

The Christian Visitor.

ST. JOHN, N. B., JANUARY 15, 1879.

Editorial Notes.

JOB PRINTING of all kinds done at the VISITOR OFFICE. Orders Solicited. Rates Reasonable.

Dissolution of Co-Partnership.

Notice is hereby given that the Co-Partnership heretofore existing between the members of the firm of Armstrong & Hopper, has been dissolved by mutual consent, and that the undersigned George Armstrong, has retired from the firm. The business hereafter will be carried on by J. E. Hopper, who will collect all debts due the said firm of Armstrong & Hopper and pay all the liabilities of the said firm.

GEO. ARMSTRONG,
J. E. HOPPER.

Dated this 31st December, 1878.

SUNDAY SCHOOL BOOKS.—English and American Sunday School Books can now be supplied at the VISITOR Book Room at rates as low as elsewhere.

SUNDAY SCHOOL PAPERS can be furnished through the VISITOR Book Room as cheaply as they can be procured from the United States. See advertisement.

Many thanks to those who are responding to our appeal for payment. Let us hear from many others.

Rev. Geo. Armstrong's address is "P. O. Box 281, St. John, N. B.," and he requests all letters and papers directed accordingly.

Rev. Dr. Fulton, co-editor of the *Watch-Tower*, has retired from editorial duties. Dr. Olmstead, the Nestor of religious journalism, will give us, as he has been doing, a very readable paper.

The Y. M. C. A. of this city have sent out circulars asking for help to buy a piano for their parlor. \$275 are needed. The Institution is a credit to our city and we hope the amount will soon be forthcoming.

Rev. Dr. Welton on a recent Sunday preached to the church of his old charge in Windsor, N. S. He was greeted with a large audience, who judged his European trip and studies had been greatly beneficial to him.

Dr. Henson, of Philadelphia, editor of the *Baptist Teacher*, has been elected to the presidency of Lewisburg University, made vacant by the retirement of Dr. Loomis. He has admirable qualifications for the position, but his church in Philadelphia will be loth to part with him.

The second Baptist Church edifice in St. Louis, lately completed, has been damaged by fire to the extent of \$100,000. It was probably the finest Baptist place of worship on the Continent. The loss was, however, covered by insurance, so that it will again soon be restored.

THE VISITOR S. S. LESSON RECORD for 1879, in the form of a book-mark, is just what our Sunday Schools want to put into the hands of all teachers and scholars. It contains the subject of the Lesson, place found, golden-text, and portion to be committed to memory. On tinted paper, price 75 cents a hundred, postage paid.

THE *London Baptist*, one of our best exchanges, comes to us this week enlarged and with new and beautiful type. Its editors and publishers are to be congratulated on the signs of improvement everywhere manifest. It deserves well at the hands of our English Baptists, and is sure to get it.

There are about 100 ministers in the Philadelphia Conference, and William Bucknell, our princely benefactor, disposed of \$500 by telling Dr. Griffith, Secretary of the Publication Society, to inform the members of the Conference that he wished them each to accept of \$5 in the Society's Publications as a Christmas present.

The Hon. Wm. McMaster presented a News Year's gift to the congregation of Jarvis Street Baptist Church, Toronto, in the shape of a cancelled mortgage on the building, he having paid a balance on it of \$400. The congregation also subscribed \$835 to remove a debt incurred on behalf of the Parliament Street Baptist Church. A special effort is now being made to raise \$1000 for the Sabbath School Library. \$600 has been subscribed. This is grand.

We regret to learn of the death of two honored brethren who held important positions in connection with our denomination. The Rev. Clement Bailliche, who for the past seven years has been one of the secretaries of the Baptist Foreign Mission Society, has, after a long and lingering illness, died at his residence in London. U. D. Ward Esq., Depository and Secretary of the American and Foreign Bible Society, died New Year's night, at his residence, Newark, N. J. He was a good man and a genial Christian.

The editor of the *Intelligencer* has been placed on the Sunny Side, and well he ought to be, for in addition to giving his denomination an excellent paper, he also serves as pastor of one of the most influential churches in the Province. In both these relations he has performed creditable work, and we extend to him, not silver and gold to swell the handsome amount he received, \$105, but our hearty congratulations and best wishes for a very successful pastorate and editorial future.

Joseph Cook, at a conversation where some of the leading "liberals" were present, such as Dr. Bartol, said, in remarking on the character and religious views of Dr. Channing, "Because I am a radical of the radicals, I have the greatest admiration of his saintliness as a literary and philanthropic power. But my first feeling is the utter inefficiency of his theological views to give me peace. I hope that I am a free-thinker. And yet I cannot get away from three things—God, myself, and my record. Herbert Spencer says truly that I must be in harmony with my environment. Only when I behold a Mediator am I in harmony with my past, my God, and myself. Only so do I find myself at peace."

