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

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For the VISITOR

Killing Sermons.

Brother, your preacher labored faithfully last Sabbath morning, and, as the result of earnest study and solicitude for your eternal welfare, preached Jesus. Many were affected under that sermon, and carried away some of its utterances as small rain upon the tender herb. Among those who were caused to think seriously on that beautiful day of rest, of that other rest that remaineth to the people of God, possibly there may have been some of your own family. As a soldier of Christ here was a good time for you to come to the help of the Captain of your Salvation, and assist your pastor in his effort to win souls; and the field to work upon was in your own family circle. How did you acquit yourself on that occasion? Without intending it I fear you neglected your opportunity, and largely contributed toward killing that sermon—at least as far as your influence extended. Instead of fulfilling your Christian obligations, your course had a tendency to obliterate the impressions on the hearts of some of those affected. This seems to astonish you, yet it is a truth nevertheless. If, when you returned to your home, you continued to criticize the preacher to your family as you did to that brother whom you joined on the threshold as you were leaving the church, and it is quite presumable you did; then I say you helped to kill that sermon, and counteracted its influence for good upon the members of your family. How, let me ask you could you be qualified to pronounce an opinion upon that sermon when you remember and most of the congregation knew you were dosing during a large portion of the time of its delivery? Surely, you were the last person in the assemblage to attempt a criticism of the discourse. If the preacher was tedious, if he lacked force, if he failed to bring out the points satisfactorily, and make all things clear in your estimation; if he was too tame, or too boisterous; was it just your duty as a Christian to parade before your family, what seemed to you to be faults in your pastor's discourse? Would it not have been more consistent and in accord with your profession, if you could not have said something in endorsement of the portions of the discourse that you may have heard during your waking moments, to at least have held your peace. Friend your attempt to deceive utterly failed; for those whom you talked to were well aware that

you heard but a very small part of the matter which you pretended to know so much about. Nevertheless your words had the effect of driving away any good impressions that your children may have received from their attendance at the sanctuary.

As many offend in this matter more from want of thought than from any want of feeling; let us be careful, and take thought before we attempt to kill by adverse criticism the good that might be done through an earnest, faithful discourse. My shot has only been aimed at one, if I have hit others they will do well to take the matter into their serious consideration, and ask themselves personally how much am I doing by such a course to advance or retard the cause of Him whom I profess to serve.

Com.

Ordination.

Pursuant to a call from the Baptist Church at Argyle, Yarmouth County; a council was convened at their Meeting House, Sept. 21st, at 10½ o'clock, a.m., to consider the propriety of setting apart Bro. E. P. Coldwell to the work of the Gospel Ministry.

The council organized by appointing Rev. J. Clark Chairman, and the undersigned Secretary:

DELEGATES PRESENT:

Hebron.—Rev. A. Cohoon, Dea. Wm. Durkee.

South Yarmouth.—Dea. J. Cavanah.

Arcadia.—Rev. A. H. Lavers, Bro. Allen.

Temple.—Rev. J. Clark, Dea. John Anderson.

West Yarmouth.—Rev. H. N. Parry, Dea. Nelson Corning, and Z. Surant.

Tusket.—Rev. P. S. McGregor, Dea. Stephen Jeffery, Bro's. A. S. Lent, Wm. Gavel, E. C. Simonson.

Argyle.—Dea's. James Nickerson and Harvey McLaran.

Pubnico.—Dea. John F. Larkin, Bro's. Charles Larkin, Judson Murphy.

Barrington.—Rev. W. H. Richan.

The following brethren present were invited to a seat with us, viz:

J. E. Westcott, O. W. Slocome, Heman Nickerson, Stephen Nickerson, W. A. Frost, Benjamin Hobbs and W. H. Bent, M. D.

The Church Clerk read the Minutes of the business meeting relating to the calling of this Council.

Bro. Coldwell then by request related his Christian experience, call to the ministry, and views of Gospel doctrines. He was then closely questioned, and after examination was requested to retire.

The council after due deliberation, on motion by Rev. W. H. Richan, seconded by Rev. A. Cohoon, heartily and unanimously agreed to recommend the church to proceed with the ordination.

Arrangements were then made for the afternoon service to be held at 2½ o'clock, after which the council adjourned with prayer by Rev. A. Cohoon.

The afternoon services were held according to appointment. A good congregation assembled. The arrangements of the morning were fully carried out, viz:

Ordination Sermon.—Rev. W. H. Richan Text 1 Cor. 1: 21.

Ordination Prayer.—Rev. John Clark.

Right Hand of Fellowship.—Rev. H. N. Parry.

Charge to the Candidate.—Rev. A. H. Lavers.

Charge to the Church.—Rev. P. S. McGregor.

The services were deeply impressive throughout, and increased interest was given at the end of the above arrangement by the Chairman calling upon Rev. A. Cohoon, who made a very tender and impressive appeal to sinners, calling upon them to listen to the Gospel as preached by our young brother, and reminding them that they would meet it at the judgement.

