

The Christian Visitor.

ST. JOHN, N. B., JANUARY 8, 1879.

Editorial Notes.

JOB PRINTING of all kinds done at the **VISITOR OFFICE.** Orders solicited—Rates Reasonable.

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.

The **Warran Avenue** pastorate, Boston, it is announced, is filled by the choice of the Rev. O. P. Gifford, of Pittsfield. It is reported that he has accepted the call and will begin his labors in May.

D. L. Moody recently preached a sermon in Baltimore in which he scouted the idea that a soul once redeemed could ever be lost. His teaching has a strong Calvinistic flavor, and it is none the less acceptable because of it.

Rev. R. R. Meredith, an eminent Methodist clergyman of Boston, has become pastor of Phillips (Congregational) church, of that city. He says he quits the Methodists because he is tired of being driven around by the bishop, and "wants a place where he can settle down and preach the gospel," without having any presiding elder or bishop interfering with him.

When Drs. Cutting and Lathrop were in Alabama, seeking light as to the condition and prospects of the colored brethren, they asked an old colored preacher for his opinion, and he replied: "Well brethren, where our people are working with the whites, we are doing well; but where we have cut loose and running it all in our own way, we are going to the dogs."

The Baptists of Baltimore believe in the Southern Baptist Theological Seminary, for on a recent visit of Dr. Broadus they raised \$19,000 towards its endowment. The State of Kentucky have promised the Seminary \$300,000, as soon as the other States raise \$200,000. The prospects are, that the whole sum will soon be obtained, and then with half a million endowment, the Seminary in Louisville will be the peer of the best.

A scholarly man, once an Episcopalian, says, in a note renewing his subscription: "Poor D. D. Currie, he is to be pitied. I believe the fellow is convinced against his will. There are thousands like him. Why not meet all these wordy discussions with the symbolism of baptism? The 6th chap. of Romans is the Rock of Gibraltar on this subject—Baptism, a symbol of Christ's death and resurrection, lifted up high enough can be deciphered, at once, by all tongues and nations. Dean Stanley is guilty here of taking from God's word. Expose Infant Sprinkling—our country is blasted with it."

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.

Announcement.

In assuming the entire control of the VISITOR business, it gives us pleasure to speak of the worth of our late partner. He has wrought earnestly and well, and it is gratifying to know that the VISITOR will not lose his valued services entirely. His pen will frequently enrich the VISITOR columns.

We wish him great success in whatever sphere of usefulness he may devote his efforts.

He retains for collection all claims due the paper to May 1st, 1878, and pays all

debts prior to that date. The present Editor has all debts due the firm and pays all its liabilities since May 1st, 1878.

All subscribers in arrears, and others indebted for advertising, job work, and books, are earnestly requested to pay as early as possible, that all claims against us may be honorably met. We trust our friends everywhere will make an earnest rally to increase the patronage of the VISITOR in all its departments. Our best efforts shall be employed to give full satisfaction to all our patrons.

J. E. HOPPER.

January 1st, 1879.

In reference to the announcement just made, it is proper for the undersigned to say that circumstances rendered it necessary to make some change in ownership and control of the CHRISTIAN VISITOR office and business. By mutual consent the change has been effected. In retiring from connection with the paper I beg to say it has ever been my aim and endeavor to have the VISITOR a true Christian paper, sound in its utterances of Gospel truth, and faithful in its advocacy, and adherence to the interests and progress of the Baptist denomination.

In the past this journal has exhibited a spirit in harmony with the best interests of Evangelical religion, and its triumph at home and abroad. And our desire for the growth, progress and increased usefulness of the paper, is deep and earnest.

Little could have been done by the retiring Editor, had he not been favored with cordial help and support from worthy brethren, who wish well to our denominational enterprises and the cause of Christ generally. The undersigned commends Rev. J. E. Hopper, the present Editor and Proprietor, to the hearty co-operation and support of the denomination, and all patrons and friends of the CHRISTIAN VISITOR, and I may be permitted to urge that the necessity exists for the payment of all outstanding debts due from subscribers with as little delay as possible.

All amounts due down to May, 1878, are payable to Rev. Geo. Armstrong, and all amounts due from May 1st, 1878, are payable to the present Editor, Rev. J. E. Hopper. The friends will please remember this important notice.

In retiring from the position, which as Editor of the CHRISTIAN VISITOR, I have held for the past three years, and in times of great pressure and calamity in St. John, I return my most cordial thanks to the friends in New Brunswick, Nova Scotia and P. E. Island, who have rendered valuable assistance, by advice, communications and financial support, and feel assured that the CHRISTIAN VISITOR under its new career will be worthy of the fullest and most liberal patronage.

Yours truly,
Geo. ARMSTRONG.

Accounts of all indebtedness to the VISITOR office before and since May 1st, 1878, will be made out and presented with as little delay as possible. We hope to have a universal response.

The Influence of Calvinism.

At a Christian Conference held in Toronto some time since, the Rev. Mr. Denovan, pastor of the Alexander Street Baptist Church, was asked to present a paper on the subject, if our memory serves us, "The believer in Christ and Christ in the believer." Mr. Denovan, who is a man of strong biblical conviction, and believes in salvation by grace, and in the security of all who are the subjects of it, unfolded these precious truths with scriptural consistency and logical precision. Dr. Potts, pastor of one of the Methodist Churches was unable to stand "strong meat," and nauseated by it, complained of a breach of Christian Union. If Christian union means what Dr. Potts conceives it to be, namely, the uttering of that only that chimes in with everybody's convictions, then these Conferences are only for the deliverance of platitudes, and the exchange of mutual admiration. A Christian union gathering that is so nerveless and boneless as to be unable to listen to a gospel theme

elaborated by a most honored Christian and evangelical pastor, had better be blown to the four winds of heaven, and never assemble again till it is strong enough to weigh and measure by God's Word, the true and false weight of the honest convictions of Christian men.