Stuart, the New York correspondent of the *Chicago Standard* says:

"The trumpeting at the great millennial convention, gathered by Dr. Stephen H. Tyng, Jr., would have done no discredit to that expected in the great event; but the sole question seemed to be, 'Will Christ come before the millennial years, or after?' Millerites, Cummingsmen, Moderate Adventists, still see the signs of His coming, and others say that since the fathers fell asleep all things remain as they were. We only know surely that we must wait and see, which has been just the situation of the church for eighteen centuries. The echoes of the debate are, 'dying, dying, dying,' but the chimes of good old Christmas sound even yet in the frosty air, and we know the child of Bethlehem has come, and we can at least pray for peace and good-will to all men."

It is our sad duty to chronicle the death of Herbert W. Davies, aged 13 years, and Edgar P. Davies, aged 7 years, sons of our beloved brother and sister, T. P. and Lizzie Davies. The former died on the 29th and the latter on the 31st ult. Both were buried in St. Martins, the early home of their mother, on New Year's Day. The elder was a lad of promise. He had lately professed religion and the thought of death brought him nothing but pleasant reflections. In the midst of the deep sorrow of the parents there is borne in upon their troubled hearts the blessed conviction that their children have been "gathered home." As earthly ties are being broken up, it is pleasing to think of "the home over there," and the intimate personal association we shall have with Jesus, who so loved us as to procure our redemption and bring us to His heavenly home.

Influence of Calvinism.

Before many, upon the mention of the name of Calvin, there rises the ghost of Servetus, and with them it is sufficient answer to all claims put forth in Calvin's behalf, to exclaim: "O, he burnt Servetus!" To this charge it may be replied that Calvin, though he pushed to condemnation both Servetus and his errors, yet when condemned to be burned, he labored to have the sentence mitigated. Andrew Fuller says of this sad matter: "It ought to be acknowledged that persecution for religious principle was not at that time, peculiar to any party of Christians, but common to all when vested with civil power. It was an error and a detestable one, but it was the error of the age. They looked upon heresy in the same light that we look upon those crimes that are inimical to the State, and accordingly proceeded to punish heretics by the sword of the civil magistrate. As a matter of fact the father of Unitarianism, Socinius, was accessory to the imprisonment and death of Francis Davides

for religious differences. The Puritans persecuted Baptists in the early history of New England, but we do not hold it against their descendants. It is as unjust to disclaim against Calvinists for the burning of Servetus as it is against Unitarians for the persecution and death of Davides, and against the Congregationalists of Massachusetts for the expulsion of Roger Williams or the whipping of Obadiah Holmes. The severity of the age, as Fuller justly says, was largely chargeable with the error. It may be well to remind some that Melancthon, (Ecolampadius, Bullinger, Beza, and Bucer, cotemporaries of Calvin, approved of his course. Froude has well said, "Hard men for hard times, and intellects that can pierce to the roots, where truth and lies part company." Such a man was Calvin—and such an intellect he possessed. He belonged to an age just emerging from papal darkness and ritual superstition. It is not wonderful that he pitched his theology on a high key. He was opposing the notion of a man working his way to heaven, and it seems strange to us that there can be found defamers of him who opposed "the grace of God that bringeth Salvation," to the miserable subterfuges of the Medieval Romish church. The theology of Calvin in its essential features, was Bible born, and Renan, the French infidel admits that Calvin's errors, from his standpoint, are traceable to Augustine and Paul. Calvinism has produced a majority of the noblest lives that three centuries can boast of. No one can read history and general literature, and study theology and philosophy, without being compelled to admit the commanding influence of the system of belief termed Calvinism. In fact there are few great names on the other side.

Calvin is the father of the Swiss Republic. From him the French Huguenots gained counsel. Scotland is his debtor through Knox, and England through Puritanism. Even America owes him a debt of obligation. Bancroft says: "He that will not honor the memory and respect the influence of Calvin, knows but little of the origin of American liberty." The world is debtor to Calvin for a more thorough Reformation and a truer political system. While we have no word of censure for Arminianism and no unjust disparagement of its claims to regard, we must say, in simple fidelity to truth, that, as a system, Calvinism has awakened thought and controlled it in all departments of related knowledge, in a way that Arminianism never has, and never can, for it plants itself more consistently in the character and purposes of Him who is from everlasting to everlasting.

The Secular and Religious Press.

