

The Christian Visitor.

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

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Poetry.

Protiosus Sanguis Christi.

I Peter i. 18, 19. Rev. i. 15.

BY REV. S. T. RAND.

Sanguis tuus pretiosus,
Jesus, fluxit generosus;
Tua cruce declarasti,
Tu quam mire nos amasti.

Quam benigne fluit unda,
Tuo corde calebunda,—
Amor Dei,—quam profundus,
Dispat tua morte mundus.

Tuum sanguinem cantabo,
Tuum crucem celebrabo;
Nunquam minae, mors, aut ignis,
Me depellat tuis signis.

Regum Rex et Saeculorum,
Dominusque dominorum,
Nostri Jesus est Creator,
Et Redemptor, et Salvator.

Eccē, Agnus ille Dei!
Esto vobis uni spei!
Qui pro nobis est oblatus,
Et pro nobis exaltatus.

Ad salutem proparate;
Nomen Christi celebrate;
Confidenter, pergredite,
Ejus gloria nitete.

Christi sanguinem cantemus,
Jesus Regem coronemus,
Acclamemus adoratum,
Imis cordibus amatum;

Christo Deo supplicantes,
Beatissimique stantes,
Salvi laeti, triumphemus,
Et aeterno jubilemus.

Small Keys and Great Treasures.

No. 5.

BY REV. J. E. CRACKNELL, YORK TOWN,
SURREY, ENGLAND.

"Paul's Seven Wishes."

Solomon said, "As a man thinketh in his heart, so is he." A man's state may be known by the nature and character of his desires. The Apostle Paul had many desires, no doubt, but in his Epistle to the Philippians, he specifies seven, which were the principal and abiding ones, and they all referred to Christ.

"That I may know him." iii. 10. Christ at this time was the object of his trust and the joy of his heart. He knew him and loved him, but also knew that he had much to learn of the glories of his person and the riches of his peace. Whatever attainments we have made in divine knowledge, they must ever be regarded only as stepping stones to yet higher attainments. The apostle wishes to know Christ in the power of his resurrection. The real value of any truth to a child of God is the conscious power of that truth in his own soul. Our knowledge of Christ should be powerful and influential, regulating our thoughts and desires; our conduct towards God and man. If we really desire to know Christ thus experimentally, we shall search the world and seek the teachings of the Divine Spirit.

"That I may win Christ." iii. 8. Christ is set before us as our mark, he is held up as our prize, and is promised as the everlasting portion of "him that overcome"

eth." The apostle was not satisfied to know Christ as the property of some one else, he wanted Christ as his own. He was prepared to make any sacrifices, to run, to wrestle, to "crucify the old man," to "keep his body under subjection," to "count all things but loss for Christ," believing that loss for him is gain.

"That Christ shall be magnified." i. 10.

To magnify is to make great. The apostle could not make Christ greater than he was, but his own conception of Christ might be made greater, and if, through his sufferings or his death, others should be led to see the greatness of Christ, and he become magnified in them, the apostle would rejoice. Heartily would he say, "let the name of Paul perish if the name of Christ be magnified thereby;" the honor of Christ was the end for which he was willing to lay down his life.

"That I may be found in him." iii. 9.

To be in Christ is to be united to him in faith and love; to be protected by him as Noah was in the ark; to be saved from judicial proceedings, as the man-slayer in the city of refuge; to be justified by his obedience, as the debtor is cleared by the payment of his surety. The apostle desires the closest union with Christ; to be found in him must be the desire of each soul. If justice find us, let it find us "in him;" if death find us, may it find us "in him;" when judgment finds us, if it find us in him it will find us "complete in him," "accepted in the beloved."

"To be conformed unto him." iii. 10.

To be made conformable unto Him both in His life and in His death. How unlike Saul the persecutor is Paul the apostle; what a change, how marvellous the grace that made him to differ. He was exceedingly mad against Christ and his people; and now behold him kindled by one passion, love to Christ, and influenced by one desire, zeal for his glory. He believed that glory would advance by his breathing Christ's spirit, by having the same mind, by copying the example, by being conformed to the image of Christ, and dying unto sin, even as he died an offering for sin.

