

The Christian Visitor.

"HOLD FAST THE FORM OF SOUND WORDS"—2d Timothy, i. 18.

VOL. XXXII.

SAINT JOHN, N. B., WEDNESDAY, MARCH 12, 1879.

NO. 10.

THE CHRISTIAN VISITOR,

The largest Religious Weekly in the Maritime Provinces,

IS PUBLISHED EVERY WEDNESDAY

AT

No. 85 GERMAIN STREET,
SAINT JOHN, N. B.

Price \$2.00 per annum in advance, or 50 cts. extra if not paid within the year.

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

All Correspondence for the paper must be addressed to THE CHRISTIAN VISITOR OFFICE, No. 85 Germain St., St. John, N. B.
All payments or remittances for the CHRISTIAN VISITOR, from May 1st, '78, are to be made to REV. J. E. HOPPER, No. 85 Germain Street, St. John.

THE CHRISTIAN VISITOR,

As 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.

For special terms and yearly contracts apply at the

CHRISTIAN VISITOR OFFICE,

No. 85 Germain Street,
ST. JOHN, N. B.

Poetry.

Rev. William Brock, D.D.

[Written after perusing "Life of William Brock D.D." by Rev. C. M. Birrell.]

BY REV. S. MARCH, CANNING, N. S.

Thy work is done! Thou noble man of God!
Thy day of toil is o'er. Now calmly rest,
And let the verdant sod conceal thy form
From curious eyes. Let sweetest flowers bloom
And breath their fragrance o'er thy quiet tomb.

Thou canst not be forgotten. Memory oft
Recalls the outlines of thy manly frame;
Thy pleasant genial face; thy rotund voice;
Thy bold and fervid utterance, inly moved
By strong conviction, logic, reverence, love;
Thy warm and honest greetings, words of cheer,
And kind farewells. These lovingly survive
And long will cast their influence on life's path.
The pledge of friendship, lasting, pure and true.
The truths thou didst proclaim can never die.
In thousands who received them from thy lips
They found a ready echo and response,
And never more shall lose their magic power,
But by them promulgated shall be to ages
And generations hitherto unborn.

The young men of the land rejoiced in thee.
Thy words of wisdom lured them into paths
Of peace and holiness. The strong and brave
Looked up to thee, and heard with docile minds
Thy forceful messages of light and love.

Thou canst not die. A nation gives thee thanks,
For Havelock's name thou hast immortalized—
His Christian valor and heroic faith.
Thy name is blazoned on the roll of fame,
The champion of the oppressed, the foe of wrong,
The friend of liberty, and stern ally
Of justice, knowledge, mercy, truth and peace.

Thine was a broad and generous sympathy,
And good men smiled, and there was lifting up
In all the ranks of Zion, when thou didst
Set forth the great things of Jehovah's law.
Thou wast a lover of all those who love
Our Lord in truth and sweet sincerity:
When one greeted said "The Lord be with thee,"
"And with thy spirit," was thy quick response;

Then onward pass'd each to his Godlike work.
Long shalt thou live in hearts of thousands who,
In Norwich and in Bloomsbury, sat and feasted
On the glad tidings of eternal joy
Thou didst to them proclaim, and found thro' thee,
The fountains of celestial bliss. Nay more;
Thy words have sounded thro' the lands, and crossed
The swelling deep, and men have leaped for joy,
When on the wings of faith most eloquent
And mighty, thou didst point the Lord's great host.

To signs of coming triumph, the downfall
And destruction of those gigantic forms
Of superstition and idolatry,
Now hoary grown and tottering into naught.
But new thy voice is hush'd! We drop a tear,
For we shall see thy face on earth no more.

Dear man of God, farewell! Rest, sweetly rest!
For God shall certainly thy work reward,
And crown thy head with never fading wreaths.
Oh! with what joy and exultation high
Shalt thou appear in yonder blissful sphere,
And gaze around on those whom thou hast led.

To seek for heavenly jewels,—priceless, rare
As monarch's costliest gems—and meekly say
"Lord, here am I, and those thou gavest me."
Oh, may we greet thee there, and share thy joy.
When from the throne, the Judge in solemn pomp
The plaudit shall pronounce, "Servant of God!
Well done! Henceforth possess thy crown and reign."

Feb. 18, 1879.

[From the Acadia Athenaeum.]

Sonnet.