From some communications received we find some of our brethren have very mistaken ideas in reference to the secular and religious press. Comparisons are instituted between them much to the disparagement of the latter. What are the facts in relation to both? The secular weekly, however good it may be, is, in many instances, merely the matter of the daily issue saved over and made into a weekly. This costs the publisher little or nothing for type-setting and editing for his weekly. Its cost is largely the printing paper and press-work. The expensive part of a paper the type-setting and editing has been paid for in the daily issue. On the other hand, the religious weekly has to bear all the expenses of type setting and editorial work over and above the secular weekly. If there were as much desire for religious news as secular, so as to enable the publisher of a religious paper to issue a daily edition, he could supply his weekly edition at half cost, and make money by it. Do, or will our brethren see the point here, and not compare the religious press with the secular weekly in this regard as to price? Where the secular papers issue no daily edition, the religious press compares favorably with them as to price.

Some of our patrons, too, ask that we throw out the advertisements. This is simply impossible. There are no religious weeklies doing it, and the daily papers are from one-half to three quarters advertisements. There are no publishers of religious papers who have grown rich among us, and if the advertisements could be dispensed with, they certainly ought. Papers everywhere have found it impossible to do without advertising patronage. People say the price of papers now is too high. They would have to pay double were we to accede to the demand to throw out advertisements.

A word more especially as to the VISITOR. It is the largest religious weekly in the Maritime Provinces of any denomination, and the price is no more than others considerably smaller than it. It cannot be

published for less price, or with fewer advertisements at present. If all our patrons, as some have, will send us in new lists of subscribers, we will be able to give a better paper, and a better paper rather than a cheaper one should be the aim of both publisher and patron. The times are hard, and we need the help of all our people. Among the last luxuries to be dispensed with is the denominational paper. Without it our brethren cannot be intelligent as to the prosperity of our Baptist Zion. The secular press is exceedingly efficient in its own sphere, but it is not specially devoted to the furtherance of Baptist principles. If a denominational press be a necessity, let each denomination see that its paper is well sustained.

News from the Churches.

Two persons were baptized last Sabbath into the fellowship of the 3d Salisbury church. Previous accessions by baptism have been made recently.

ST. GEORGE.—Rev. J. W. Stewart says in a note received just as we go to press: "The work of the Lord is going on among us gloriously. New converts every meeting."

WENTWORTH.—Rev. T. B. Layton baptized three young men on Dec. 29th and the good work is still going on with power. There are indications of good at Middleboro, Wallace.

An Ecclesiastical Council convened at the school house at Bloomfield, Carleton County, N. B., at 3 p. m. on the 14th day of November, 1878, pursuant to an invitation from the Baptists residing at Bloomfield and vicinity to neighboring churches, to send delegates to sit in council on the advisability of forming a Baptist church. The council was organized by the choice of Rev. J. G. Harvey as Moderator, and Rev. Chas. Henderson Clerk. Prayer by Rev. Samuel Burt. The churches represented were as follows: Centreville—Rev. Joseph F. Harvey, pastor; Deacons Geo. Currie and G. Greag; T. G. Burt, Clerk; Brethren J. Carmichael, D. Good, W. Gray, Jacksontown—Rev. J. W. S. Young and Rev. Chas. Henderson, Jacksonville—Rev. Samuel Burt. A statement was made to the council of the necessity of organizing a Baptist church at Bloomfield, by brother Lewis Everett and Rev. J. W. S. Young, in behalf of the brethren desiring to be formed into a new church. Moved by Rev. J. W. S. Young, and seconded by Rev. Samuel Burt, and Resolved, that the council attend to the organization that evening at 6½ o'clock. On motion, resolved to proceed to the recognition of the new church in the following order: Reading of Scripture by Rev. S. Burt. Sermon by Rev. Chas. Henderson. Reading of articles of faith and covenant, by Rev. J. G. Harvey. Prayer by Rev. J. W. S. Young. Right hand of fellowship by Rev. S. Burt. Charge to the church by Rev. J. G. Harvey. Closing prayer by Rev. H. Mills. The new church was organized with 32 members. Name, Bloomfield and Good Settlement. Twenty-two have been added since. To the Lord be all the praise.

C. HENDERSON, Clerk.

FIRST CHURCH, MONTREAL.—We are pleased to learn that last Sunday evening, Pastor Munro baptized two persons in the presence of a very large congregation, and that others are now coming forward for baptism.

