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From the Acadia Athenaeum.  
**Reminiscences of European Study and Travel.—No. 10.**

BY PROF. D. M. WELTON.

The mountainous district through which the Rhine winds its way immediately above Bonn is called

THE SEVEN MOUNTAINS, from the principal peaks which compose it. Their names and heights are respectively as follows: Drachenfels, 1,066 ft.; Wolkenburg, 1,076 ft.; Lohrburg, 1,444 ft.; Oelburg, 1,522 ft.; Loewenburg, 1,505 ft.; Nonnenstromberg, 1,105 ft.; and Petersberg, 1,096 ft.

The first of these—the Drachenfels—is perhaps most worthy of notice. The view from it is the most picturesque; besides it is crowned with the Castle of Drachenfels, which was erected by Arnold, Archbishop of Cologne, at the beginning of the 12th century and ranks among the most interesting of the Rhine ruins.

The name Drachenfels, or "Dragon's rock," is drawn from the mythological story of the dragon, which is said to have housed in the rock, and been slain by Sigfried, the hero of the Low Countries, who, having bathed in its blood, became invulnerable. The cavern in which the dragon lurked may be seen from the Rhine, half-way up the hill among the vineyards. I shall not soon forget the excitement which prevailed on board the steamer as she passed this point, every tourist doing his utmost to get a glimpse of the cave.

It was the ravishing prospect which the top of Drachenfels commands which inspired the following lines of Byron:—

"The castled crag of Drachenfels,  
Frowns o'er the wide and winding Rhine,  
Whose breast of waters broadly swells  
Between the banks which bear the vine;  
And hills all rich with blossomed trees,  
And fields which promise corn and wine,  
And scattered cities crowning these,  
Whose far white walls among them shine,  
Have straved a scene which I could see  
With double joy wert thou with me."

Indeed there is not a ruin along the whole course of the Rhine—and they may be counted by the score—that does not borrow additional interest from some historic or romantic association hanging over it. Take for instance that of

ROLANDSECK,

only a solitary arch of which remains. It is believed to have been built by Roland, peer of France and Paladin of Charlemagne, who fell at the battle of Ronceval. Immediately below it, on an island in the Rhine, is a convent, half buried in trees, in which lived for a time, and finally died, the fair creature whom Roland had hoped to make his bride. The story runs as follows: "The brave Knight Roland, scouring the Rhine in search of adventure, found himself the guest of Count Heribert, Lord of the Seven Mountains, at his castle of Drachenfels. According to custom the daughter of the host, the peerless Hildegunde, welcomed him with the offering of bread, wine and fish. Her beauty riveted the gaze of the young knight, and Hildegunde and Roland were shortly affianced lovers. But their happiness was brief. Roland was

summoned by Charlemagne to the crusade. Time sped on and most anxiously did Hildegunde await his return. But sad rumors came. The brave Roland was said to have fallen by the hands of the infidels, and the world no longer possessing any charm for the inconsolable Hildegunde, she took refuge in the convent on the adjacent island. The rumors, however, of the death of her betrothed were unfounded. Although desperately wounded, he recovered, and hastened to the halls of Drachenfels to claim his bride, but instead of being welcomed back by her fondly remembered smile, he found that she was forever lost to him. In despair he built the castle which looks down upon the convent, and there lived in solitude, catching an occasional glimpse of a fair form passing to and fro to her devotions in the little chapel of the convent. At length he missed her, and soon the tolling of the bell and a mournful procession conveyed to him the heart-rending intelligence that his beloved Hildegunde was now indeed removed forever. From that moment Roland never spoke; for a short time he dragged on his wretched existence, but his heart was broken, and one morning his sole attendant found him rigid and lifeless, his glassy eye still turned towards the convent chapel."

Of a somewhat different character is the story suggested by

THE MOUSE TOWER,  
which stands on a rock in the middle of the Rhine, and marks the spot—so the well-known legend goes—where the cruel Archbishop-Hatto was devoured by mice. Hatto caused a number of poor people to be burned in a barn during a famine, whom he compared to mice bent on devouring the corn, he was immediately attacked by mice which tormented him day and night. He then sought refuge on this island, but was followed by his persecutors, and soon eaten up alive.