Bro. Coldwell has been already ministering to this church two years, and it is surely encouraging to be able to state that he is daily growing in their esteem and confidence.

Meeting dismissed with the benediction by the Rev. E. P. Coldwell.

H. N. Parry, Secretary.

For the Visitor.

Important to Baptists.

Year after year an agent from the British and Foreign Bible Society comes into the Lower Provinces and takes away all the money which he can get, and has regularly organized auxiliary societies for the collection of funds.

It is not generally understood that the B. & F. B. S. is a *Pedobaptist* organization, and so Baptists assist it equally with others.

This Society has given the Bible to the world in 231 languages and dialects. We are thankful for all the good which it may be doing but it is evidently not giving the *whole truth* to the people.

There is given an unfair and indefinite rendering of passages referring to baptism. For instance, in Telugu Mark i, 9 reads: "What took place in those days, that Jesus came from Nazareth in Galilee and received *ablu*tion from John near Jordan." Acts 8: 38: "Then he commanded the chariot to stop, and afterward both Philip and the Eunuch went down *near* to the water, and then he administered *ablu*tion to the latter." 1 Cor. xii. 13: "Whether we are Jews or Gentiles, servants of one Master, we all received *ablu*tion in one Spirit to form into one body."

Now these are but samples of all similar passages, and they are given an indefinite rendering in all the languages of the East. Our Missionaries placing such Bibles in the hands of the heathen when they preach, are obliged to contradict all the passages on baptism.

I see by the last report of the Secretary of our Foreign Mission board, that Dr. Jewett, an able Telugu scholar, is translating the New Testament into Telugu.

Since our Foreign Missionaries are laboring with that people, it is well, I think, for Baptists to withdraw their support immediately (for an agent Mr Toland is among us now) from the British and F. B. S. and increase their subscriptions to our Foreign Mission Funds so that when Dr. Jewett's translation comes out the Board may be able to give our Missionaries as many copies as they require of the Testament conveying God's will on the subject of baptism, as well as other important doctrines of faith and practice.

Yours etc.

L. M. WEEKS.

Antigonish, Sept. 20, 1880.

For the Visitor.

Among the Departed.

As I think over the religious friends of my earlier years in this province, I am reminded how many of them have exchanged the toils of earth for the rest of heaven. Among the number is the late Mrs. Enoch Lunt, of St. John, who departed this life, the 1st of June last, in the 77th year of her age.

I first formed the acquaintance of Mr and Mrs. Lunt when they resided in their old farm house in Sheffield. They were then in the full vigor of life, on the pathway to prosperity, and their children were as olive plants about their table. A life of industry and frugality, with the divine blessing, put them in possession of a valuable property, and gave them a highly respectable position in the social compact.

Mrs. Lunt was a woman of uncommon energy and force of character; and nobly performed her part as wife and mother. In the days of her girlhood she experienced the power and sweetness of redeeming love, and took her place in the first Baptist Church of Canning. Her religious convictions were deep and permanent, and through her protracted life she adhered tenaciously to the faith she so early professed. Hospitality was one of the prominent traits of her character, and she never seemed more in her element, than when administering to the comfort of the Lord's servants.

In her last illness she was graciously sustained by the promises of the gospel, and by the cheering hope of a blissful immortality. After months of suffering, she quietly passed away, feeling that, to her death would be eternal gain. "Precious in the sight of the Lord, is the death of his saints."

St. John, Sept. 23, 1880. I. E. BILL.

W. M. A. Society.

A very pleasant gathering was held under the auspices of this Society, on Thursday afternoon last, in Brussels St. Baptist Church. The meeting was opened by singing and Scripture reading, prayer offered by Mrs. March, and then Miss French, a returned missionary, was introduced and addressed the meeting, telling us of the great need there is for the christian women of the 19th century, to work for their sisters who are in midnight darkness. Her picture of those heathen women was vivid and startling. She told of Zenanna work needing to be done, of their prison life and moral degradation. The missionary goes to the Zenanna, teaches reading and fancy work. The latter they want to learn, but cannot unless they will learn to read, as the missionary refuses to teach fancy work alone. We should have liked to hear our sister Miss French speak longer, we were all so interested, and such breathless attention prevailed. After singing the hymn, "Happy day in Bengalee," and showing the costume of a native, our meeting was brought to a close, with thanks to our sister for her kindly response to our invitation to speak for us. She had labored within a few miles of Calcutta and is connected with the Free Baptists. Com.

On Free Trade and Protection.

