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"HOLD FAST THE FORM OF SOUND WORDS"—2d Timothy, i. 13.

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Prohibition.

BY F. B. SCRIBNER.

"Prohibition! prohibition!"

Shout the masses, and for why?

'Tis because destruction follows

In the path of Alcohol:

And their sons by thousands yearly

Lie beneath the drunkard's pall.

Mothers pleading for the sake of—

Sons enslaved by alcohol,

Thousands of poor drunkard's groaning,

Under rum's tyrannic thrall.

These and other sad ones weeping,

Over dark, alas, too plainly:

Show to all, domestic woe:

That rum is e'er the people's foe.

Could I in the blood my pen dip,

Of the thousands rum has slain;

And pour'tray one half their misery,

Half their sufferings and pain:

I would give the saddest picture

E'er beheld by mortal eyes,

Showing the lost souls of thousands,

And the death-drunkard anguish.

I would show heart-rending scenes,

Untold wretchedness and woe,

Sin and crime by those committed,

Who through rum have fallen low.

Can our rulers let unheeded

Pass this cry the masses raise?

Prohibition is what's needed;

Rum is not a thing that pays.

Give us, give us, Prohibition,

Drive intemperance from our land,

Heal the hearts that rum has wounded;

'Tis the people's just demand.

CORRESPONDENCE.

MESSENGERS.—In your issue of the 9th Oct., appears a letter over the signature "T. H. R.," criticising my hastily written sketch of the late E. H. Duval Esq., which appeared in the previous issue, on the ground of "historical accuracy." The statement to which "T. H. R." takes exception is contained in the following paragraph:

"About this time (that is whilst Mr. Duval was acting as agent and inspector for the British and Foreign School Society) the question of Common School Education was beginning to agitate the minds of the people of the Province of New Brunswick, and the absence of an intelligent system in carrying on the Public Schools to be felt and deprecated. So urgent were the needs of the people that, in 1845, a Committee was appointed by the Legislature to correspond with the British School Society, with a view to the introduction of their system into New Brunswick. The result was that Mr. Duval was selected to visit this Province, and aid in the establishment of a more satisfactory system of Public Education than had formerly obtained. This was early in 1845."

The error which "T. H. R." corrects is in the interest of historical accuracy, I have placed in italics. He states that the Legislature did not appoint that Committee, and a closer reference to the correspondence, which is now before me, selected from Mr. Duval's papers, corroborates the statement. The Committee was one appointed by the people, the Legislature in the great matter of Education being content, as in other great reforms, to follow rather than to lead.

The object of my reference to the cause of Mr. Duval's visit to New Brunswick was, however, not to prove that he was ap-

pointed by a Legislative Committee, but to show the regard in which he was held, and the value placed upon his abilities, judgment, and wisdom by those who at that time had in charge the most popular and successful system of common school education in England.

In closing his letter "T. H. R.," says Mr. Duval's school in St. John, became a branch of the Provincial Training school on 1st August 1848, and that "this was the beginning of his long and valued educational services, in connection with the public schools of this Province." The inference is that Mr. Duval for the previous three years of his labors in St. John, had been conducting a private school. Let us for a moment look at the facts.

On the 15th May 1845, the Executive Committee of the British and Foreign School Society, wrote to Mr. Duval that they had "received an application for a person to be sent out to New Brunswick, to lay the basis of a system of education for that colony," and urged him to accept the position. This application came from the Rev. J. C. Galloway, Secretary to the Committee of Public Education, St. John, N. B., which committee we learn from his letter, had been appointed at one of a number of Public Meetings, called in the interests of common school Education. The Secretary writes: "The Committee represent the leading, religious denominations, and are as respectable men as the city contains."

"As the official organ of that committee, and in their name, I now make application to you, for the services of the most efficient teacher which your Institution can supply. Desirable as it is for every school to be supplied with an efficient teacher, there are circumstances in our case which render the highest amount of qualification peculiarly indispensable. The city of Saint John, is by far the largest in the Province and exerts all the influence of the metropolis throughout the country. The school that we hope to establish will be a Model and a Normal School for the benefit of the Province generally. The state of education throughout the province is most deplorable. The community in general are awake to the evil, and are anxious to see a decided step taken in the way of improvement. The House of Assembly has taken an initiatory step in the matter, and will no doubt be influenced to some extent by the experiment which we are about to make. If in addition to these facts you bear in mind that New Brunswick is in its infancy, and is destined to become a populous and a thriving country, while the influence it can exert on the neighbouring Provinces of Nova Scotia and Prince Edward Island is considerable, you will at once perceive the indispensable importance of the teacher who may be appointed to the school at Saint John, being, in point of moral character, intellectual attainments and aptness to teach, as efficient as your excellent Institution can possibly supply."

