

CHRISTIAN VISITOR.

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

VOL. XXXIII.

SAINT JOHN, N. B., WEDNESDAY, OCTOBER 27, 1880.

NO. 43.

THE CHRISTIAN VISITOR,
the largest Religious Weekly in the Maritime
Provinces.

PUBLISHED EVERY WEDNESDAY

AT
No. 99 GERMAIN STREET,

Saint John, N. B.

Price \$2.00 per annum in advance.

Rev. J. E. HOPPER, A. M.,
Editor and Proprietor.

All Correspondence for the paper must be addressed
to the CHRISTIAN VISITOR OFFICE, No. 99 Germain St.,
St. John, N. B.
All payments or remittances for the CHRISTIAN
VISITOR, are to be made to REV. J. E. HOPPER,
No. 99 Germain Street, St. John, N. B.

HINTS.

1 The date on the paper shows the time to which
each subscriber has paid.

2 When money is received, the date will be changed,
which will answer for a receipt. No subscriber
should allow his date to be wrong without informing
us. Thus, Dec. 30, means that payment has been
made to the end of December, 1880.

3 No paper discontinued without express orders,
and payment of all arrears, except at the discretion
of the publisher.

4 The proper way to discontinue is to pay all
arrears and notify us by Post Card that you desire
to stop.

THE CHRISTIAN VISITOR,

the representative paper of a large and growing
denomination is a most

Valuable Medium for Advertising.

It circulates, more or less, in all the Provinces of the
Dominion and United States.

TERMS:

Per square—first insertion, \$1.00
Per square—subsequent insertions, 50
Per Line—first insertion, 10
Per Line—subsequent insertion, 5
Business Card per year, 8.00

For special terms and yearly contracts apply at the

CHRISTIAN VISITOR OFFICE

No. 99 Germain Street
ST. JOHN, N. B.

For the Visitor.

"Chinese" Gordon.

This may be a strange name to you, yet
there is a name worth knowing about. You
might have occasion to hear of him fre-
quently in connection with the affairs of
these Oriental lands.

He is properly Colonel Gordon. There
are, however, hundreds of Colonels in the
British army, but none of them is a Colonel
like Gordon. From early entrance upon
military life he has been a man of note, and
of note in a commendable way. When
first placed in charge of a military station
in England he displayed some of his quali-
ties of heart by his concern for the street
arabs in his neighborhood. Many of these
ragged and homeless waifs were picked
up by him, sent to quarters, fed, clothed,
and instructed, and given a higher impulse
towards a decent life. In this way he is
said to have spent most of his income.

He is a man known all along the Asiatic
coast line from Suez to Kamshatka. Three
or four years ago he was in the service of
the Khedive of Egypt. He bore a title—
was known as Gordon Pasha. His splendid
organizing abilities were being utilized in
one of the districts of Upper Egypt, where
among other beneficial achievements he
was waging successful war against the
inter-tribal slave trade.

On the accession of the new ministry in
England, Gordon Pasha resigned his post,
and was made Secretary to Lord Ripon,
the new Viceroy of India. This position
he resigned almost as soon as entered upon,
for reasons which will appear further on.
He is now here in China. He comes in no
official character, bearing no credentials,
appearing as a plain ordinary citizen,
simply with a slight walking stick in his
hand. And yet in all the diplomatic circles
of China there is not a man, whether laced
Ambassador, or spauletted Admiral, or
star-gartered Major General whose appear-
ance has excited or could have excited so
much interest as this plain man of the
walking-stick. The highest Chinese officials
at Peking started at the news. He was, on
his arrival in Hong Kong, made an honored
guest of the Governor. The sleepless class
of newspaper reporters report his every
step.

And why should Colonel Gordon be a
person of such supreme interest in China?
The story is briefly told. You have heard
of the famous Tai-Peng rebellion which
began at Canton, and went sweeping

towards the north in a hurricane of havoc
and desolation. The design of the Tai-
Pengs was the subversion of the Dynasty.
They had many elements of strength and
success. For a time they threatened Peking
itself, but receding, they settled around
Nankin, the southern capital, on the Yang-
tze, where they maintained their ascendancy
for years. The mighty mass of re-
bellion surged to and fro in various direc-
tions from that point, devastating whole
provinces, and destroying great and popul-
ous cities. The Imperial army could make
no headway against them. Indeed, the
transit of a body of Imperial troops was a
calamity as much to be dreaded by the
poor people as was an onslaught by the
Tai-Pengs. No words can depict the ruin
and misery that was spreading itself over