CONCORD, N. H.—Rev. W. V. Garner, pastor of the first Baptist Church of Concord and formerly pastor of Leinster Street church of this city, administered the ordinance of baptism on the first Sabbath of January. A correspondent of the *Boston Watchman* says: "This church is sustaining its noble record for efficient service, and the pastor enjoys her entire confidence as a prudent, safe, and wise leader." The Pleasant Street church of the same city has for its pastor Rev. E. C. Spinney, a Nova Scotian and an alumnus of Acadia College. He is now in the third year of his pastorate. On the first Sabbath of the new year the church observed its twenty-fifth anniversary. At the close of the morning service, four converts were baptized. There seems to be a considerable religious awakening in the congregation and special religious services are to be held.

Rev. S. P. Merrill, of Waterville, Me., who delivered two fine lectures on Switzerland, in our city last winter, accepts a call to the pastorate of the Biddeford, Me., church.

INQUIRY.—The Rev. S. W. Kierstead writes as follows: The Baptist Year Book having come to hand, I find the 2d St. Martins' Church marked "No contribution." There is a mistake somewhere, or

else the money has got mislaid. Sometime before the meeting of the Convention the sum of \$9.20 was collected in the 2d St. Martins Church for Foreign Missions. I therefore ask through the columns of the VISITOR for information in regard to it. It may, through some mistake, have been credited to some other church. Every church should know how much they contributed, and see that they are credited for that amount and no more. We hope satisfaction will come from some source. We do not blame the officers of the Convention. We wait a reply from any who can give any information.

Rev. Mr. Bill answers the above inquiry thus:

Last Summer Mr. Howard, of Fairfield, paid over to me \$9.20 Foreign Mission money for the 2d St. Martins Church. About the same time Rev. B. R. Herritt paid to me for the same object \$10.35, collected by him from the good people of the Flatlands. In both instances a list of the contributors was left with the money. The money and the lists were forwarded by me to the Treasurer, for which he gave me a receipt dated August 22d, 1878. But in looking over the Foreign Mission account in the Year Book, I see the money is not credited in the N. B. list as given by the Home Secretary. I have no doubt the detailed account of the Treasurer has it all right; but the contributors have not accepted that, and therefore are not satisfied. As the money was entrusted to me, justice to myself, as well as to the contributors, requires this explanation. No blame is to be attached to any one, but as these churches had, out of small means, contributed liberally, their generosity should be duly acknowledged.

The full answer to the inquiry of Brother Kierstead as to the \$9.20 Foreign Mission money, of the Second St. Martins Church, and also as to the \$10.30 of the Flatlands Church, is that it appears credited in full to the above churches in the VISITOR of September 4th, 1878. The books of the Treasurer are made up to August 10th, so as to be ready for the meeting of Convention. The above amounts will regularly appear in the report of next year. They could not appear in this Year Book, for they were not received in the Convention year. We hope this statement will be satisfactory to all parties. The editor of the VISITOR makes this statement by the request of our worthy Treasurer who is in deep affliction through the death of two of his family.

Sunny Side.

Rev. D. A. Steele was placed on the Sunny Side yesterday, to what extent we have not heard, but we hope he has been well thawed. He deserves it and the people of Amherst know how to do it.

Rev. W. H. Richan of Barrington, N. S., has been remembered with a New Year offering of \$75, and a basket of trinkets for the little folk. Let the good work go on.

Rev. S. W. Kierstead, Hammond, N. B. was greeted by his friends with a "Happy New Year," in the practical form of a donation amounting to \$66.

The Lower Wickham Church has given their pastor, Rev. O. Herbert, a donation amounting to \$36.46. A kindly address was presented and suitably responded to by the pastor, after which a prayer meeting closed the exercises of the evening.

(For the Christian Visitor.)

Party Legislation in favor of the Halifax University.

In the *Journal of Education* for Nova Scotia, in the October number, we are favored with a few important excerpts from the Law and Regulations for common schools in this Province.

Among them we find the following extracts under the heading of "Teachers." For the information of parties interested, we publish the text of 39 Vic., Cap. 21, as amended by 40 Vic., Cap. 13.

"Be it enacted by the Governor, Council and Assembly, as follows:

(1.) A graduate in the faculty of Arts, of any University in Her Majesty's Dominion, having power to grant degrees in Arts, who shall have obtained his degree between the first day of January, A. D. 1866 and the first day of January, A. D. 1879, shall, upon application, and passing a satisfactory examination on the subjects usually known as professional subjects, receive a license to teach in the grade commonly known as grade A.

(2.) No person shall be entitled to the privilege mentioned in the preceding section, who shall graduate after the first day of January, A. D. 1879, in any other institution other than the University of Halifax, incorporated during the present session of the Legislature. All graduates in Arts of