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

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No. 99 Germain Street,

ST. JOHN N. B.

From the Acadia Athenœum.

Reminiscences of European Study and Travel. — No. 9.

BY PROF. D. M. WELTON.

My last Reminiscence concluded with an account of a visit to the church of St. Ursula, in Cologne. Wonderful old church! Its rows of grinning skulls haunt my immagination still.

vaulted chambers, decorated in a ghastly manner with the bones of 4000 of these monks. Each of these chambers contains a tomb with earth originally brought from Jerusalem, which constitutes the cemetery of he bones of the original occupants are removed, to be employed in the decorations just alluded to The walls are covered with them, wrought into all manner of fantastic shapes. They hang from the ceiling in the form of chandeliers, while several skeletons are standing erect in the robes of the order.

But the greatest lot of human bones I ever saw in one collection was not in Rome, not in the Catacombs of Rome,-in these they have long since turned to dust-but in

CATACOMBS OF PARIS.

These Catacombs are vast subterranean quarhe whole of Paris. In 1788 the bones of suppressed cemeteries began to be deposited ere, on which account these quarries reeived the name of catacombs.

Having obtained permission from the Preect of the Seine to visit them, I went to the place of descent to which I had been directed. On arriving there I was not a little surprized to find about 700 persons present for the same purpose. Having furnished ourelves with a lighted candle, we were taken charge by guides who conducted as two breast, down a dark winding stairway, hence onward a considerable distance through narrow passages, until we arrived at the ossuary, in which were stored in galries the remains of 3,000,000 of human be-On each side is a pile of leg and arm ones 7 feet high, separated into three or our layers by rows of skulls. Each comartment bears the name of the cemetery om which the bones in it were brought; ad here and there are inscribed sentences ferring to the brevity of life and the vany of the world. In such a place one could ardly help moralizing on these subjects, r thinking of the great commotion there ould be among these bones at the sound of

But this by way of digression. We would at proceed to Leipzig, which is situated ut 250 miles nearly due east from Cologne. go thither by rail all the way, or by hundred miles sail up

THE RHINE.

This river is the grandest, most historic river in the world, deserving rank in these respects with the Nile and the Euphrates. It is what ensued: and the Danube take their rise in the high region of the Tyrolese Alps; but though sanctify a sinner instantaneously?" (Ex- it don't add one ounce of weight to the want the young people to feel, and act, born as it were in the bosom of the same hill, they flow in nearly opposite directions, the Danube east 1750 miles to the Black Sea, and the Rhine 750 miles west to the North Sea.

The Rhine is navigated by more than 100 steamboats, from local vessels of 15 to 20 then? Mr. Webster was then in the act horse power to the powerful tug steamers of of taking his seat, when Mr. Inskip exclaim-

During the last few years the average number of steamboat passengers has exceed- talk, or you would not interrupt me. Have ed one million annually.

cend was from Cologne to Bingen,—the part most picturesque and beautiful, and consequently most generally preferred by tourists.

We went on board the steamer at 6 o'clock, and in two hours and a half reached Bonn, a At this point I rose up and said, 'Brother University town, pleasantly situated on the Inskip, that is Brother Webster, one of such a service with renewed faith in west bank of the river, and a favorite residence of English and other visitors.

tame. Indeed from Bonn all the way down ed, 'I know who you are; you have been praying, repeating or reading a verse of the river to its mouth, the country on both down in the straw, and I have heard you Scripture, singing, or by asking the pastor sides is low and level. But it is quite other- profess this second blessing!" My answer some question. When one is engaged in Church relative to the new financial scheme The recollection of this church with its wise above Bonn. As soon as Bonn is left was, 'Never brother, according to your prayer, let your heart, so far as possible, of the denomination. multitude of bones was freshly revived in the course of the river upward is among the style. I profess to be saved, and am saved adopt his prayer as its own. Hold yourself my mind when six or eight months after mountains. These mountains are planted this morning!' Mr. Inskip then proceeded ready to improve the first opportunity on the 7th inst., the appeal from the visited that of the Capuchin Monks about half way up their sides with vineyards with a tirade of abuse, and wound up by which presents itself. Bear always in Financial Committee appointed by the in Rome. Beneath this church are four low which produce an excellent quality of wine, calling upon the president of the local mind the nature of the prayer-meeting. It Convention was received and fully consideras any passenger who pleases may verify on board the boat. These yineyards extend for miles along the river and cover hundreds and thousands of acres. In some places the mountains come down very boldly and rughe monks. Whenever a monk dies his body gedly to the river, while between them here s buried in the oldest grave, from which and there, through the openings of great gorges, glimpses may be had of other mountains in the distance. At every point of the ascent new beauties burst upon the eye.

