

CHRISTIAN VISITOR.

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

VOL. XXXII.

SAINT JOHN, N. B., WEDNESDAY, DECEMBER 3, 1879.

NO. 48.

THE CHRISTIAN VISITOR,

The largest Religious Weekly in the Maritime Provinces.

IS PUBLISHED EVERY WEDNESDAY

AT

No. 99 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 CHRISTIAN VISITOR OFFICE, No. 99 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. 99 Germain Street, St. John.

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ST. JOHN N. B.

Missionary Letter.

It is nearly night now; one busy day quickly follows another. Throughout this one my school has been my prevailing thought, for you must know that we moved into our new house to-day. Getting things settled and running smoothly costs an effort. I am so glad to have it here. I like a well-ordered school, and now that I can go into it any moment, I hope to bring it nearer to my standard. A native school cannot be put in such perfect order as a Canadian one, and I never expect to be satisfied with this one, but my intention is to keep at it. That seems to express the process. It is hard work, like rowing a boat against wind and tide, but your prayers are a daily help to me, and will not the All-wise God answer them in blessing the school in every way? I say, yes. Perhaps not just at the time or in the way that we should expect, but in his own loving way, which is far better. The question of pay, about which I have written you, is a very sore one, and how long we will have to work against it is not known to us, but all things considered, we have quite a little school. It has been nearly broken up for weeks past by fever. Since the first of August the weather has been dreadful; we have felt it exceedingly, and fever has been very prevalent among the people. But a change has come at last; it seems some clearer and rather cooler, and we hope for a corresponding improvement all about us. I think your heart would ache if you should see and hear some of the things that we do. One evening Mrs. Sanford and I were going to meeting. We met a little boy of about four years crying very pitifully. He said his father and mother were dead and he was hungry. I do not think the child had any home, and there are many like him. Hundreds have not proper food, and when the hour of trial comes, such as these two months have been, they fail. Death has been all about us, snatching these poor people into eternity. Some of the children are getting back, and I think they like to come to us, and I hope we will do them good.

You see that discouragements abound in this wonderful land, but we must not allow ourselves to be easily affected by them. Permit me to say a word here. Please do not fancy that we are sailing on an unrudded sea, over which a cloud will never lower. Trust in the strong arm of the Lord, not too much in failing human nature. Do not think that I am doing wonderfully well with the language. I do not wish any one to get wrong impressions regarding myself or my work. I can talk some Telugu and I am learning every day, but it seems so little for the amount of hard work I have expended on it; and there is so much more to learn that I feel as if I knew very little indeed. When I can pray with and for a native in the vernacular, I shall feel better satisfied. The dif-

iculties cannot be overcome in a few months and I must not be too impatient. I want you to pray very often and earnestly for me and my work. Hope and expect great things of the Lord, but let not discouragements dim your faith.

Oct. 2.—I wish you could be with me just now. School is dismissed for the day and I have brought my writing over here, where I can enjoy the cool sea breeze. We get very little of it in our present house. The town lies before and rather below us. Beyond that is the Bay at which I never tire of looking. But the school-house is what I would like you especially to see. I feel that it belongs rather to the ladies of the Maritime Provinces, and a very good, substantial building it is, plain and neat, and to my eyes very satisfactory. It is built of mud with some stone. The walls are plastered inside and out, then whitewashed. We have no ceiling above, as it is cooler without. The beams are black, tarred to preserve from insects. A verandah extends all around, which breaks off the sun, and on which much work will be done. The body of the house comprises two rooms, one quite large, and the other much smaller. The floor, not wooden, is covered with bamboo matting, which is neat and rather pleasing to the eye in this weather. The furniture consists of two tables, a few chairs and several benches. We do not propose to have desks as the children are unaccustomed to them and they would be very expensive. I have told you that our buildings were erected at the base of a high hill. A few rods to the right of this house and away up on the hillside is a heathen temple. It is always open for the worship of the huge and hideous-looking idol it contains. Usually on Saturday evening it is brilliantly lighted for general offerings and there these deluded people, go and then talk to us about worshipping the god. Now this house is to be our place of worship, and we believe that Almighty God will come in with us. Pray that he will overthrow the idol worship beside us; that he will establish his name here, and that he will gather to himself a people from among these idolaters. I do not regard it merely as a school house but as a centre from which the truth is to reach out to every side. I feel deeply about this house; it looks like getting established, and as if you there, and we here, intended to do something, and we do, trusting in the Lord. Prayer brings the blessings. Oh! my friends, see to it that you pray. Now it is so dark I can write no more.

