

Subscribers! Caution!

1. All sums due the *Visitor* since May 1878, are to be paid the *present* Editor and Proprietor, REV. J. E. HOPPER.

2. Subscribers inform us that they are receiving letters from Mr. C. H. Masters, Attorney in behalf of Rev. G. Armstrong, demanding payment. These letters are not sent by the permission or consent of the present Proprietor, nor is he in any way responsible for them.

3. Subscribers also say they have paid Mr. C. H. Masters, Attorney for Rev. G. Armstrong, and wish their *Visitor* stopped. If they have paid anything due since May 1878, they have paid the wrong party, as nobody has any right to collect debts due the *Visitor* since May 1878 save the *present proprietor* REV. J. E. HOPPER, or his authorized Agents.

4. The present proprietor is not instituting any legal proceedings against any old subscribers, nor does he expect to have any necessity for so doing, and he hopes the acts of others will not be visited on the *Visitor* and its present Editor.

5. He would say further for the protection of subscribers that he is convinced, from information in his possession, that many accounts now sought to be collected by Rev. G. Armstrong have already been paid, or have been incorrectly rendered.

6. And finally the Rev. G. Armstrong has now no connection with the *Visitor*.

We deeply regret the necessity for the publication of this caution but we are forced to do it in order to set us right before our patrons who are making constant inquiries and complaints, and to guard their and our interest in the *Visitor*.

The Christian Visitor,

Saint John, N. B. August 13, 1879.

Vice-Regal Reception

The event of absorbing interest the past week has been the visit of the Governor General and Princess Louise to the Maritime Provinces. They have had a royal welcome. The Lieutenant Governor Hon. E. B. Chandler and members of the Government of N. B. met the Vice-Regal party at Moncton and escorted them to St. John where all vied in successful efforts to do honor to our illustrious visitors. Their residence while in the city was Reed's Castle which had been fitted up in elegant style. Illuminations on a grand scale were made on two successive evenings and never before did the city present a more brilliant and joyous scene. The Marquis and Princess visited several of the Public Institutions of the city and manifested great interest in all that they saw.

On Saturday they left by the "David Weston," specially chartered for the purpose, for Fredericton. At the Capital there awaited them a most enthusiastic reception. Government House, their residence had been thoroughly refitted, and Governor Chandler and Lady did themselves and the Province great credit in the worthy manner in which they entertained their illustrious guests.

On Sabbath the Vice-Regal party attended Divine Service in the Cathedral. On Monday they visited the different places of interest, and expressed the great delight they experienced in the arrangements made for their entertainment. On Tuesday they came by Steamer again to St. John, and by special train left for Shediac where they embarked on the Steamer "Druid" for P. E. I.

We but voice the feelings of all when we say that our Governor General and the Princess have made a most pleasant and healthful impression on all classes in these Maritime Provinces. They have appeared among us as a gentleman and lady, a man and woman of cultured, affable and sympathetic bearing, and we shall long remember them, and the noble qualities of head and heart which shone out so conspicuously in all they said and did.

Liberal and Conservative united to do them honor, and they in return knew neither Government nor Opposition. This is an outcome of our system of government, and is a proof of its superiority to that that obtains in the sister republic, where a republican or democrat president receives only a party welcome. Here in

our truer and nobler system of democratic government, all can look to our chief magistrate and feel that in him we have one who belongs to no party but is pledged by all the traditions of the past to hold fairly the scales of government, and allow the will of the people to have its fullest and freest expression.

As a mark of appreciation for his kindly reception the Governor General made a donation of \$500, for the poor. May the blessing of Him who said "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," rest upon him and his wife—the daughter of our beloved Queen.

EDITORIAL NOTES.

SWEDEN has now 16,000 Baptists; Germany 15,824. The little one has become thousands.

SIXTY-FIVE D.D.'s have been made in the U. S. this Summer. When will the millennium dawn?

THE *Baptist Review* for April, May, and June is just issued and will be noticed next week.

Two men wagered who could tell the biggest lie. No. 1 began: "A wealthy country editor—" No. 2 stopped him right there and paid the wager.

"He who gives quickly gives twice." When a visit of business or pleasure is over, leave at once to leave well. When a sermon is ended, end it, to end at all.

THE Wooster, Ohio, Presbytery has officially declared that a Presbyterian minister must preach a limited atonement for sin,—that is, that Christ died for the elect only.