By many persons the Rhine and the Hud son are supposed to bear some resemblance to each other; and in point of natural configuration and scenery the resemblance indeed holds. But the natural beauty of the Rhine constitutes only a part of its attraction. Its historical associations invest it with an interest which the Hudson can never have. There is scarcely a mountain or a headland along its banks that is not crowned with castle ruins which ies, extending from under Montrogue to tell the story of long ago. Some of these beyond the Luxembourg, and the Pantheon have been restored at great expense, as that ver an extent of area equal to one tenth of of Stolzenels, now owned by the Emperor of Germany, and sometimes occupied by him as a summer residence. Others lie completely in ruins, perhaps a solitary tower alone standing to tell of their former grandeur. In fact history, mythology, and poetry have combined to give the Rhine a fascination-a power to interest and charm such as few other rivers possess.

Is This Holiness?

If Rev. Mr. Inskip is not completely sanctified, certainly no Methodist in the world can claim to have this great blessing. For years he has been the champion of holiness, so-called, at innumerable campforward by the leaders of the denomination of your mind to enter the presence of commit it at once to the Lord, and leave ment. And perhaps to him, more than to your heart is dead and cold? Many people sombre in their make up; only those take any other one person, we owe the fact that lose sight, altogether, of this, and go to a part who are suffering from indigestion, or so many camp-meetings are now devoted prayer-meeting, simply to get their own have the blues, or are chronic hypochronto the promotion of the second, rather than feelings stirred, and their own hearts warm-driacs. Put cheerfulness and sunshine into

of Mr. Fitzgerald, a Methodist clergyman is the place for a Christian to get the heart witness of the joys of religion. Dullness

steamer about 100 miles on the Rhine, and promotion of holiness, held near Urbana, more right to go to the prayer-meeting with And yet there are solemn meetings. Those then by rail the rest of the way. We chose Ohio. It appears that a Rev. Mr. Webster, a cold heart than the pastor has. You are solemn times when souls are asking, the latter. One look more then at the in a private conversation with one or tow should go there with a warm heart. This "What must we do to be saved?" Solemn, old mediæval city, at its quaint churches of his brethren, said he did not agree with is your privilege. How many fall short of yet joyful seasons. There will be times of and guildhalls, and at its gaunt houses, from Rev. Mr. Inskip as to the doctrine of holi- it. They come to meeting, hardly having affliction. God will come and take from the spouts and gargoyles of all of which the ness, or as to the methods used to inculeate thought of it all day. Not a still moment us loved ones. There will be times of deep stone heads of myriad griffins, dragons, and it. His words were reported to Rev. Mr. have they had with the Saviour. They spiritual agony, when men wander from demons leer down upon the crowd below, Inskip, who, in a public exhortation, pointed rush into the meeting, late at that. They God. But in the midst of all sorrow, let and we stepped on board a steamer for a out Rev. Mr. Webster as a man who should hang themselves on some text of Scripture, us cultivate a cheerful, trusting spirit. Let be expelled from the denomination. Rev. just as a pot is hung over a slow fire, us draw a line, too, between cheerfulness Mr. Webster then requested the privilege simmering and waiting to boil. They heap and frivolity. Our joys are deep, not of asking a question, and Rev. Mr. Inskip up their past experience for fuel, and sit, those of the surface current. The older gave him permission to ask a dozen. This and sit and sit, waiting for the time when ones among us will also assume a different