Search while thou wilt, and let thy reason go
To ransom truth, ev'n to th' abyss below;
Rally the scattered causes; and that line
Which nature twists, be able to untwine;
It is thy Maker's will, for unto none
But unto reason can He'er be known.
The devils do know thee, but those damn'd me-
teors
Build not thy glory, but confound thy creatures.
Teach my endeavors so thy works to read,
That learning them in thee I may proceed,
Give thou my reason that instructive flight,
Whose weary wings may on thy hands still light.
Teach me to soar aloft, yet ever so,
When near the sun, to stoop again below.
Thus shall my humble feathers safely hover,
And though near earth, more than the heavens cover.

And then at last, when homeward I shall drive,
Rich with the spoils of nature, to my hive,
Then will I sit like that industrious fly,
Buzzing thy praises, which shall never die,
Till death abrupts them, and succeeding glory
Bid me go on in a more lasting story,
SIR THOMAS BROWNE.

[For the Christian Visitor.]

The Spiritual Thermometer.

I have kept for many years within the cover of my Bible a little leaflet with the above heading. For the possible benefit of the readers of the VISITOR, I send its contents, praying the reader to read slowly and carefully so as to discover where he stands. If anything is wrong with us it is better to know it, however painful the discovery may be.

- 70 — GLORY.
- 60 — Dismission from the body.
- 50 — Desiring to depart and be with Christ.
- 40 — Sanctification. Holiness of heart.
- 30 — Patience in tribulation.
- 20 — Ardent love to the souls of men.
- 10 — Following hard after God.
- 0 — Deadness to the world.
- 70 — Love of God shed abroad in the heart.
- 60 — Retirement for meditation and prayer.
- 50 — Meeting for prayer and experience.
- 40 — Delight in the people of God.
- 30 — Looking to Jesus. Justifying faith.
- 20 — Love of God's house and Word established.
- 10 — Faint conviction wholly declined.
- 0 — Evangelical light increased.
- 70 — Daily perusal of the Bible with prayer.
- 60 — Frequent attendance on the means of grace.
- 50 — Retirement for meditation and prayer.
- 40 — Concern for the soul. Alarm. Conviction.
- 30 — Faint religion wholly declined.
- 20 — INDIFFERENCE.
- 10 — Family worship only on Sunday evenings.
- 0 — Private prayer frequently omitted.
- 70 — Family religion wholly declined.
- 60 — Levity in conversation.
- 50 — Fashions, however expensive, adopted.
- 40 — Luxurious entertainments.
- 30 — Free association with carnal company.
- 20 — Love of novels and romances.
- 10 — Theatres, races, balls, etc.
- 0 — Frequent parties of pleasure.
- 70 — Houses of God forsaken.
- 60 — Much wine, spirits, etc.
- 50 — Fornication. Deistical company prized.
- 40 — Private prayer wholly neglected.
- 30 — Pleasure parties on the Lord's day.
- 20 — Masquerades, drunkenness, adultery.
- 10 — Profaneness; lewd songs; infidelity.
- 0 — Scoffing at religion; persecuting the pious.
- 70 — Disease and death.
- 60 — PERDITION.

1. INDIFFERENCE is marked zero. It is the starting point for heaven or hell, but it does not indicate neutrality. There is such a thing as "halting between two opinions," and while you are undecided you are practically on the side of Satan. You are either in Christ or out of Christ; under the power of darkness or in the kingdom of God's dear Son.

2. Let no sinner say that he is not capable of all that is here depicted. Unconverted reader, all possible evil is in your heart, (Matt. xv. 19). Let your prayer be, "Create in me a clean heart, O God, and renew a right spirit within me." (Ps. li. 10.)

3. Professor of religion, look at the entries on the lower part of the scale. Are you really on the way to GLORY, or are you sinking to PERDITION?

4. Mark the certainty of the several issues. "Woe unto the wicked! it shall be ill with him, for the reward of his hands shall be given him." "The wages of sin is death." "Why will ye die?" "Turn and live." "The gift of God is eternal life, through Jesus Christ our Lord." Will you make a trial of this offered grace and live? The time is coming, and that speedily, when bank bills will be of no more value to you than the withered leaves of Autumn. "What shall it profit a man if he gain the whole world and lose his own soul?" What profit indeed! Should he gain the world and yet not gain Christ, when death comes he would lose both the world and his soul. Reader, when the time shall come for you to bid farewell to the world, when the powers of mind and body will fail, when the doctor's skill will be taxed to its utmost, but in vain; when he will give you up to sickness, and sickness will give you up to death; when this world of which men think so much, shall be slowly yet surely sinking from beneath your feet,

and the next world, of which men think so little, is opening before you—What then? Answer the question between your conscience and God. J. B.