"THE infidels" are now invited to attend lectures on the Mohammedan faith in the Mosque of St. Sophia! Hitherto Christians have been rigidly excluded from the sacred edifice. Is it toleration or worldly wisdom?

THE Indian famine reduced the population of Serinague, the capital of Cashmere, from 300,000 to 30,000. 9,000,000 perished in the Chinese famine. So says the English consul at Tientsin. Our conception of the extent of that scourge is made vivid by facts like these.

THE American Evangelical Lutherans number 3,150 ministers, 5,600 congregations, and 725,000 communicants. At their recent Synodical Conference they resolved to establish a quarterly magazine, and to found a Theological Seminary with three faculties—English, German, and Norwegian. They are a live people.

THE Presidency of the Canadian Literary Institute has been tendered and earnestly pressed upon Dr. Castle. He has not accepted the position, but it is thought he will. In this connection we may add the library of the late Dr. Fyfe, comprising about 1000 volumes has been given the Institute.

THE *London Times*, in speaking of the present unsatisfactory state of affairs in Turkey, has these significant words: "The time has come when more vigorous measures (for internal reform and for the protection of the inhabitants) must be taken by the Porte if we are to continue to entertain the hopes on which our present policy towards it is based."

THE editor of the *Examiner & Chronicle* manifests a new kind of Britophobia. British society is more immoral than French, for Sara Bernhardt is lionized in London, and George Eliot is received in society. Just as we feared. London, not Paris with its licensed iniquities, is the modern Sodom. England, not France with its infidelity and reeking social sins, is the land of Gomorrah. Dr. Bright has said it, and proved it—well, hardly.

REV. W. H. H. MURRAY of Adirondack fame is in trouble. The responsibilities of pastor, horse breeder, editor, buckboard wagon manufacturer, etc., have proved too many for him financially. Attachments have issued against his property, and he will return from the Adirondacks, where he is now recuperating, under the necessity of treating of a "Perfect Muddle." We only hope that adversity may hedge him into his true place, whatever that may be.

REV. DR. WEAVER, a baptist minister of Kentucky, who was baptized by an unbaptized person years ago, has concluded that his baptism was invalid, and so has been baptized again by Dr. Boyce. Some of our Southern brethren are wild on the question of what they call "alien immersion," and we regret that Dr. Boyce should have lent himself to help them on in their vagaries. One has aptly asked the question if a person immersed by an unbaptized man is not baptized, is a man married by a bachelor truly married? Our brethren are running their pet notions into an endorsement of apostolic succession. Where will they find all the links and where will they end?

The Calendar and Catalogue of the University of Acadia College for 1878-9 represents 71 students in College classes. This is more than any other College in the Maritime Provinces. An examination of the requirements for matriculation and the course of study will show that in these respects Acadia is foremost, and further, on her staff of instructors, more educational centres are represented than on any other. This is an advantage, for the best of different systems of instruction is culled and in the Acadia course is made to blend harmoniously. The College opens its next session September 3rd and with its superior advantages will doubtless attract more students than ever before.

WE are morbid seekers after excitement. Every one after his kind goes to wine cup, to theatre, to religious services, to satisfy this craving. Heretical are we to place such unlike tastes in the same class? Do not the following and outcome of much religious sensationalism prove us right? What remains of many revivals after the heat and excitement of the moment are past? What remains after the fervors and joys and promises of too many have been spoken in social religious assemblies? Too often little of solid, growing Christian character; too often little of contentious sacrificing, Christian service. What of the rest? Sensation mongery, sensational pleasures—the more dangerous because professedly religious. We are not blue, but depend upon it we need less thirsting after religious excitement, and more panting of the soul after God, and need exercise care that the former is not mistaken for the latter.

How frequent is the Pharisaic boast we "were never in bondage to any man." And yet what slaves the boasters are—abject slaves. "What will the people say" rules them with iron rod. This sway often tends to righteousness. Mrs. Grundy keeps many a one out of bad ways; being a terror to evil doers, if not a praise to those who do well. But she is, after all, an unstable immoral jade. The good she does can be better done by another. The evil she works is greater than we know. She lays down the law concerning social usages, etiquette, fashion and opinions, and makes us believe we must keep it or be lost. True her social laws may be based on a lie, may contravene most, if not all the ten commandments, but who so bold as to dash down her tables and break them even when in anger? True her fashion code may be written and ensampled by the *demi monde*, but better risk the soul than an appearance in last season's bonnet nevertheless? True her opinions may be the moral antipodes of the sermon on the Mount, but who will reject the sayings of the latter day prophetess? And yet how can it be said that we are in bondage to any man? Never, no never. We'll say of Mrs. — that she is a bore, and that before we close the door on her next time. We will revolt against Paris. We will hark, if there isn't Mrs. Grundy again. What will she say?