The qualifications demanded were very high, and it was a compliment of no mean order that the Committee of the British and Foreign School Society paid to Mr. Duval in selecting him to carry out so grave an undertaking.

On the 4th of June, 1845, Henry Dunn, Esq., Secretary of the British and Foreign School Society, placed in Mr. Duval's hand an open letter to the Secretary of the Committee in St. John, which begins as follows: "The bearer of this is Mr. Edmd. Duval, who, with his son, (who has been a monitor in one of our largest schools) comes to establish your Model and Normal School at St. John." Further on Mr. Duval is spoken of as a man "well qualified to perform the work you have for him to do." And still further on, "I need not say how glad I shall be to hear of the full success of your plans, and of many Teachers being speedily trained for usefulness in the Province."

On the 29th July, 1845, Mr. Duval arrived in St. John; on the 14th August he met the Committee, and submitted a specification or plan of operation, on August 22nd he addressed a public meeting on Education, and explained the system he had been sent to establish; on the 26th opened a school with 27 scholars; by 1st September it had increased to 38, and by 30th May, 1846, to 140. Thus it continued to be by far the most important School in the Province, so far as its bearing upon the question of Common School Education is concerned, until it was connected with the Provincial Board of Education in 1848.

Thus, although the object of Mr. Duval's mission to this Province was not fully realized for three years, his position as a public teacher and educator of public opinion on the subject of Common Schools, was one which certainly entitles him to be regarded as intimately connected with the Public Schools of this Province from the

date of his first arrival in St. John City.

I am glad that the letter of "T. H. R." has afforded me an opportunity of more fully doing justice to the memory of one who was a personal friend of the writer for nearly a quarter of a century, and a co-worker with him both in the School and in the Church.

J. M.

St. John, Oct. 19, 1878.

Testimony for Christianity.

Newton was a Christian! Newton, whose mind burst forth from the fetters fastened by nature upon our finite conceptions—Newton, whose science was truth, and the foundation of whose knowledge of it was philosophy; not those visionary and arrogant presumptions which too often usurp its name, but philosophy resting upon the basis of mathematics, which, like figures, cannot lie—Newton, who carried the line and rule to the uttermost barriers of creation, and explored the principles by which all created matter exists and is held together.

But this extraordinary man, in the mighty reach of his mind, overlooked, perhaps, the errors which a minute investigation of the created things of this earth might have taught him. What shall then be said of the great Mr. Boyle, who looked into the organic structure of all matter, even to the inanimate substances which the foot treads upon? Such a man may have been qualified to look up through nature to nature's God. Yet the result of all his contemplations was the most confirmed and devout belief in all which the atheist holds in contempt, as despicable and drivelling superstition.

But this error might, perhaps, arise from a want of due attention to the foundations of human judgment, and to the structure of that understanding which God has given us for the investigation of truth. Let that question be answered by Mr. Locke, who, to the highest pitch of adoration and devotion, was a Christian—Mr. Locke, whose office was to detect the errors of thinking, by going up to the very fountains of thought, and to direct into the proper track of reasoning the devious mind of man, by showing him its whole process, from the first perceptions of sense to the last conclusions of ratiocination; putting a rein upon false opinion, by practical rules for the conduct of human judgment.

But these men, it may be said, were only deep thinkers, and lived in their closets, unaccustomed to the traffic of the world and to the laws which practically regulate mankind. Gentleman! in the place where we now sit to administer the justice of this great country, the never-to-be-forgotten Sir Matthew Hale presided; whose faith in Christianity was an exalted commentary upon its truth and reason, and whose life was a glorious example of its fruits, whose justice, drawn from the pure fountains of the Christian dispensation will be in all ages a subject of the highest reverence and admiration.