But perhaps there is no rock which tourists on the Rhine rush so eagerly upon the deck of the steamer to see as

THE LORELEI,  
so-called; for on this rock the siren is said to have had her dwelling, who, like the sirens of old, enticed sailors and fishermen to their destruction in the rapids at the foot of the precipice,—a legend long a theme for the poet and painter.

In a beautiful poem of Heine's he represents the charming Lorelei, when the top of the mountain is bathed in the rays of the declining sun, as sitting thereon, radiant in her sparkling jewels, and combing her golden hair, at the same time singing a bewitching song. The sailor on the Rhine below hears her voice and turns his eye upward to see whence it comes, but as he listens and gazes, he forgets his boat which is dashed upon the rocks.

I will take the liberty of quoting this poem with a free English translation:

I know not what it means  
That I am so sad;  
A story of the olden times  
Is ever coming into my mind.

The air is cool and it grows dusky,  
And peacefully flows the Rhine;  
The top of the mountain sparkles  
In the evening sunshine.

The beautiful virgin sits,  
Up yonder (on the mountain) in wonderful  
fascination;  
The lustre of her ornaments flashes,  
She combs her golden hair.

She combs it with a golden comb,  
And sings at the same time a song;  
That has a most wonderful,  
Captivating melody.

It arrests with a strange power  
The mariner in his little craft;  
He looks not at the reef of rocks below,  
He looks only to the maiden.

In the end the waves devour  
The mariner and his boat;  
But the Lorelei has done it  
With her wonderful singing.

Acadia is still to the fore in athletic sports Saturday, Nov. 1st., fifteen from the Sophomore and Freshman classes, under the captaincy of E. A. Corey, played a match game of foot ball at Windsor with fifteen from Kings College. Our boys won the game handsomely by two goals and seven touchdowns to nil on the part of their opponents. Acadia's team did some very fine playing. On their return from the match, the two classes carried the story of their exploits and victory to the reception room of the Seminary. The day's dissipation proved too much for the most of them, as but few were at Church the next morning.—*Athenaeum.*

**Perpetual Preachership.**  
BY PRES. J. M. GREGORY, LL. D.

Romanism taught the divine authority of the church, and established a perpetual priesthood. These two corruptions of Jesus' doctrines were the pillow and prop of its power. Outside the church there was no salvation, and the priesthood wielded the full divine authority of the church. Luther unwittingly retained these two dogmas of a divinely organized church and a life-long preachership or priesthood, and all Protestantism has inherited his mistake. Instead of simple voluntary societies of Christian people, we have compulsory organizations claiming the sacred rights and destiny of the great general assembly and church of the first born, pointing to the Jewish theocracy as their type and justification, and wielding authority over creed and conscience. Such plain and natural texts as "Forget not the assembling of yourselves together," and "The Lord added to the church (congregation) daily of such as should be saved," are twisted into a command to formally join the church, from which there is no honorable egress but by death.

So, also, instead of this simple fraternal ministry of the primitive Christianity, we have a perpetual preachership, exercised by men supposed to be supernaturally called, and sanctified for their work by an ordination, which, in place of the simple appointment of the early days, is a divine sacrament conferring a sort of priestly character and prerogative upon the recipient.

The evils arising from this high churchism are many and obvious enough when one thinks of it; but it is to those which come from the dogma of a clerical class, or the perpetual preachership, which this writing is concerned with. The dogma of a divine "call to preach" has been so generally relinquished or is held in so softened a form that it need not be here discussed, though it doubtless was at the bottom of the popular belief of "once a minister always a minister." This dogma has filled our Christian societies with men who have neither the power to interest or instruct, who are neither clear thinkers nor good talkers—preachers who cannot preach—and who go from church to church seeking a congregation who will endure their dull tediousness and give them some scanty support. These poor churches, feeling on their part, the duty to maintain what they call the "preaching of the gospel" accept these poor preachers because they are cheap, and then go on senselessly bewailing the coldness of the church and the general indifference to religion.