Provinces and the hitherto peaceful homes
of a hundred millions of people. Nor
would the Imperial troops in the end have
succeeded, had it not been that the foreign
sword was thrown into the scale. For a
long time the treaty powers had abstained
from interference. It became evident that
something must be done to stay the em-
bittered strife. So foreign aid was hence-
forth given unofficially to the Imperialists'

party. First of all, an American put him-
self at the head of the forces, and was
rapidly retrieving the fortunes of the wan-
ing Dynasty. His untimely death, for a
time stopped the work. Then came Bur-
gervine who began by aiding the Imperial-
ists but who played fast and loose with
both parties. In the end he died, by
treachery, it is said. Then came Colonel
Gordon. He reorganized the work that
Ward had begun. His purpose was high
and noble. In the interests of humanity
he desired to see the contest stopped. He
was brought in contact with the since
famous Li Hung Chang, then commander
of the Chinese troops, who at once put
Gordon in associated command. A select
portion of the army was re-organized, con-
sisting only of a few thousand men. These
were officered under Colonel Gordon by
American, English, and German soldiers.

After the Chinese style, they received a
pompous designation from the Imperial
court, and became known as "The Ever
Victorious Army." They were not al-
ways "Ever Victorious," but they were
generally so in a long series of hard fought
engagements. The Tai-Peng forces, still
composed of great numbers, began steadily
to reel and break before the compact little
army. Gordon displayed remarkable
powers. He developed rare capacity in
governing men. He displayed a singular
spirit of unselfishness. It soon became
evident even to the Chinese that he had no
selfish personal ambition. Time and again
the Tai-Pengs rallied, and had there been
no one opposed to them but Chinese chief-
tains they would have recovered every inch
of lost ground. It was a matter with them
of life and death, and they fought with the
energy of despair. Colonel Gordon alone,
had the power to maintain that discipline
necessary to success. The Chinese soldiers
would stand firmer at his orders than they
would at those of Li Hung Chang himself.

The appearance of Colonel Gordon in
action was of itself an inspiration. He
often carried no sword, but moved to and
fro with his slight walking stick pointing
here and there, giving his commands with
quietness, and being himself such an ex-
hibition of imperturbable equanimity as had
a surprising effect upon his soldiers.

Finally the Tai-Pengs were brought to
bay; they reached their last ditch, they
manned their last stronghold, they braced
their nerves for a final grapple. The con-
flict was savage and desperate. As usual,
the influence of Gordon turned the beam.
It was on this occasion that there was
exhibited that ever memorable exhibition
of the difference between the high-toned
Scottish soldier and the treacherous
Chinese. The few Tai-Pengs chieftains
that remained agreed to surrender. They
did so only because they thought they
would fall into the hands of Colonel Gor-
don. Had they been asked to surrender
to the Imperialist leaders they would
rather have chosen to die fighting on the
ramparts. After the surrender was made
Gordon insisted upon their protection. The
Imperialist leaders, faithless to their
own plighted word, managed to slay their

victims. Gordon's righteous indignation
is said to have been vehement and terrible.
It was well for the Imperialists that their
cause was won. Gordon soon after left
them. He insisted upon the faithful pay-
ment of all his soldiers, saw every one in
his service properly cared for, seeking no
emoluments nor honors for himself, and then
retired.

Henceforth he became known as
"Chinese" Gordon. Had it not been for
him this old rotten Manchu Dynasty would
have given way under the strain. Gordon
saved them from their enemy, and left the
exhausted old Empire to begin its slow
work of recuperation.

Gordon went to Tientsin from Hong
Kong. He there met Li Hung Chang, and
had a long conference with his old co-
chieftain. From Tientsin he passed to
Peking and had conference on two success-
ive days with the Prime Minister of State.
So important were his visits that the British
and French ministers, resident, accom-
panied him to participate in the discussions.
Without doubt the impending war with
Russia was the topic. The Chinese would
have rejoiced if Gordon could have lent
them his aid. Indeed they hoped that the
significance of his visit lay in that direction.
The leaders there are sorely perplexed to
decide whether it shall be war or peace
with Russia. Had Gordon given in his
adhesion, it would doubtless have turned
the scale in favor of war. But Gordon
came on an errand of peace. Dauntless
soldier though he be, he is no provoker of
strife. His errand was to use all his influ-
ence in favor of peace. What took place
at that private council board we know not
as yet, but it is understood that he reasoned
earnestly against the madness and folly of
a war. It so happened that the men now
in the Foreign Department at Peking are
Manchus,—conceited and ignorant, and it
is feared his words produced but little effect.