News from England.

YORK TOWN, SURREY, ENGLAND, THURSDAY, JULY 31, 1879.

The esteemed editor of the *CHRISTIAN VISITOR* wrote me some months since that "the readers greatly desire to have religious and political matters of interest in Great Britain briefly reviewed and set forth;" and expressing a wish that I would undertake this service. Five years since I had the pleasure of making the acquaintance of Rev. I. E. Bill (then editor of the *Visitor*) and his excellent wife, on the occasion of their visit to this country—a visit remembered with peculiar pleasure. On his return I was honored by the insertion of my "Bible Sketches" in the *Visitor*. Subsequently Rev. G. Armstrong desired the correspondence continued, and inserted a series of articles on "Church Membership." I was also privileged to

express the deep sympathy felt for Mr. and Mrs. Armstrong and the numerous sufferers from the calamitous fire at St. John. The present editor has been pleased to insert some of my "Bible Addresses"—recently a series on the subject of Baptism—and to suggest my writing notes of news. Under these circumstances I place my services at the disposal of the editor. The *Visitor* combines a thoroughly denominational with a deeply interesting family paper, and if any effort of mine shall contribute to the increased pleasure of its readers I am amply rewarded. I shall study brevity, so as not to trespass on either space or patience. I have no doubt the sentiments expressed will generally meet with the editor's approval, but the writer alone will be responsible for them.

Social reformers in England will rejoice in the sentiments expressed in the "Report of Committee on Temperance to the Western N. B. Association;" also from the P. E. Island Association, with reference to intoxicating drinks and the use of tobacco. These evils prevail to a very great extent in this country, causing temporal poverty and hindering spiritual progress. The "Baptist Total Abstinence Association" is doing a good work, but the means placed at their disposal is very limited. They merit a more hearty support. This is a matter that must be taken up by the Church of Christ, and Christians set an example of self-denial. The youth in our churches and schools must be taught that habits they are sometimes tempted to think manly, are really destructive of all that is essential to true manhood. The plan pursued by the *Visitor*, of having a column devoted to Temperance, and an occasional exposure of the evils of Tobacco, might be adopted by our denominational papers with advantage.

The continued wet weather has caused great loss and depression, specially in the agricultural districts. The hay crop has been materially damaged. The wheat harvest is likely to be seriously affected, and the prospects for fruit are very bad. It needs a sanguine temperament and strong faith to look hopefully upon the present state of things. Good men differ as to the propriety of "praying for fine weather." Some advocate it strongly, giving instances to support their views. Others argue that it looks very like man thinking himself wiser than his Maker. The *Lancet* is of the opinion "that the great moisture of England and Europe has stopped the progress of the black plague." Many, on the other hand, think that the weather is penal and is permitted as a punishment for our national sins. When great men differ, we will not venture to dogmatize. That our national sins are deserving of judgment we humbly confess, and we may well pray for the "true righteousness that exalteth a nation," and not only pray but act in harmony with our profession as a Christian people. There has been a slight improvement in the weather the last few days—warmer; but still cloudy and uncertain.

The sympathy with the Empress Eugenie at the sudden death, under such painful circumstances, of the Prince Imperial, has been universal and heartfelt. The funeral was attended by vast crowds of people. The Queen travelled from Windsor and spent the morning with the Empress. The court of inquiry into the circumstances of the death of the Prince severely censures Lieutenant Carey, but the proceedings are to be submitted to the Queen, and Carey under arrest has been ordered to proceed to England. A proposal to erect a monument to the young Prince in Westminster Abbey has been met with a strong protest from all parts of the country. "What for?" is the general inquiry. He was amiable, and esteemed by all who knew him, but had wrought no achievements giving sufficient claim to that high honor hitherto reserved for the illustrious dead.