Next the ministry itself suffers. Many of these preachers when young and enthusiastic, were effective exhorters, and fancying they felt the mysterious divine "call" entered the ministry, and now, their youthful enthusiasm dead, they drag on a sad life, consciously chained to a calling for which they lack every essential qualification, and wandering from church to church to get a scanty living. Some failing in health or finding no pulpit open to them resort to secular pursuits, book-peddling, agencies or trade, dragging their sacred title as a burden, or parading it for selfish ends. The whole body of active and worthy preachers suffers the odium excited by these hang-ers-on of the profession.

Christianity itself also suffers. The feeble advocacy and shallow arguments of these men, condemned to preach for life, breed more skepticism than all the assaults of infidels. The pitiful and unmanly sycophancy of others disgusts men of sense, and finally the "Rev." peddlers, book agents, and grocery keepers turn the stomach of multitudes against all preaching. The scandals published with so much gusto in a certain class of papers, in which some "Rev." plays the guilty part, are most frequently furnished from these preachers who cannot preach, and forget to practise Christianity.

The doctor or lawyer relinquishes his profession at pleasure and no charge of recreancy follows him. He ceases to be a doctor or a lawyer, and enters freely without shame any other calling or work. Why not the preacher as well? Give him

the same liberty, and when he leaves the pulpit for the store, or the stump for the teacher's chair, or any other secular calling, let his ministerial character and title be dropped as no longer belonging to him. Let the door into the ministry and out of it be as open as that of any other honorable calling.

If it be objected that this opening of doors would flood the ministry with unworthy men, or remove inducements to pious young men to educate themselves for the ministry, I reply that just the opposite would be the result. When men are counted as preachers only so long as they continue to preach as a regular calling there is no longer a motive for men to seek to get admitted to it as a permanent profession, giving a life-long title and social position. Earnest Christian men will still preach as laymen, or entering the pulpit professionally will remain as long as their services are in demand and they can get fair compensation for their work. Young men feeling an attraction for the pulpit will consider carefully the likelihood of success, and will feel a double need of a thorough professional training for a calling in which they must win success by good work. It is placing the student of theology on precisely the same footing with the student of law, medicine, or engineering. The good preacher, like the good lawyer, will always find enough to do, and get fair wages for fair work.

Baptists who sturdily refuse to allow their preachers any ecclesiastical distinction or authority, counting them simply as preaching brethren, and who resolutely maintain the absolute independence of each local church, ought, above all, to discard this Parish dogma of a life-long priesthood or preachership. To be logical and consistent, each church or congregation should call to its pulpit whomsoever they think most worthy, and appoint or ordain him to his work by such public services as they deem fit. When this preacher finishes his work, he lays down his call and ordination, going back to the ranks till some other church shall give him a fresh call and a new ordination.

The writer has for years held and acted upon these views. Having been led by an unmistakable providence to devote himself to another calling, he has steadily declined as far as possible to bear the ministerial title, or to perform distinctively ministerial functions. He has answered occasional "calls to preach" to the best of his ability, and, if God wills, may some day accept a call to be a preacher; but till then he counts himself a humble layman, with no more rights or privileges than all other laymen possess.

For the Visitor.

"His Appearing and His Kingdom."  
No. 7.

Many a good brother, and many a pious sister has said in effect, if not in just these words,— "I do not trouble myself about these prophetic subjects. These things are not clearly revealed. And after all, the doctrines of these Millenniumarians and other people holding such peculiar notions, are founded, for the most part, upon obscure and doubtful passages. There is enough that is clear and plain for me to think about."