But it is said that the Christian faith is but the tale of the more ancient superstitions of the world, and may be easily detected by a proper understanding of the mythologies of the heathen. Did Milton understand those mythologies? Was he less versed than Mr. Paine in the superstitions of the world? No. They were the subject of his immortal song; and though shut out from all recurrence to them he poured forth from the stores of a memory rich with all that man ever knew, and laid them in their order as the illustration of real and exalted faith, the unquestioned source of that fervid genius which has cast a kind of shade upon all other works of man.

He passed the bounds of flaming space,
Where angels tremble while they gaze;
He saw, till blasted with excess of light,
He closed his eyes in endless night.

But it was the light of the body only that was extinguished; "the celestial light shone inwardly and enabled him to justify the ways of God to man."

Thus you find all that is great, or wise, or splendid, or illustrious, among created beings; all the minds gifted beyond ordinary nature, if not inspired by its Universal Author for the advancement and dignity of the world, though divided by distant ages and clashing opinions, yet joining,

as it were, in one sublime chorus to celebrate the truths of Christianity, and laying upon its holy altars the never-fading offerings of their immortal wisdom.—Lord Erskine.

Mr. Spurgeon on Evangelism.

At a late meeting of an association of his church for evangelical work, after the reports had been read Mr. Spurgeon rose and said:

"Now, you have heard a chapter out of the Acts of the Apostles; it is just in the same style, there has been nothing said about resolutions that were moved, but everything has been about work that has been done. What has been done is all very well, and what we are thinking about doing is better, but what has been done is best of all. When I think of the 1,084 services that have been held, I must rejoice, and will rejoice that Christ is preached.

We do not know how many souls have been won to God; eternity will reveal that. I very much dislike the system of putting down how many people have been converted. A woman said to one of our brethren a little while ago, 'If what you preach is true, I am a lost woman.' He said, 'I am sure it is,' and she replied, 'I have been to the revivalists and have been saved ten times, and it has never been any good, it has been of no use whatever.' I know that our friends do not go in for that sort of thing; they desire that there shall be a real, true work of grace in the heart; they try to kill in the name of the Lord before they make alive.

My thoughts have been dwelling upon the good these young men have got through going out to preach for Christ! I am sure there are many here to-night who would never have dared to address a hundred people unless they had begun by speaking to a half-dozen. I always feel deep sympathy with our young friends when they are on a long sentence; they are just like Blondin on the tight-rope; they have a long balancing pole which they try to carry as easily as if they took it to bed with them every night, and what a relief it is when they do get to the further end of the sentence, having only dropped two or three 'h's,' which they will be sure to pick up again in the wrong place, and only left out the nominative or verb altogether. After doing that several times, some of them have been able to talk when they had not anything to say. The art of speaking is only to be acquired by speaking, and the art of getting at the human heart can only be acquired by having gained the human heart.

I do believe that preaching is the very best means of grace to the sinner's soul. I can understand Paul saying, in a different sense from that in which he uttered it, 'Unto me who am the least of all saints, is the (means of) grace given, that I should preach among the Gentiles the unsearchable riches of Christ.'

In thanking the ladies for their share in the work, Mr. Spurgeon said they were always first; they were the first to get us into trouble, and they were the first when we were getting out of it; they were first with the serpent, but first with the bruiser of the serpent's head in that day when He rose again from the dead; but they always led the way, and he hoped they always would, and that the brethren would keep close up to them, and not let them get much ahead, and so the work of the Lord should be seen to be prospering in their hands.

Assurance.

At a late meeting of the Ministerial Conference, in Philadelphia, the following subject was discussed by Rev. Dr. Pendleton, "Does saving faith in Christ necessarily carry with it assurance of Salvation?" He said—

There are two words in the question, which are prominent, and which need definition.

1. Faith. Fortunately, I am not required to consider faith in general, but faith in its specific gospel acceptance—faith in Christ, saving faith in Christ. It is assumed in the question, that Christ is the object of faith, and that the faith is saving. That is to say, it has an instrumental connection with the salvation of those who believe. This faith embraces Christ in his work of mediation. God in the gospel, offers his Son as the Saviour. This is his gracious proposal, and faith is a state of heart responsive to the proposal. The believer accepts Christ as he is offered in the gospel. His faith is a true reception of Christ, and in receiving Christ the believer receives salvation. Faith is the means of transition from a lost to a saved state. In other words, that believer is saved—saved in the sense that those were saved whom the Lord added to the Jerusalem church. Salvation is a complete work, parts of which are accomplished subsequently to faith, and the consummation of which will occur when Christ comes "the second time without sin unto salvation." Still, the believer is saved—no longer lost, but saved, no longer condemn-

ed, but justified; the completeness of his salvation as certain as its incipency.