"To be with Christ." i. 23. This was far more attractive to him than life with all its comforts and the world with all its privileges. This, in his estimation, was the perfection of happiness, the consummation of joy. He had suffered with Christ and he anticipated being glorified with him. His sufferings he thought not worthy to be compared with the glory to be revealed. To be with Christ in glory would be his heaven, to be with Christ forever, was external joy. He loved his work, he knew his presence was valued by the churches, and for their sake he was willing to abide. To live was to have Christ with him, to die was to be with Christ, and thus he could say, "For me to live is Christ, and to die is gain."

"To rejoice in the day of Christ." ii. 16.

The apostle wished to see all his children reflect the glory of Christ. This was his joy; "for what," said he, "is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?" Paul was constantly looking forward to and pointing believers to the day of the Lord, the day specially set apart for his glory, when he will appear in his own glory and in his Father's glory. Jesus will be glorified in his saints, and admired in all them that believe. The apostle's wish was that those converted through his preaching should swell the triumph of that day, and unite with him in giving all the glory to the Lord.

Thus have we glanced at Paul's seven wishes, and seen that indeed Christ was the centre to which he constantly tended, and the circle within which all the desires of his soul were encircled. If to know Christ, to win Christ, to be conformed to Christ, and to rejoice in the day of Christ be the desire of our souls, then we are taught by the same Spirit, and rejoice in a like hope; and while wishing is frequently a fruitless thing, such wishes will certainly be fulfilled, for it is written, "the Lord will fulfil the desire of them that fear him, he will hear their cry and save them."

The Baptist Woman's Home Mission Union of Chicago gave away \$3,000 last year, and promise to double it this year.

The First Zulu-Land Martyr.

Far away in sunny South Africa lie the fertile lands of Cape Colony. Sailing along its shores, the next country reached is Kaffirland; then comes fair Natal, rich in its cotton and sugar, its flocks and herds; and beyond Natal is Zulu Land, where Joseph lived till his martyrdom, little more than a year ago.

Zulu Land is people with vast hordes of natives, called Zulus, who are manly in form, brave and active in war, but who know not the gospel of Christ. Missionaries having gone to tell them the glad news, some of the Zulus have turned to the Lord, and of these Joseph was one.

Joseph, with his wife and two little children, resided at Inyezane, near the mission station of the Rev. F. Frohling, who writes that it was Joseph's "sole desire to be a Christian, and to enter the kingdom of God." But trial and danger lay in his path. In the New Testament we read of the silversmiths, makers of idols, being against the gospel because the apostles said these be "no gods which were made with hands." So in Zulu Land, the Izanuzi, or witch-doctors, find they will be trusted no more if Christianity should spread, and they hate Christian Zulus, and do what they can to hurt them.

On Joseph they poured out their fiercest hatred. Some cows belonging to Usidwamb, a chief living near Inyezane, took lung-sickness and died. The Zulus ate their flesh; some sickened, and one Zulu died. Six of these witch-doctors then said to Cetywayo, the king, that Joseph was a sorcerer,—that he had bought poison from a missionary, the good Bishop Schreuder, and had mixed it with the meat of the cattle that died! So the awful order was given that Joseph must die, and his wife, his children, and his cattle must become the king's.

Soon was the sad sentence carried out. In the early dawn of Sabbath, 4th March, 1877, Joseph, with his wife, bent his knee in prayer, thanking God for his loving care during the night, and asking his help in the hour of need—soon, alas! to come. He was still on his knees, when a wild, raging band of Zulus came to his house and drew him forth, beating him cruelly as they dragged him along, and tying him to a tree near the house of the missionary. There for upwards of two hours he had to stand in the scorching sun, the flies clustering in black swarms on his bleeding wounds, and when he attempted to speak, blows were showered on him without mercy. About eight o'clock, in spite of every effort of the missionary to obtain his freedom, the crowd, panting for his blood, took Joseph from the tree and hurried him away, and shooting at him when he struggled to get free. When about a mile off, they tied him to a tree once more. Joseph now begged them very earnestly to allow him a few moments for prayer, but they turned a deaf ear to his entreaties. Then without delay they fired six shots into his body, beat in his skull with knobkerrie clubs, and taking up his corpse, all battered and bleeding, they threw it distastefully into the river as food for the crocodiles. Thus so sadly and so fearfully ended Joseph's short life on earth, and thus he won a martyr's crown.