Of course any subject may be difficult to those who do not care to understand it or accept it as an article of faith. Those declarations of the inspired volume are very apt to be called obscure, which, taken as they read, seem to teach something contrary to our established opinions. But accept the plain sense of such passages and the difficulty vanishes. Here is the root question of the whole matter. How shall we read the Bible? Shall we take it to mean what it says; or shall we write "figurative" or "spiritual" in the margin wherever it suits us to put other meaning upon the text? Let Bishop Newton answer. He lays down the law, that a literal rendering is always to be given in the reading of Scripture, unless the context makes it absurd. Understanding the word "context" somewhat broadly, this rule is manifestly in accordance with right reason; and it is observed without question in the read-

ing of other books. Figures of speech, oriental imagery, and so forth,—commonly pleaded in opposition to what is called an abject literalism,—are all taken into account, and yet the rule stands.

Says the Rev. S. H. Tyng, Jr., D.D.,—"the laws of language are the instruments by which we construe the written words of God. But for the mystical, spiritualizing school of expositors, we should have no need to do more than state this proposition. It would seem to be involved in the popular character of our Bible. Not in cipher, hieroglyphic, or cabalistic signs, but in the language and dialect of living men, with which grammar, rhetoric and logic can closely deal, has God made known His purposes to us. . . . Similies, metaphors and parables indeed abound, but these are subject to the rules of interpretation, which control in secular literature."

The fact is that the real "speculation" (to recur to the thought of my last article) is to be found in the current spiritualizing interpretation of Scripture. This indeed is "mere theory" and "conjecture." If we are to decide according to our own beliefs what parts of prophetic, or other writings are figurative and what are literal, and especially if we are to consider the greater part as "figurative," then of course we shall be in uncertainty. To quote again from Dr. Tyng,— "Is it honest to argue with infidels on the basis of the literal fulfilment of prophecies, relating to our Lord's first coming, and allegorize the predictions connected with these in chapter, verse, and often clause, because they refer to His second appearing? What reason have we for holding, in opposition to the Jew, that it was foretold where Christ should be born, . . . how he should enter Jerusalem, what varied sufferings He should endure, etc., what possible basis have we for asserting the historical fulfilment of all these prophecies, which the Jews spiritualize, if we, in our turn, spiritualize the plain and closely joined predictions of the glorious Messiah, which they interpret literally? Surely, as a key tied by a string close to the lock, are the Scriptural interpretations of fulfilled prophecy."

Does any one ask for the application of all this? It cannot be shown fully here and now; but one or two examples may be given. In Micah, 3: 12, we read, "Zion for your sake shall be ploughed as a field, and Jerusalem shall become heaps," etc. This is understood literally without hesitation, because it has been fulfilled. Now read on a verse or two. "Many nations shall come, and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob: . . . for the law shall go forth of Zion, and the word of the Lord from Jerusalem." This is figurative. "Zion" and "Jerusalem" mean the Church of Christ. This is a prophecy of the conversion of the many nations, through the agency of the Christian Church.

Again Zechariah says, "The Lord shall be king over all the earth," and in another verse, like David in the 72 Psalm, "His dominion shall be from sea to sea, and from the river unto the ends of the earth." This is figurative language, we are told, and refers to the conversion of the world, which is to be accomplished before the Lord comes in judgment. Yet when the prophet (Zech. 9: 9, 10), just before, foretells the entry of the King into Jerusalem, "riding upon a colt the foal of an ass," there is no objection to a literal interpretation.

Nov. 3, 1879.

LUKE.

Two or three hundred invited guests assembled on Thursday evening Oct. 30th, in the parlors of the Broadway Tabernacle to extend to Mr. J. B. Gough and his wife a welcome to his adopted country after fifteen months of labour in Great Britain in the cause of temperance. William E. Dodge presided, and addresses were made by the chairman, Dr. Taylor, the pastor of the Tabernacle Church, Rev. Drs. Newman Cuyler, Peck and Judge Davis; after which Mr. Gough gave a thrilling account of his labors, and of the temperance work in England. He closed with an enthusiastic eulogy of Rev. C. H. Spurgeon, declaring him to be a total abstainer and an earnest worker in the cause of temperance.