Oct 3.—Our services will be held there next Sabbath. English Sabbath School followed by a short address from Mr. Sanford in the morning. In the afternoon Telugu Sunday School. One of my next attempts will be to have a prayer meeting for the women. When we will have one I do not know, but I do not think I can begin to aim at it too soon. Many women are glad to have me go to their houses, but for them to come to us is a different thing. I desire that you should get an intelligent grasp of my work, for how can you pray with all your heart about a thing of which you know very little? In any other kind of prayer I fear my faith is very weak.

I cannot make you understand how much we need a place to live. We shall be thankful when our house is ready to receive us. Living here is very far from being a trifle. I hope that some building money will come so that the house can be finished by the beginning of next March at least. I wrote you something about putting \$2,000 of your money into it. Mr. Sanford says \$1,500 will finish it. He can do no mission work till he gets this off his mind, and it was begun a year ago last May. Do you see how time is going? The ladies of Nov Scotia have been very kind. Mrs. Seldon wrote me of their action, and I have been waiting to acknowledge the money which has arrived. The last two quarters my salary has been only two weeks late. I do not mind that much.

Truly Yours,

CARRIE HAMMOND.

The Visitor will be sent to new subscribers to January '81 for \$2.

The Bright Side of Calvinism.

Looking at it from the standpoint of a saved sinner, Calvinism has some very bright features. It presents him with a glorious God. The loftiest, the grandest, the most exalted being of which the human mind has any conception, is the God of the Calvinistic system. It was Calvinism which gave to the Church that description of God which reads almost like the inspired Word, and which is said to have fallen from the lips of one in the outbreathing of reverent and adoring prayer. "God is a spirit, infinite, eternal and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth." Before Jehovah's awful throne it bows reverently. God, not man, is the centre of the system. Hence predestination and election. It exalts God. Glory to God in the highest is its ever recurring refrain. God is supreme is the key-note of its teachings. On this rock its every doctrine rests; from this every obligation springs. The secret of that wonderful power, which history discloses as residing in the system, to make human character grand and effective, and which Froude sought in vain, lies mainly in the fact that it holds up to men,—throws around and about them—the presence, the majesty, the sovereignty of such a glorious awe-inspiring God. It is no light claim for the system, to assert that it exhibits to men a Supreme Being, worthy to be feared and adored.

It presents God in the most attractive character. In its sublime portraiture of the Divine majesty and glory, Calvinism has by no means omitted the attractive lineaments of his goodness, and mercy, and love. Indeed it is the high glory of the system, that while it exhibits God as unyielding and even exacting in the claims of his holiness, justice and truth—as unwilling—even unable, because he is God, to abate one iota of the claims of his exalted supremacy—it at the same time unfolds his character in the rich drapery of infinite love. It is Calvinism that says with adoring gratitude, "Mercy and Truth are met together; Righteousness and peace have kissed each other." It is the special claim of Calvinism, that while it faithfully portrays those lineaments of the Divine Character which cannot but cause the sinner to tremble, it sets them before him as joining in a covenant of love for his redemption.

To Calvinism belongs the high distinction of looking at things as they are. It has little to suggest as to what ought to be. It makes no claim to have found the ultimate standard by which to try the creature and the Creator. It deals only with existing things. It accepts the situation. It goes teachably to God's word, and finding what he has revealed concerning himself, his purposes, his plans, his works, it writes it down as the truth; and while it cannot by searching find out the Almighty unto perfection, it can and does say with reverent adoration, "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" It reads the inspired record of human origin, human obligation, human sin, human redemption. It finds much that is mysterious, much that is sad, much that is perplexing. But it accepts it all, and reverently adds, "Even so, Father, for it seemed good in Thy sight." It does not quarrel with revealed fact.