The disastrous Zulu War, the horrible details of which have so frequently of late saddened our hearts, is now believed to be virtually over. On the 30th June Lord Chelmsford notified Cetewayo that the demands made must be complied with by the 3d July, and when by noon on that day, so far from submitting, the Zulus fired on our soldiers, he determined to attack. On the 4th, at six in the morning, the army, consisting of four thousand and sixty Europeans, one thousand natives, twelve guns, and two Gatlings crossed the Umvolosi River, and marching in a hollow square, reached a position between Enadwengo and Ulundi about half-past eight.

The Zulu army was seen advancing on every side. It is believed that there were twelve regiments, consisting of some 20,000 men, Cetewayo personally commanding. By nine o'clock the attack was fully developed; at half-past the enemy wavered, took to flight, and a general rout ensued. It is supposed that over a thousand Zulus must have been killed. By noon Ulundi was in flames, and during the day all the military kraals in the valley of the Umvolosi were destroyed, including the King's kraal. The British losses were ten killed and fifty-three wounded. This defeat of the Zulus is supposed to be the termination of the war. Our heart revolts while our pen records these horrible details. We feel it a matter for deep humiliation. O for Christian principles to triumph over human passions. O Lord, "scatter thou the people that delight in war."

JOHN EDMUND CRACKNELL.

Fair at Last.

The *New York Independent*, in a long article on the "Open Communion Movement," makes the following fair and honest statement:

"Leading writers of all denominations declare that converts must be baptized before they can be invited to the communion table. This is the position generally taken. But Baptists regarding sprinkling as a nullity—as no baptism at all—look upon Presbyterians, Methodists, etc., as unbaptized persons. They regard them as being in the same condition as the Quakers, who reject water-baptism on principle. They regard them as being in the same condition as the immersed converts of Baptists congregations. They feel that they could not consistently invite Presbyterians, Methodists to the table without inviting also their own unimmersed converts. But this would be contrary to the ideas of all denominations. Therefore the Baptist party which opposed the giving of the invitation to communion to Presbyterians, Methodists, etc., whom they considered unbaptized, had the moral support of these very excluded ones. The open communionists, arguing for the admission to those whom they considered unbaptized, and to argue against the position taken by the very ones whom they wished to invite. The other churches cannot urge the Baptists to become open-communionist till they themselves take the position that all who love our Lord Jesus Christ; the unbaptized as well as the baptized, may be invited to the communion table.

The same paper also presents the following view which we confess had not before occurred to us, but it gives poor encouragement to the so-called open communion Baptist. He cannot properly remain among Baptists; he cannot go anywhere else; what is to become of him?

Again, many ministers were deterred from espousing the open communion movement by the attitude which other denominations take towards all Baptists whatsoever. A minister in one Pedobaptist church—if by condemning something in its doctrines or usages, he loses caste in it—can enter the ministry in some other Pedobaptist church. But not so the Baptist. If, by denouncing say close communion, he loses position among the Baptists, he loses all ecclesiastical position whatever. No matter though he have the piety of a saint and the eloquence of an angel, he will not be admitted into the Presbyterian or Methodist ministry so long as he refuses to baptize infants. Though he have lost his standing in his own church by his very liberality toward Pedobaptists, he has not in the least helped his standing with them. "It is not enough," say they, "that you will commune with us. You must give up your Baptist notions altogether before we will admit you to the ministry in our churches." Thus, by previously announcing that "no Baptist need apply" for a position in their ministry even though he had lost his former position by inviting them to the communion, the Pedobaptist churches rendered the greatest service to the close communion party by deterring Baptist ministers who favored open communion from coming out in open advocacy of the same. The Pedobaptist churches acted as a sort of provost guard, to arrest runaway Baptist ministers and hand them back to the close communion majority.

News from the Churches.

NEW BRUNSWICK.

HOPEWELL. A note from Pastor Chipman informs us that they are enjoying much the visit of Bro. Philp, and they are helping him after a Godly sort in return for his faithful ministrations.

PORTLAND MISSION. The meetings are interesting and good is being done. Bro. Burditt's labors are highly prized. Two persons have lately been baptized and united with the Germain St. Church.

NOVA SCOTIA.

RAWDON. The Rev. M. W. Brown, for three years pastor of the Baptist Church at Rawdon, Hants Co., has assumed the larger charge of the church at New Germany, Lunenburg Co. This important field has long been destitute, and we are glad that it is at length so well supplied.

P. E. ISLAND.

CHURCH RECOGNITION. In accordance