believe now is the accepted time, and now The topics of the Wednesday evening There are so few people whose faces look the day of salvation?' Inskip—'Yes!' Webster-'Why not preach it to sinners printed list. Think them over. Let the sunk into their souls, that I do not want ed, 'You want to argue the question then; I thought you wished to ask a question. I don't think you are sanctified from your you got it?' Webster-'I have, and this The part of the river we proposed to as- is my proof. "If we confess our sins, He is faithful and just to forgive us our sins, and in thought and spirit to do what you can the tempted ones their fears, the doubting to cleanse us from all unrighteousness.' Again Mr. Inskip denied his sanctification, ing. Oh! what a meeting you will have! and called in question even his justification. the Central Ohio Conference, one of our Christ's promise and blessing. best men, and entitled to respect.' At | Secondly. Make it a rule to partici-The scenery up to this point is rather this Mr. Inskip turned upon me and shout- pate in the meetings, either by speaking,

> committee for protection." genuine aspiration after holiness of heart meetings to hear speeches, let them go and life. But is there not something home disappointed. No! No! These fundamentally wrong in a doctrine which gatherings are our re-unions, where we can lead to such scenes in a meeting for come to tell of our joys and our trials, our the promotion of holiness, where the actors | encouragements and our discouragements. profess, all of them, to have obtained the In the family circle there is no special rich blessing? It is our desire for the real order in speaking. The children talk, the to point out this form of sanctification as what he has seen and done. So in the spurious. We do not think our Methodist prayer-meeting. No one must wait for the brethren are the only ones who have erred other; but in decency and in order let in reference to the matter. Possibly theirs each speak as the spirit may direct. is the largest error; but have we not all Remember that in these social gatherings erred in entertaining an impression, at for prayer, nothing is so welcome as a least, that the holiness we need is some passage from God's word, which you have sort of emotion? Have we not given found to be true in your own experience. and urge the importance of "an enlarged undue emphasis to the inner experience? Abandon, then, all mere formality-speak Christian liberality" in carrying it into We want that. But it is worthless with naturally, earnestly, simply. Avoid, so far out a practical conformity to the law of as possible, all hackneyed expressions, all God, a working out of our salvation. We slang phrases, all cant. Don't assume any, objects in a sermon or address once a want a good temper, a watch upon the lips, an honest business, and in every way a just as you would privately. Don't say heavenly life, as well as internal blisses and anything for mere effect. Let your whole raptures. We admit this; shall we not aim in taking part be the glory of Christ enforce it more thoroughly in our own and the good of men. You have a boundstrivings for growth in grace, and in our less fund from which to draw subjects. If teaching of others? - Watchman.

The Prayer Meeting.

FIRST. | Prepare for the Meeting.

to beg for the life of a friend, and he were ences and thoughts will furnish an abundant the only one who had power to grant your supply of subjects, and enable you always wish, could you help thinking, with intense to bear a good witness for Jesus, and to anxiety, of the time and object of your say something that will be of comfort and petition? Would it not be the absorbing profit to other hearts. theme, by day and by night? But when you go to a prayer-meeting, if you realize mind during the meeting. Cultivate in meetings. He has been before the country its meaning, you are coming into the this direction a spirit of prayer. Let silent with his theory and experience more presence of the king of kings, to plead for prayer wing its way from all hearts. If prominently than any other person hold- the salvation of immortal souls. Ought anything unfortunate should occur in the ing the same views. He has been put you not, then, to be prepared in the spirit meeting, instead of dwelling upon that, to which he belongs as one most competent God? Again, you are going also to unite it with him. Think no more about it. to defend its views of perfect love, and to with others in petitions before God's Cultivate a cheerful, pleasant frame of mind. guide inquirers into the secret of its attain- throne. How can you unite in spirit, if Prayer-meetings are in some churches too ed; and if they fail in this, they call the the meeting. The world is dark and dreary The Cincinnati Gazette, on the authority meeting dull and stupid! But the closet enough outside; let the meeting be a