Calvinism is highest reason. Its high doctrines are logical deductions from its first promise—the Divine sovereignty. It rests rationally upon the Divine veracity. It promises relief from sin only on the rational principles of right and justice. It claims a full vindication of the Divine procedure in a full salvation freely offered to all. Calvinism asks for no blind credulity.

Calvinism is definite. It formulates everything. It fairly revels in definitions. It leaves nothing unbounded. It utters no uncertain sounds. This it is which makes it so easy a mark for those whose faith and practice it antagonises. Its every point stands out in full view; and herein it meets the imperative demands of the seeker after truth. The earnest soul is vexed and wearied with the search after the undefined. It turns away, in sheer hopelessness, from the half-hidden truth

that refuses to emerge into the light and disclose its boundaries. Calvinism defines.

Calvinism is a system of certainties. It fixes things. It leaves no loose ends. It proclaims no peradventures. It suspends nothing on possibilities and contingencies. Its doctrines of Divine prerogative and eternal decree enable it to dispense with the subjunctive mood. It proclaims for everything a predestined time and place. The tide of human events may ebb and flow—old foundations may be swept away and give place to new—Calvinism calmly looks on the scene, and confidently exclaims, "Nevertheless the foundation of God standeth sure!"

Calvinism produces strong character. History testifies to the fact. Froude has brought it out into bold relief. It furnishes the men for the Church's decisive struggles; it nerved men for conflict, when conflict meant death or victory, oftentimes death in victory. Its grand doctrines commanded obedience, even when its stern call to duty kindled the fires of martyrdom. John Calvin in Geneva, John Knox in Scotland, standing firm on the eternal rock of their faith, in the midst of the tumultuous sea of the civil and religious life of their times, are grand figures on the page of history. Calvinism claims them as her own, and Calvinism makes strong character stern; and the kingdom of Jesus needs as valiant soldiers to-day as in the stern times of the past. Of weaklings and sentimentalists, of babes and sucklings in the faith, the backboneless religionists, the Church has enough and to spare. What it specially needs to-day, is the very kind of men that Calvinism has always made in the past, with the foundation laid deep, the structure reared according to rule, the intellect educated, the conscience quickened, the heart taught to respond in its affections to an intelligent conviction. And Calvinism alone is equal to the task,—not Calvinism as the world regards it, but the Calvinism of "The Other Side."—W. J. Robinson, D.D.

For the Visitor

"His Appearing and His Kingdom."

No. 9.

There are several other objections sometimes urged against the acceptance of the pre-millennial doctrine, which might easily be answered; but to discuss these now would unduly prolong this series of articles. I shall leave the case to the judgment of my readers after presenting a portion of the testimony of the Scriptures in relation to each of the two topics included in the short text which stands as the title of this article.

I. THE APPEARING OF OUR LORD JESUS CHRIST, (1 Tim., 6: 14.)

This event—"the very pole star of the Church"—was ever to the early Christians, close at hand. So it has been deemed by believers in all ages, and so it should be viewed by us. We know of no event which must take place before it. The event itself and its near approach are used again and again by the New Testament writers, both as a warning and as an encouragement. "Be patient;" says the apostle James, "establish your hearts; because the coming of the Lord draws nigh." And the writer to the Hebrews says, "Yet a little while,—He that is to come will come, and will not delay;" but will "to those who look for Him, appear a second time, without sin, unto salvation." But of that day or hour no one knows, not even the angels in heaven. It becomes us to watch therefore, lest coming suddenly He find us sleeping.