2. Assurance. I find in the New Testament these three forms of expressions—"assurance of understanding," "assurance of faith," "assurance of hope," and the epithet *full* is perfixed in each case. I suppose, however, that the term assurance, in the question before us, is used in a different sense. It seems here to mean a persuasion of the certainty of salvation. It implies confidence on the part of those who possess it, that they are saved, so far as salvation is present, and that they will be saved, so far as salvation is future. Where faith exists, to say nothing of other Christian graces, there is no presumption in such assurance. Indeed it is compatible with the deepest humility. This was exemplified in Paul who said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." He who spoke thus confidently said also, "Unto me who am less than the least of all saints is this grace given." But it may be thought by some, that Paul's assurance of salvation pertained to his apostolic character. To this view I demur. It had to do with his Christian character. Nor is there any good reason why a Christian may not enjoy an assurance of salvation. This is a Christian privilege, but it is probable that a majority of Christians do not enjoy it. This leads me to say,

3. The question before us must be answered negatively. Saving faith in Christ does not necessarily carry with it assurance of salvation. The question is not whether this assurance may be enjoyed in some cases just as soon as faith embraces Christ. I do not deny this. It may be so, and probably is so. I concede this, but insist most earnestly that faith does not necessarily carry with it an assurance of salvation. The assurance in most instances may follow the faith at longer or shorter intervals, but does not have a simultaneous connection with it. To believe in Christ is one thing; to believe that we are Christians is another. The latter belief is involved in assurance of salvation. That is, we can have no rational persuasion of our salvation without being persuaded that we are Christians. In the first exercise of faith, Christ is so exclusively the object that engrosses the mind, that the believer scarcely expands a thought on whether he is a Christian. He rather thinks of himself as a sinner, and of Christ as a Saviour. After believing in Christ he may Scripturally and logically draw the conclusion that he is a Christian, which conclusion is an assurance of salvation. He may reason in syllogistic form thus: Those who repent and believe in Christ are in a saved state; I have repented and believe in Christ; Therefore I am in a saved state. Or, he may make the grace of love the prominent word in his premises, and draw his conclusion accordingly. I present the matter in this light because I think that by a process of reasoning, after we believe in Christ, we settle the question that we are Christians, which is equivalent to an assurance as the sequence of faith and not an essential part of it. I can conceive also how persons of gloomy constitutional temper may truly believe in Christ and never, in this life, enjoy an assurance of salvation. Let us, however, remember that this assurance is our privilege, and that it will become more and more satisfactory as our faith rises from one degree of strength to another.

The question was discussed by several brethren, and Dr. Pendleton responded: He believed it a great mistake to confound believing in Christ with believing that one is a Christian. He made this mistake. He was a poor ignorant boy; he had sought salvation for two years, beginning at 15 years old. At first he thought it was a very simple matter; he had no proper conception of sin; he thought that by praying he would bring God under obligation to save him; but God led him astray, and opened his eyes, and gave him juster views of his sins; he saw that he deserved God's wrath, and that God would be just in his condemnation; he could not see how God could save such a sinner; he gave all up; then he saw the justice of God; he felt that if he were sent to hell, he should take God's side, and say, "God is right; God's law is righteous." He had the tranquility of despair; he did not expect to be saved; yet he asked God if there was any mercy, that it might be extended to him. "And I remember (can I ever forget it?) I was reading that Scripture, 'We preach Christ crucified,' and for the first time I had a view of God as just, and yet saving the sinner for Jesus' sake; and at once I was glad and rejoiced in it; but it never entered my head that I was a Christian for several weeks. My father said to me 'I am afraid you are in a critical condition, and are losing your conviction.' At last a minister explained the point, that to believe in Christ is one thing, to believe that you are a Christian is another. It seemed to me clear as an axiom; you believe on the Lord Jesus Christ and the assurance comes afterwards, as a sequence of faith. It is by a process of reasoning that we settle the point that we are Christians."