they shall boil over in prayer. This may deportment from the young. Let each act "Webster-"Do fou believe God can be a very pleasant religious exercise, but naturally. I am very sure that I do not plaining) 'One who trustingly comes to meeting, and it really robs the soul of and move, as if they had experienced so Christ for salvation. Inskip-'No! he is much good. Let me give you a better much of this world as to be continually not ready for it yet. Webster-'Do you way. Carry the meetings in your mind. crying, "Vanity of vanities, all is vanity." meetings are sometimes given to you on a as though any joy had come down and topic dwell in your mind during the week. At your family alters and in your closets, men shine out in the human face. I would pray for the coming meeting. Just before have the prayer-meeting such a bright, you start for the meeting, go alone for a happy hour in the week, that all, both old few moments and ask God's blessing upon and young, will be looking forward to it, our gathering. Seek his spirit to go up with you. Thus you will come prepared the disconsolate ones their disappointments, to make the meeting profitable and interest-What richness f communion! What fullness of love! You will go home from

is a family gathering, not a public We should be sorry to discourage any assembly. If people come into our social sanctification of all Christians that leads us women talk, each one is free to declare strange tones of voice. Talk naturallyyou can, follow the topic given by the leader; but if you cannot readily recall anything on the theme, then bring to mind, as already suggested, something from the word of God, or some providence, or some If you were going before an earthly ruler answer to prayer. Your own daily experi-

THIRDLY. Look well to your frame of who participated in the strife, tells what warm. The prayer-meeting is the place to and gloom are no conditions of salvation. occurred at a recent camp-meeting for the reach sinners. You, my brother, have no The fruits of the spirit are love, joy, peace.

the number lessened. Let the contentment as the greenest spot in the week-a place where the tried ones shall forget the trials, ones their doubts—where all shall bring something that is good and true, and pure, to add to the common stock, from which all in turn may draw.

The Financial Scheme Adopted.

Mr. Editor,—As directed by one of the resolutions given below, I have to request you to publish the action of the Fredericton

At a regular meeting of the Church held ed. The following resolutions were there upon unanimously adopted:

1. Resolved. That this Church adopt the plan proposed, and pledge itself to use its best endeavors to raise the sum required. (About

2. Resolved, That, in order to carry into effect the foregoing resolution, collections be taken on four Sabbaths in the Convention year, both morning and evening, namely, on the first Sabbath in November, February, May and

3. Resolved, That the Clerk be directed to have a slip printed, for distribution in the pews, giving a succinct statement of the nature and details of the scheme adopted, with the Church's action in reference thereto. 4. Resolved, That the Clerk communicate the

action of this Church to the York and Sunbury Quarterly Meeting, and also to the Christian isitor for publication.

It was further understood that the Pastor would fully explain from the pulpit the nature and objects of the plan adopted, effect. It is in accordance with the existing practice of the Church for the Pastor to quarter or once a month, or a Sunday evening.

HERBERT C. CREED, Clerk of the F'ton, Church. Fredericton, Oct. 10th, 1879.

"Rumor."—The London correspondent of the Philadelphia Telegraph, writes: "A rumor is afloat, etc.," and if rumor is correct;" and then he goes on to give currency to most damning charges against a lady whom the "fatal dower of beauty" has made the object of much attention, but who is stated by men well informed. to be totally free from all taint of impurity. The publication of the "rumor" of course inflicts the greatest injury, and the most profound and exquisite pain upon the lady. upon her husband, and upon all their friends. To circulate such rumors lightly, is a crime which can hardly be condemned too strongly. Time enough to speak when there is something more than "rumor." Every one knows that nine times out of ten "rumor" is totally unreliable and false.

A striking illustration of the effect of starting and circulating such rumor is afforded in the case of Rev. Joseph P. Thompson, D.D., who has just died at Berlin. He was a clergyman of high reputation.

Within a few months, somebody (having apparently failed to "blackmail" him) started a "rumor," charging him with the grossest impurity. The rumor was totally groundless. But the effect of the shock on his enfeebled body and mind shortened

He who helps to give currency to a rumor is the aider and abetter of the man who starts the rumor,