James Renwick, the last Scottish martyr of the "killing time," said in his dying prayer, "Lord, I die in the faith that thou wilt make the blood of thy witnesses the seed of thy church." So, though now a dark storm-cloud, black and gloomy, hangs over the Church in Zulu Land—though her saints have been begun to be struck down, and the missionaries have had to flee,—let us live in the faith that a brighter day shall soon dawn there, and a glorious Church grow up from this precious seed, the blood of

JOSEPH,

THE FIRST MARTYR FOR CHRIST
IN ZULU LAND.

A remarkable revival has taken place in Edinboro, Penn., the seat of one of the state normal schools, under the labors of the Rev. E. P. Hammond. In the first week there were more than 200 conversions.

How Jesus Saw Things.

The years at Nazareth must have been diligently used in the observation of the great book of nature, and of man, as well as of written revelation. The gospels show, throughout, that nothing escaped the eye of Jesus. The lilies and the grass of the fields, as he points to them in the Sermon on the Mount; the hen, as it gathers its young, in its mother's love, under its widespread wings; the birds of the air, as they eat and drink without care, from the bounty around them; the lambs which run to follow the shepherd, but sometimes go astray and are lost in the wilderness: the dogs so familiar in Eastern cities; the foxes that make their holes in the thickets; the silent plants and flowers, the humble life of the creatures of the woods, the air, the field, the street, were all alike noticed in those early years of preparation. Nor was man neglected. The sports of childhood; the rejoicings of riper life; the bride and the bridegroom; the mourner and the dead; the castles and palaces of princes, and the silken robes of the great; the rich owner of the field and vineyard; the steward, the travelling merchant, the beggar, the debtor; the toil of the sower and of the laborer in the vineyard, and of the fisher on the lake; the sweat of the worker; the sighs of those in chains, or in the dungeons, were seen, and heard, and remembered. Nor did he rest merely on superficial observations. The possessions, joys, and sufferings of men, their words and acts, their customs, their pride and humility, pretence or sincerity, failings and merits, were treasured as materials from which, one day, to paint them to themselves. He had, moreover, the same keen eye to note the good in those around him as their unworthy striving and planning, their gavarice, ambition, passion or selfishness. It is, indeed, the noblest characteristic in this constant keen-sightedness, that amidst all the imperfections and faults prevailing, he never failed to evoke the hidden good which he often saw even in the most hopeless.—*Geikie's Life of Christ.*

Prayer Answered.

Two ladies resided in a large town, in which they ever busied themselves much among the poor and suffering. The long continued commercial depression had very much affected the means of these ladies, and also, in the depth of last winter, had aggravated the diseases around them more than ever beyond their power to relieve. One day the younger lady came in especially downcast: "Oh! how I wish some one would send me a little money," she exclaimed, "it is so hard to be unable to help, had we not better lay the whole matter before God in prayer?" The ladies knelt together. Within a day or so of this, a friend called. After awhile she said a little money had been entrusted to her for distribution among the necessitous. Feeling sure that Miss — would find ample use for some, she had brought her a guinea. A day or two passed again, when a note was brought in, saying that a kind friend had sent the writer of it a check for a sum of money to be used amongst the suffering poor. Knowing how many cases came under the notice of the lady, he enclosed to her several pounds. Another short interval, and a lady living at a distance drove to the door to leave, as she passed on to her own work in town, a basket for her friend, containing suitable stores of various kinds, accompanied also by a guinea. Unable herself to go about much, it had occurred to her to take these to one she well knew would make good use of them. This lady was then told of the longings for means to help, of the prayer offered, and how her coming was the third answer that had been received to that prayer in the course of a few days.—*MAY, in the Christian.*

The Marquis of Lorne shakes hands heartily and makes himself extremely agreeable to his visitors. The Princess goes about doing her own shopping, and it is said, dresses so plainly that she has met with some impertinence from the tradespeople, who do not recognize royalty in that simple guise.