Too Much Story Reading.

A solemn old adage says: "Read and you shall know." But it depends a good deal on what and how we read, whether the knowledge thus gained is worth acquiring. A fond father says with honest pride: "My boy is a great reader—he is very fond of his book." But inquiry shows that the young hopeful's reading is confined to a class of books the more of which he reads the less he knows of anything which is real and profitable. If not positively vicious it places before the unformed mind a fascinating dreamland peopled with ideal heroes, whose virtues and achievements no wise parent would wish his boy to imitate. A due admixture of wholesome fiction with history and biography is not only not objectionable, but of real benefit; but such reading as we are speaking of is not good even for pastime. We pity the boy whose parents are so careless of his future as to permit him to feed—or starve—his mind on them exclusively.

But even if a better class of story books be read, it is not well to bring up our boys and girls on a story-book diet alone. The habit once formed of devoting the entire reading time to fiction, it is exceedingly difficult to train the mind to more substantial work. A confirmed novel-reader is as hard to reform as a confirmed toper. But if we want our children to grow into strong men and women, with clear heads and well stocked minds, we must not let them feed on fiction alone. Suppose it is a task for Willie or Jennie to read history; are they to neglect every good thing, simply because it is a task? By-and-by, if wisely directed, their history will become a pleasure, and a grand point in their education will be thus gained. Indeed, it is far more important to form in our young people good reading habits than to take them creditably through the "ologies" and higher mathematics. These may be of little permanent value; but the ability to read and enjoy good books is a source of constant and always increasing pleasure.

The necessity of exercising some control over the reading of our boys and girls is shown by such statements as these made by a Hartford librarian. In six months he says one boy drew 102 story books from the library, and a girl 111 novels; and during the quarter ending December 1st, 71 per cent of the books drawn by young people were fiction. The same proportion probably holds good for other cities.

Many of these young folks, doubtless have no one to direct them in their choice of books. They want to read. Their minds are active and impressible and they read what they can, naturally selecting that which appeals most directly to their present taste. Now why wouldn't it be good work for intelligent men and women, who know what good books are, and what are the needs of young minds, to join together to assist these boys and girls, as far as they are able, in the choice of books, and not that only, but to encourage them to form good reading habits by reading with and to them? There are not many young people, we believe, who would not respond gladly to sympathetic overtures from cultivated men and women for so kindly a purpose as this. A reading club of six or eight boys or girls, under the direction of a good Christian woman of education and social position, would be a blessing of immeasurable value to those privileged to belong to it.

Are not such little educational circles among the possibilities of the future?

A Remedy Worth Trying.

A correspondent of the *Christian Index* makes this suggestion: "Got the 'blues,' have you?—feel terribly depressed?—scarcely can claim to be a Christian? See prescription, James 1: 27. Leave a nice little package of sugar and coffee, or a sack of flour when you say 'good-bye,' and it will knock the 'blues' so far behind you that they won't overtake you in a week or a month."

A Methodist on Divine Sovereignty.

DEAR EDITOR:—In the report of Bishop Simpson's seventh lecture—on Ministerial Power—occurs this striking statement: "The attainment of this ministerial power should be the object of the most intense desire. I do not suppose that all may be equally robed with it. It is an attribute of Divine Sovereignty to give it to whomsoever he will, and in what measure he will," &c.

What follows, in the way of earnest, solemn, practical exhortation to the young candidates for the ministry, in view of God's gracious purposes and promises, is not omitted, because Congregationalists would less earnestly and gladly with our good Methodist brother in it, but simply to avoid distracting attention. Let us look a little at what is quoted above.

We often hear it said, in a vague, general way, that conflicting sects are, in these last days gradually approaching one another and learning to see in Christian doctrine eye to eye. Is not this an instance of it?

What "Calvinist" does not heartily agree with Bishop Simpson touching God's sovereign agency in the bestowal of ministerial power? and what "consistent Calvinist" would not agree to all that any Methodist could say of the duty of praying for this gift of God, and making it consistent for him to bestow it, and believing that "there is a manifestation of the Spirit ready for every minister?"

We often wondered in early days how Methodists could separate "grace" and "sovereignty" as they seemed to do. We often asked why they could put individual conversions on any different basis from that on which Bishop Simpson here puts the great, and oh! so sorely needed "endowment" of ministers "from on high." It often occurred to us that there must be the same large place left for the divine free agency, wisdom, general benevolence, governmental supremacy, etc., etc., in any one gracious operation of His Spirit as in another. And it seemed to us, as it does still, that if there is sought in which His working is in measure most inscrutable, after all, it must be in the beginnings of spiritual life in those who have as yet no footing in his kingdom. More here, it must be, than even where a Methodist recognizes Sovereignty in those chosen to proclaim His gospel. Is it not so, if there is any difference?

