as our brethren have not made any correction. If so, we would be glad to give it a most hearty right hand of fellowship.

Pseudology.

Under this heading we mildly make known the last and crowning offence of Rev. D. D. Currie against truth and common honor. The last *Westleyan* contained a letter of his which, as an illustration of moral obliquity, we have never seen excelled by a man of the world, much less a Christian Minister. We would much rather offer an apology for his recklessly erratic course than to set it forth in these columns in its wilful perversity.

The reader of the *Visitor* will remember our notice of Rev. D. D. Currie's challenge and our letter of acceptance sent to him by mail. If our acceptance had not been perfectly satisfactory to Mr. Currie, lying, as he was, under charge of falsehood, he could easily have informed us by mail. He never in any way acknowledged the receipt of our letter until in the last *Westleyan* he says:

"1. Rev. John Brown writes to me declining to accept, and referring me to the editors of the *Visitor*."

"2. Rev. Dr. McDiarmid, editor of the *Toronto Index*, writes that he cannot come, as it would cost him \$100 more or less."

"3. Rev. Messrs. Armstrong & Hopper write to me stating (1) that they will accept, but on an issue which is only a side issue and which involves a quibble; and (2) they will not accept even under the shelter of a quibble and a side issue, unless I agree to pay such expenses as they may incur."

We will quote our letter of acceptance:

THE CHRISTIAN VISITOR OFFICE, St. John, N. B. Nov. 3, 1878.

DEAR SIR,—We have seen in the last issue of the *Westleyan* an article bearing your signature, in which you give a challenge to certain parties, including the *CHRISTIAN VISITOR*. We are anxious to have you do what you affirm you are prepared to do in the challenge, and in order to hasten matters write you directly. As we understand the point, you, on page 12 of your Catechism, give certain definitions of *baptizo*, given, as you allege, by the Lexicographers there named, and you are now prepared to prove what you there have stated. We, on our part, deny that the meanings you give on page 12 of your Catechism are the meanings given by the Lexicographers there named.

1. To settle this question you ask us to meet you in Moncton. We would have preferred a half way place so as to divide the expense of travelling, but we do not object to this condition.

2. You ask for a Committee of twelve or more to examine the Lexicons you name on page 12 of your Catechism. We suggest that half that number is just as good, and far less expensive. To bring twelve or more persons from different parts of Canada would be an expensive matter. However we accept this part of your challenge, with the condition, that you pay the expenses of the men, if you insist on twelve examiners being appointed.

3. You say we may name the examiners. That is magnanimous. You however put a condition, "no person shall serve on said Committee who is identified with either of the churches to which we (Brown and I) belong." What do you mean by churches? Is it that the Moncton Methodist Church and the Paradise Baptist Church are excluded from the list, or do you mean the Methodist and Baptist denominations are ineligible? If the latter, you appear to throw the matter of examination into *Pedobaptist* hands. But we do not object. We only wish to have your meaning of the term churches.

The other points you refer to in Nos. 5, 6, 7, and 8, we accept.

In reference to the time of meeting being limited to Nov. 30th, we have to say that date suits us if it can be arranged to suit the examiners who may be appointed.

In the above we think we have fairly met the essential points of your challenge; and you will certainly be as anxious as we are to have the matter speedily settled. As soon as we hear from you we will at once name examiners from Protestant and Catholic Communions, and inform you of the day of meeting.

We remain, yours, etc., ARMSTRONG & HOPPER, Editors and Proprietors of *Christian Visitor*.

In this acceptance we denied that any or all of the Lexicons named on page 12 of his Catechism, gave the meanings he there states. Where is "the quibble or side issue." At this very moment there lies before the writer every definition of each Lexicographer named on page 12 and a more reckless perversion of those authorities was never palmed off on the ignorance and credulity of men before. Mr. Currie pretended to quote Lexicons out of print, well knowing that the masses would thereby be unable to detect his falsehood. But he is caught, and cannot longer, with truth-loving men, retain the position of a truthful man. But Mr. C.'s denial that we accepted his challenge, contains this falsehood, viz., that we asked to have our expenses paid. We did no such thing, but offered to go to Moncton without a word about expenses. We stated that if he insisted on 12 examiners he should pay their expenses, and if he had been anxious, with truth on his side, to clear himself, he would have done so, especially when Mr. McDiarmid suggested that expenses could be met by an admittance fee at the door. The facts are, Mr. C. is inwardly conscious of his misrepresentation and no more dared to come to time and meet us and Mr. McDiarmid and Mr. Brown, than to jump into the burning fiery furnace of which he speaks.