Two day afterwards he returned to Tien-
sin to his friend, Li Hung Chang. It is
now rumored that he is about to return to
Shanghai. If so, he may have abandoned
the prospect of helping them preserve
peace, and may turn his steps westward,
where his splendid abilities will, as before,
soon bring him consideration.

The best things to our minds about
Colonel Gordon remains to be told. He is
a most pronounced Christian. Indeed, he
is spoken of as being a puritan of the
puritans. Everywhere, and under all cir-
cumstances, and in all kinds of society he
avows himself a Christian, and observes
with unsevering fidelity the duties and re-
quirements of a Christian life. Perhaps
it is on this account that he has been en-
abled everywhere to exert an influence so
salutary. Knowing these things about him,
our prayers are that God will bless
"Chinese Gordon" wherever he goes.

W. ASHMORE.

Swatow, China, Aug. 23, 1880.

Wolfville Notes.

Educational matters are moving on quiet-
ly here. The attendance at the College is
very good this year, and all seem busy.
The most of the young men who are here,
have come for work, and the professors are
disposed to indulge them in this to the
utmost. The Academy and Seminary have
a very respectable attendance, but there is
room for more. It is to be hoped that
next month will bring a large influx of
sterling young men and women from the
ranks of the teaching profession, desirous
of securing the benefits of a higher educa-
tion.

The Acadia Athenaeum has begun its
lecture course for the season. The first
venture was far from being a success,
financially. Mr. Edwin D. Mead, of Mass.,
was engaged to deliver three lectures for
\$100 and expenses. These lectures were
given in Halifax, Windsor, and Wolfville.
His subjects being: "Gladstone," and
"The British Parliament." The receipts in
the two former places barely met expenses,
leaving a large sum for the young men
to meet from their own resources. Two
comparatively recent graduates are on the
lecture list for the coming winter. Egbert
M. Chesley, now teaching in Yarmouth,
and I. W. Longley, Esq., of Halifax. We
may expect something valuable from these
men.

Several young ladies are taking college
work this year, with the Freshman class.
On dit: that they more than hold their own
in the intellectual struggle for precedence.

The Rev. Dr. Welton preaches nearly
every Sabbath, in Canard, for the Rev. S.
B. Kempton, who we regret to say is very
seriously ill. Mr. Kempton is pastor of a
large and important church, and takes a
leading position in denominational work,
and it is much to be hoped that he may
soon be able to resume the duties of the
pastorate.

Dr. Crawley is still in harness. He
teaches a theological class every day, ex-
hibiting remarkable mental and physical
vigor for his age. Oct. 22.

Strange Editions of the Scriptures Recently Exhibited in London.

An interesting collection of Bibles was
recently exhibited in London, which com-
prised copies of all the editions that, be-
cause of peculiar errors of the printers, or
from some other reason, have been known
by strange names. Among the Bibles on
exhibition were the following:

THE GUTENBURG BIBLE.—The earliest
book known, printed from movable metal
types, is the Latin Bible issued by Guten-
burg, at Metz, A. D. 1450.

THE BUG BIBLE.—Was so called from
its rendering of Psalms xci. 5: "Afraid
of bugs by night." Our present version
reads, "Terror by night." A. D. 1551.

THE BREECHES BIBLE.—The Geneva
Version is that popularly known as the
Breeches Bible, from its rendering of Gen-
esis iii. 7: "Making themselves breeches
out of fig-leaves." This translation of the
Scriptures—the result of the labors of the
English exiles at Geneva—was the English
family Bible during the reign of Queen
Elizabeth, and till supplanted by the pre-
sent Authorized Version of King James I.

THE PLACE-MAKERS' BIBLE.—From a
remarkable typographical error which oc-
curs in Matthew v. 9: "Blessed are the
place-makers," instead of peace-makers, A.
D. 1562.

THE TREACLE BIBLE.—From its render-
ing of Jeremiah viii. 22: "Is there no
treacle [instead of balm] in Gilead?" A.
D. 1568.

THE ROSIN BIBLE.—From the same
text, but translated "Rosin" in the Douai
version. A. D. 1609.

THE HE AND SHE BIBLES.—From the
respective renderings of Ruth iii. 15—one
reading that "She went into the city," the
other has it that "He went." A. D.
1611.

THE WICKED BIBLE.—From the fact
that the negative has been left out of the
seventh commandment (Exodus xx. 14),
for which the printer was fined \$300. A.
D. 1631.

THE TRUMB BIBLE.—Being one inch
square and half an inch thick; was publish-
ed at Aberdeen: A. D. 1670.