Bishop Simpson avowed himself, in a former lecture, a good Calvinist on the subject of a divine call to the ministry. These instances of candor and of seeing eye to eye with his Congregational brethren are pleasant incidents of his noble course of lectures at Yale. Would it not be very sorrowful if, while Methodism nears Calvinism at these vital points, our candidates for the pulpit should be found in any measure spiritually dead to the indispensableness of the divine call and the gift of ministerial power.—G. F. M. in *Christian Mirror*.

Notable Baptism in Italy.

On Saturday, January 25, in La Spezia, an event of considerable interest occurred in the baptizing of the widow of one of the late Spanish Ambassadors to the Court of Russia. This lady at an early age had her eyes somewhat opened to the errors of the Church of Rome, but subsequently these views were followed by a desire for a purer faith, and to be connected with a Church which founded its authority entirely on the Word of God.

After years of seeking and suffering, she was in a most remarkable manner directed to the Baptist church in Spezia, and on January 25, she, with another candidate, was immersed in the chapel of Casa Alberte by Rev. E. Clarke.

The lady referred to has truly left all for Christ, and her history is one that demonstrates that there are martyrs now, as in the primitive age of christianity. Such was her joy in being thus permitted to demonstrate her love to Christ in baptism, that she said, "Had the water been living coals she should have readily embraced them in her ardour to obey the command of the Saviour."

A workman in the Royal Arsenal, who was at the same time baptized, was somewhat awakened to the value of Divine truth some six years ago, but fear for a time took possession of him, and alarmed at the evidence of hostility, he left off attending the Evangelical services. But the incorruptible seed of the kingdom had found a lodgment in his heart, and he felt he must return to the spot where the light from heaven had entered his soul, and after a lengthened time of probation, he was fully accepted by the church as a member. The service was one that made a deep impression on many present, and Mr. Clarke may expect, as the result, before long, other baptisms.

Gems.

Persevere against discouragements; keep your temper; employ leisure in study, and always have some work in hand; be punctual and methodical in business, and never procrastinate; never be in a hurry; preserve self-possession, and do not be talked out of conviction; rise early and be an economist of time; maintain dignity without the appearance of pride—manner is something with everybody and everything with some; be guarded in discourse, attentive and slow to speak; never acquiesce in immoral or pernicious opinions; be not forward to assign reasons to those who have no reason to ask; think nothing in conduct unimportant or indifferent; rather set than follow examples; practice strict temperance and in your transactions remember the final account.—Bishop Middleton.

We talk much of the badness of the world, and there are no men that do more to make it bad than bad parents and family governors. Many call for church reformation and state reformation; but if men would reform their families and agree in a holy education of their children and a religious care of their servants, every church, and State would soon be reformed when they were made up of such reformed families.

"Take heed how ye hear." Supposing one was hearing a will read, expecting to receive a legacy, would you employ the time in criticising the lawyer's manner of reading it? No, you would give all your interest to ascertain if anything were left to you, and how much. Let that then be the way in which you listen to the gospel, which is God's testament to lost sinners. Rowland Hill.

Sum up at night what thou hast done by day:
And in the morning what thou hast to do.
Dress and undress thy soul; mark the decay
And growth of it. If with thy watch, that too
Be down, then wind up both. Since thou shalt be
Most surely judged, make thine accounts agree.
Quarles.

Rev. A. H. Smith of the North China mission, writes that he is about to baptize one hundred or more persons in one of the country districts of the mission. In another village more than three hundred are calling earnestly for the missionaries to lead them into the Christian faith.

According to a German newspaper, Luther's house at Mansfeld, which remained in possession of the Reformer's descendants till the middle of the last century, has just been bought by a person who wishes to turn it into a public house. To prevent it falling into irreverent hands a committee has been formed with a view to raising funds for its preservation.

Lead me, O Christ, 'mid doubt or circling gloom,
Lead thou me on;
The night is dark, and I am far from home,
Lead thou me on.
Keep thou my feet; I do not ask to see
The distant scene—one step's enough for me.
Faber.

In the English Paper in the Matriculation of the University of London—the first that has been thrown open to women—a woman took first rank, and every woman candidate was well up in the list. Among the answers given by the men, were such as this: "Potatoes were introduced into England by Julius Caesar at the conquest in 1066."