We have said before that we keep in our office the evidence of Mr. C.'s misrepresentations. It is open to inspection by anybody.

The *Visitor* of Nov. 13 contains Mr. Brown's acceptance of Mr. C.'s challenge in which he says the *Visitor* will attend to the Lexicon charge and "I will prove that you have perverted the Word of God."

Mr. McDiarmid's acceptance of Mr. C.'s challenge will be found in the *Visitor* of Nov. 20, subject to no condition, save that his expenses be paid, and he suggests that they can easily be met by an admittance fee at the door of the hall where the discussion is held.

Mr. C. must reckon much on the gullibility of people if he thinks such wholesale falsehoods as he has set forth in the last *Westleyan* will be believed even by his own denomination. We have no quarrel with Mr. Currie for believing in infant sprinkling, we have only arraigned him for ignorantly, or knowingly falsified the lexicons he quotes. If he had a particle of stirring manhood, he would be ashamed to misstate authorities and then, with brazen effrontery add to all his former guilt, the additional offence of denying that anyone accepted his challenge. The old Latin saying of "catch an eel by the tail," is verified in his case. There is so much slime that he will wriggle out, honor or dishonor to the contrary notwithstanding. A gentleman, not a Baptist, said to us weeks ago, that Mr. C. would do as he has done, but we then said he could not descend so low. Our estimate was too honorable. Hereafter we shall expect anything of such a man.

News from the Churches.

The German Street Baptist Bazaar closed successfully on Friday.

BILLTOWN, N. S.—Rev. S. Welton baptized four at this place on the 8th inst.

NEW GLASGOW, N. S.—Rev. David Freeman baptized one here on the 1st inst.

The revival meetings in Pitt Street Mission are still continued, and the interest is unabated. Rev. G. W. Springer leads in them this week.

The ladies of the Baptist congregation at Hopewell Hill, A. Co., intend giving a public entertainment on New Year's night, and the word is—"Come one—come all!"

Rev. Jos. F. Kempton, on his recent visit to Cape Breton, baptized three at Mabou, and visited the former scene of his labors at Margaree. Brother K. is a whole-souled Missionary.

LEINSTER STREET, ST. JOHN.—This congregation worshipped last Sabbath morning for the first time in the Vestry of their new Church. The Rev. Geo. Armstrong preached on the occasion.

WOODSROCK.—Rev. Geo. Seely and his Church are hopeful of receiving soon powerful manifestations of saving grace among them. Brother Seely is the faithful Superintendent of the Sabbath School.

ST. GEORGE.—A work of grace is in progress in the Baptist Church here; the pastor and people are much encouraged; God is blessing their labors. Eight were baptized on the 8th inst., and three on the 15th inst.

Prof. Welton's Lecture.

On Wednesday evening last the Rev. Prof. Welton, Ph.D., delivered a most interesting and instructive lecture before the Acadia Athenæum, Wolfville, upon his "Travels in Europe."

The learned lecturer carried his hearers very pleasantly, for an hour and a half, along the highway of European travel, introducing them to the famous cities of the Old World and to the most noteworthy objects they contained. Liverpool, London, Antwerp, Cologne, Leipsic, Berlin, Naples, Rome, Venice, Vienna, Paris and other cities of less note successively passed under review. The chief objects of interest in these places, their grand old cathedrals, their immortal works of art, fine public buildings, etc., were described with remarkable clearness and power, while the audience listened with rapt attention to the graphic delineation of the products of European wealth and culture. The voyage up the Rhine was made especially interesting. The ruined castles crowning the precipitous banks of the beautiful river were peopled again with the shadowy forms of by-gone ages. Several of the legends connected with these relics of a departed state of society, were given.

His lecture was thoroughly enjoyable throughout, and it is to be hoped that Dr. Welton may be induced to supplement this very acceptable production by others in the same line.