THE VINEGAR BIBLE.—So named from
the headline of the 20th chapter of Luke,
which reads as "The parable of the vine-
gar," instead of the vineyard. A. D.
1717.

THE PRINTERS' BIBLE.—We are told by
Cotton Mather that in a Bible printed prior
to 1702, a blundering typographer made
King David exclaim that "Printers (in-
stead of Princes) persecuted him without
a cause." See Psalms cxix. 161.

THE MURDERERS' BIBLE.—So called
from an error in the sixteenth verse of the
Epistle of Jude, the word "murderers"
being used instead of "murmurers." A. D.
1801.

THE CAXTON MEMORIAL BIBLE.—Wholly
printed and bound in 12 hours, but only
100 copies struck off. A. D. 1877.

Condensed Common Senses.

Among many excellent sayings of Moody
at the recent ten days' meeting at North-
field, the following are timely for the whole
country. He said:—

"I have some suggestions. A holy life
will produce the greatest conviction. It is
a great mistake to talk about our holiness.
Light-houses do not need to blow any
horns. Drop the 'yous' and make them
'wes'. We are apt to talk too much. I

find many of you talk much less than you
did a few days ago, but you say much
more. Some churches are talked to death.
See Titus 2: 12. You are here to have
joy but it is to be joy in the Lord. Do
not quench the Spirit with foolish talk.
Avoid hobbies. Don't go home to talk
about Northfield. Have no cliques. Don't
talk holiness, sanctification or anything
else all the time. Don't make divisions.
Better pray more and discuss less. Don't
go to church to throw stones at it, but get
a few to unite with you within the church
to pray for the church. God has a church
in every city. Better find it and help it it.
Our field is as large as the world. If you
find that you are disagreeable, and repel-
ling and boring people, let them go, and
then pray for common sense. The foolish-
ness of preaching and foolish preaching,
are two altogether different things.
Don't preach yourself. I am astonished to
see how men weave into their remarks
some honor to themselves."

Items of Interest.

Meaning of Rom. 6: 4. Rev. Mr.—
Presbyterian minister of Colchester Co.,
N. S., of the last generation, was once asked
by one of his flock, as to the meaning
of the above passage: "Buried with him
by baptism, etc.," replied, "If there is any
passage in the Bible that has no meaning;
that is it."

Bible versus Curry's Catechism.—A
young man, who was converted in a Metho-
dist meeting, was induced against his bitter
judgment to be sprinkled and join the
society. Afterwards being dissatisfied with
his position he broke off his connection
with the body. The minister visited him
and sought to win him back. Finding his
arguments were useless, he asked: "Are
you determined to be a Baptist, or are you
still open to conviction?" He replied,
that he was open to conviction. "O well
then," said he: "I have a book here that
will set you all right," and accordingly
handed him the *valde mecum* of the Metho-
dist ministry—Curry's Catechism. The
young man in relating the circumstance to
the writer; said, "he did not tell me to
compare it with the Scriptures, but I did,"
and then he went on to express his amaze-
ment at the statements therein contained,
as so contrary to the word of God. He
finished the perusal of the book, more
thoroughly than ever convinced of the
Scripturalness of the views held by the
Baptists.

An admonition, with an exposition: The
report, well authenticated is really too rich
to be withheld, though others just as good
might be produced: The Rev. Mr.—(I
need not give names), recently resigned his
charge of the congregation over which he
had ministered in Cornwallis, N. S. In
his parting admonition to the young people
of the Bible class, he said: that there were
three things that he wished especially to
impress upon their minds; and he hoped
they would remember his parting injunc-
tions: 1 *Love the Church.* 2 *Obey your
parents.* 3 *Hate the Baptists.* Under the
last, he said: "I hate them and the Lord
Jesus hates them;" and I can prove it from
Rev. 2: 15. "Thou hate them also that
hold the doctrines of the Nicolaitanes,
which thing I hate." Quis.

Without calling any Advisory Council,
the Metropolitan Temple Church, San
Francisco, by its pastor only, and his aids
in the ministry, received Bro. D. Banks
McKenzie, the Temperance Lecturer, into
its fellowship from the Baptist church in
Reno, sat in council upon him, ordained
him, and gave him a letter again to the
church in Reno. It was all done at a
stroke on Sunday afternoon, Sept. 13.
That was quick work, and "not to be
judged by common standards." Speaking
classically the whole affair was *sui generis*.
—Herald of Truth

The Revised New Testament, as finished
in England, will reach New York about
the middle of this month. It will have an
enormous sale. So much for Christianity
effete.