Emile Walter's "what is Free Trade?" a very clever adaptation of some of Bastiat's essays. Bastiat's "Sophisms of Protection" (translated) is a book which, for incisive criticism and critical refutation of the doctrine of protection, has not yet been surpassed. Grosvenor's "Does Protection Protect?" is a very thorough historical and statistical examination of the doctrine of protection in our own history. It is in many respects the best book on the free-trade controversy. Butts' "Protection and Free Trade" is a brief, simple, cogent statement of some of the main points in the controversy. Fawcett's "Free Trade and Protection" is a summary of the controversy as it now stands. The American arguments for protection are especially taken into account. Sumner's "History of Protection in the United States" gives an outline of the history of the tariff, with discussions of the arguments which have been put forward for protection from time to time in this country. For a popular history of the free-trade movement in England, see Ashworth's "Cobden and the League." On the commercial and industrial history of Great Britain, with illustrations of economic doctrines, see Levi's "History of British Commerce."

In Favor of Protection. E. P. Smith's "Political Economy" contains as good a statement of the protectionist argument as any in a brief space. Carey's Social Science is the classical work of the American school of protectionists. An abridgement of it by McKean gives its substance in a convenient shape. Greeley's "Political Economy" presents the popular protectionism, as distinguished from Carey's work, which has the scholastic tone. Byles' "Sophism of Free Trade" is a relic of the old Tory protectionism in England, reprinted in this country.—W. G. Sumner, in *The Library Journal*.

Talk Over What You Read.

Nearly forty years' experience as a teacher has shown me how little I truly know of a subject until I begin to explain it or teach it. Let any young person try the experiment of giving in conversation, briefly and connectedly, and in the simplest language, the chief points of any book or article he has read, and he will at once see what I mean. The gaps that are likely to appear in the knowledge that he felt was his own will no doubt be very surprising. I know of no training superior to this in utilizing one's reading, in strengthening the memory, and in forming habits of clear, connected statement. It will doubtless teach other things than those I have mentioned, which the persons who honestly make the experiment will find out for themselves. Children who read can be encouraged to give, in a familiar way, the interesting parts of the books they have

read, with great advantage to all concerned. More than one youth I know has laid the foundation of intellectual tastes in a New England family, where hearty encouragement was given to children and adults in their attempts to sketch the lectures they had heard the evening previous. The same thing was done with books.—*Christian Union*.

He Also Serves Who Waits.

I once knew a workingman, a potter by business, who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening of the day. He managed, however, to bear each evening to the bedside of the "wee lad," he called him, a flower, a bit of ribbon, or a fragment of crimson glass, indeed anything that would lie out on the white counterpane, and give a color in the room. He was a quiet, unsentimental Scotchman; but never went he home at nightfall without some toy or trinket, showing he had remembered the wan face that lit up so when he came in. I presume he never said to a living soul that he loved the boy so much. Still he went on patiently loving him. And by and by he moved that whole shop into real but unconscious friendship with him. The workmen made curious little jars and teacups upon their wheels, and painted diminutive pictures down the sides before they stuck them in the corners of the kiln at burning time. One brought some fruit in the bulge of his apron, and another some engravings in a rude scrap book. Not one of them whispered a word, for this solemn thing was not to be talked about. They put them in the old man's hat, where he found them; so he understood all about it. And I tell you, seriously, that entire pottery full of men, of rather coarse fibre by nature, grew quiet as the months drifted, becoming gentle and kind, and some of the ungoverned ones stopped swearing, as the weary look on the patient fellow worker's face told them beyond any mistake that the inevitable shadow was drawing nearer. Every day now somebody did a piece of his work for him, and put it on the sanded plank to dry; thus he could come later and go earlier. So when the bell tolled, and the little coffin came out of the door of the lowly house, right around the corner out of sight there stood a hundred stalwart workmen from the pottery with their clean clothes on, most of whom gave a half day of time for the privilege of taking off their hats to the simple procession, filing in behind it, and following across the village green to its grave that small burden of a child, which probably not one of them had even seen with his own eyes.—*Methodist Protestant*.

Scraps.

The Baroness Burdett Coutts's marriage to Mr. Ashmead Bartlett, the young American gentleman, is delayed by the financial arrangements and settlements inevitable in connection with an income of \$1,500,000 a year. It is stated that Mr. W. H. Smith, M. P., ex-First Lord of the Admiralty, will give away the bride at the wedding, which will probably not take place yet for six weeks. It is doubtful whether Mrs. Money, her sister, will allow her to remain at the head of Coutts's Bank in London, after the marriage. The baroness is said to have first seriously contemplated this marriage with Mr. Ashmead Bartlett during the yacht cruise that she made to the Mediterranean last autumn in his company, and in that of Mr. Irving the tragedian. Before this she had frequently stated her intention to adopt him as her son.

Fighting duels with swords is still a barbarous custom among German students. Two thirds of the Bonn students are said to bear permanent marks of the sword on their faces, and many are most unpleasantly disfigured as a result of these encounters. At Heidelberg, one of the prettiest spots in the neighborhood of the town, is the well-known tavern "Zur Hirschgasse," on the banks of the Neckar, in the gardens of which the duels regularly take place on one particular day of the week, several being fought on the same afternoon, one after the other. This is the result of the ungodly Ritualism and infidelity that is rife in Germany.