At the appointed time, whether at evening, or at midnight, or at the cock crowing, or in the morning, the Lord himself will descend from heaven with a shout—the voice of the archangel;—and with the trump of God, and will send forth His angels and gather together his chosen from the four winds. The trumpet will sound and the dead (who are only asleep in Jesus, will be raised incorruptible, and we (or all Christians who may be then living) will be changed, in a moment, in the twinkling of an eye. It will be all the same to the believer whether he dies before the coming of the Lord or not; for he that believes on Jesus, though he be dead when He comes,

yet shall he live; and whoever is living at that day and believes on Him, shall never die, (John, xi: 25, 26.) The dead in Christ will rise first; then the living saints, who remain till that time, will be caught up together with them in the clouds, to meet the Lord in the air.

Then, perhaps, will be the time when all the servants of Christ will be made manifest before His judgment seat, that each one may receive the things done in the body, whether good or bad. The work of each will be made manifest, but he himself will be saved; yet so as through fire. There is no condemnation to those who are in Christ Jesus. Then will be bestowed the prize of the heavenly calling,—the incorruptible crown of life, of righteousness, of glory,—which the Lord, the righteous judge, will give at that day to those who loved His appearing. Then, perhaps, will be heard the voice of the great multitude rejoicing and exulting, "because the marriage of the Lamb is come, and His wife has made herself ready." "Happy are they who are called to the marriage supper of the Lamb!"

See Jas. 5: 8; Heb. 10: 37; 9: 28; Mark 13: 32-37; 1 Thess. 4: 15-17; Mat. 24: 31; 1 Cor. 15: 52; 2 Cor. 5: 10; 1 Cor. 3: 13-15; Rom. 8: 1; Phil. 3: 14; 1 Cor. 9: 25; Rev. 2: 10; 2 Tim. 4: 8; 1 Pet. 5: 4; Rev. 19: 6-9.

Nov. 26, 1879.

LUKE.

Dean Stanley on Baptism.

He admits what the scholarship of the world long since settled, that the original word, used by Christ and the holy Apostles to designate this rite, means immersion; and that, on philological grounds, it is quite correct to translate that term by this English word, as John the Immerser; that, in accordance with this sense of the word, "the almost universal practice of baptism, for the first thirteen centuries, was that of which we read in the New Testament, where those who were baptized were plunged, submerged, immersed into the water; which is the very meaning of the word baptize, (and which is also the meaning of the word taufen, 'dip;') that, "by the usage of the whole ancient Church immersion was decided to be essential to the Sacrament of Baptism; and baptism by sprinkling, (except in the rare case of death-beds or extreme necessity,) was rejected as no baptism at all," that "the change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word;" that "this is a greater change than that which the Roman Catholic Church has made in administering the sacrament of the Lord's Supper in the bread without the wine;" that notwithstanding this great change, wherein "the whole of the Western Churches with few exceptions, have now substituted for the ancient bath the ceremony of sprinkling a few drops of water on the face," yet "the practice of immersion, apostolic and primitive as it was," is still maintained in the Eastern churches, in the Greek Church, throughout the vast empire of Russia, by the Roman Catholics of Milan, and by "the austere sect of the Baptists;" while "even in the Church of England, Elizabeth and Edward the Sixth were both immersed, and the practice of immersion is still observed in theory; since the rubric in the Public Baptism for Infants enjoins that, unless for special cases, they are to be dipped, not sprinkled."

As to the subjects of baptism, Dr. Stanley admits that "in the Apostolic age, and in the three centuries which followed, it is evident that, as a general rule, those who came to baptism came in full age, of their own deliberate choice;" and he claims only, in exception to this general rule, that "in the third century we find one case of the baptism of infants." He admits that the substitution of infant baptism for adult baptism is an "almost universal departure from the primitive usage;" that the language of St. Paul, in I. Cor. vii. 14, "is conclusive against the practice of infant baptism in the Apostolic age;" and that the New Testament has no example of infant baptism.

Thus it will be seen, from the exemplifications here given, that Dr. Stanley concedes substantially all that Baptists ever claimed in regard to the precepts and practice of Christ and the holy Apostles, touching the proper form and subjects of Christian Baptism.—Baptist Weekly.