Items of Interest.

Religious people in Minnesota are moving for a "Martha's Vineyard" of their own, at Minnetonka, White Bear or Lake Pekin.

The freedom of the City of London is to be presented to Sir Rowland Hill, in acknowledgement of the great social and commercial benefits this country has derived from the adoption, in 1840, of his system of uniform penny postage.

Yale College leads off with a daily paper, "The Yale Daily News." It was started several months ago, and was supposed to have expired with the collegiate year. It has seven editors, one of whom is the President of the University Boat Club.

A surprise party recently gathered at the residence of Rev. W. W. Everts, D. D., Chicago, presenting Mrs. Everts with \$130 in behalf of the ladies of the First Baptist Church, and Dr. Everts with \$100. A gold-headed cane was also presented to Dr. Everts. Dr. E. preached at Bergen Heights, last Sunday, and is engaged there again for to-morrow.

The Rev. J. R. Hutchinson, vicar of Normacott, near Longton, has refused to inter the child of a man named Cooper, who belongs to the Baptist denomination, because it had not been baptized previous to its death. The grave was dug, and everything ready for interment, when the clergyman, touched with a saintly horror over an unbaptized, and therefore an un-Christian(!) child, refused to give it interment.

Rev. Dr. Graves, of Grand Rapids Mich. baptized a young man there three years ago, at the age of twenty, who is still a quiet worthy member of his church, much beloved. Now, at once he rises to the peerage of England, the recognized Marquis of Edenderby! The late Marquis was his uncle, and not till his recent death did the young man know that he was the heir. There were three before him, but they too had died.

A little sensation was caused at the Ninth Street Baptist Church, Cincinnati, on Sunday evening, Jan. 26th, by the rare occurrence of the baptism of a converted Jew by the name of Max Moses. The Rev. S. W. Duncan, D. D., administered the ordinance in the presence of a large congregation, among whom were a number of Hebrews. Mr. Moses is a young man who was recently converted in the meetings at that church, and has relatives residing in Cincinnati.

AFRICAN MISSION.—The Rev. T. J. Comber, Baptist missionary, has returned to England after an expedition to Congo and the interior. His party penetrated almost to the Stanley Pool above the famous Livingstone Falls on the Upper Congo River, where they ultimately hope to establish mission stations. On their return to San Salvador, the reception which they received at the hands of the King of Congo was so encouraging that they propose at once to establish a mission at that place. Mr. Comber intends to return there in the spring, and, if possible, to take at least two companions to share his work.—*London Baptist.*

A Timely Thought.

Harm is done by everything which tends to vulgarize religion. Religion is the highest and most solemn concern of man. Anything like an adequate conception of God will inspire a religious assembly and a preacher with profound awe. Everything that savors of levity or flippancy, in connection with this subject, ought to excite the deepest repugnance.

"Tis pitiful
To court a grin, when you should woo a soul."
—*Couper.*

The intrusion of low wit into the teaching of religion is unspeakably disgusting to a reverent mind. Namby-pamby songs may not be offensive in the same degree; but they are offensive. Whatever tends to abase the majesty of religion, and invest the word of God and the truths of the Gospel with mean and vulgar associations, is not only revolting in itself, but is extremely baneful in its influence. How plain and simple are the teachings of Christ! A child can understand him. Yet the New Testament is in the highest style of thought. There is nothing low, nothing grotesque. What a divine seriousness and beauty belong to the beatitudes, to the precepts of the sermon on the mount, to the parables of our Lord!—*Prof. G. P. Fisher.*