Last week we referred to the interruption of Dr. Potts, and added:

"We would remind those who are at times so exercised about Calvinism, that as a system it dominates the religious thought of the world to-day. The influence of Arminianism has been exceedingly circumscribed."

This we said, not as a thrust against Arminianism, but as a caveat to the assumptions of its champion. We have no desire to pluck a feather from the plumage of Arminianism. We rejoice in all that our good Methodist brethren (and they are its main representatives) have done.

The Wesleyan of last week assails our statement, that Calvinism dominates the religious thought of the world to-day, but has not substantiated its denial by any reference to history, although it exclaims: "All this in the face of history!" And says, "We claim to have travelled as far, heard as much preaching, and from as great a variety of pulpits as either editor of the VISITOR." This last argument we shall not try to confute for Methodist ministers having been circuit riders it is presumable they have travelled much. We will let this argument pass, but with the former, as to history being against our statement, we cannot be so accommodating. The best historians of the old and new world corroborate the statement we have made as to the influence of Calvinism. Froude, England's great historian says in an address delivered at St. Andrews in 1871, page 6, Calvinism lies nearer than Arminianism to facts "however harsh and forbidding these facts may seem."

Guizot, the great French historian, calls Calvin one of the "two great Christians of France," and says, "his cause was the good one, the cause of social order and civilization."

This estimate is endorsed by Montesquieu, the great political philosopher, who urges Geneva to hold his coming to her in perpetual festival.

Bancroft, the first of American historians says Calvin was more self-denying than Lycurgus and has achieved an immortality of fame. Even Arminius himself bears testimony to Calvin's worth and says his writings are worth more than all the Fathers'.

We have cited these testimonies because so many feel it their duty to stand on Ebal and curse Calvin. The profaners of his name are ignorant or hopelessly prejudiced.

The vindication of the predominating influence of Calvinism is equally conclusive. Before giving it, however, we may say that the Wesleyan speaks of high Calvinism. We said nothing about it, but used the word Calvinism as it is now generally used for that system of belief which was so eloquently elaborated by Dr. Chalmers, so scripturally enforced by Andrew Fuller, and learned and logically propounded by Dr. Charles Hodge. Its five points may be found in the five words of Paul: "By grace are ye saved." Augustine feasted on Paul, and Calvin on Augustine, and the most distinguished commentators and preachers of to-day in both hemispheres, own their indebtedness to the Geneva divine. The truths, in the main, held by Spurgeon, Calvin, Augustine and Paul, are the same. We make this statement, without fear of successful contradiction, although it is so customary to hunt here and there blemishes in Calvin's life and teaching and magnify them out of all consistent proportion. There are spots on the sun, but he would be a simpleton who would refuse to enjoy the light of day because of their existence.

The Lutheran churches of Europe, comprising nearly all the Protestant element, are, according to their creeds, essentially Calvinistic. The Established Church of England and Episcopal church in America are, judged by the 39 Articles, Calvinistic. The Presbyterian, Congregational, and Baptist Churches, with other smaller bodies, are all, according to creeds and articles of faith, Calvinistic. What is left of the religious world, though numerically small in proportion, the Methodist and a few smaller bodies are professedly Arminian. Thus we substantiate our position that Calvinism is predominant.

The Wesleyan in closing its article says many Episcopal, Congregational, and Presbyterian churches are Arminian. Does the Wesleyan mean to say that ministers and churches give adherence to doctrines

at ordination and organization, and then remain in fellowship when they have repudiated these doctrines? This is a grave charge, and ministers and churches guilty of it, have much moral and religious obliquity. But we don't believe that these communions have many men or churches so recreant to their ordination or organization vows. Some years ago it used to be said that the Baptist body in America was full of open communion. A few came out and avowed their change, but the bubble soon burst and nearly all those ministers and churches have come back again into line. There remain less than can be counted on the fingers of one hand. And so we are persuaded it will turn out about the Wesleyan's hope of the prevalence of Arminian belief in professedly Calvinistic communions. In other respects we are prepared to show that Calvinism not only dominates the religious thought of to-day but has had a controlling influence in literature and political life.

Mission Rooms.

At one of the meetings lately held in Regent's Park College, London, Mr. Stiff, one of the friends of the College, strongly urged the necessity of opening Mission rooms in the city and suburbs, to be supplied by students, and offered \$500 toward the expense of the undertaking. This is certainly a very commendable enterprise.

In this city some of our brethren are making themselves very useful in connection with Mission work. Without mentioning names we may inform our readers that a noble band of workers have established a most useful and successful Mission interest at Portland Bridge, in Bostwick's Hall. A large and live Sunday School has been gathered. Preaching services are held every Sunday evening and are largely attended. Great credit is due to the brethren, by whose means and efforts this commendable enterprise is being fostered.

The old Pitt Street Mission has taken a new lease of life, and is now being more vigorously pushed than ever before. Many extra services have been held and quite a number have been baptized. Both these Missions gave Christmas festivals to the scholars, and, though Winter is upon us, there is no lack of zeal and blessing on the good work. Churches grow by reaching out into the "region beyond." And Christians grow by either going themselves with sickle in hand and reaping, or by supplying the means to enable others, with better appliances, to carry on this aggressive work. Not stupor, but unflagging effort, with faith in God, will bring a brighter day into human hearts and neglected homes.

Our Foreign Mission.

Rev. G. Churchill writes from Bimlipatam, Oct. 29, 1878: "There will be little time for direct mission labor till we are settled in our own places. Still we hope the good work is going on to some extent. There are some encouraging tokens. One of the teachers, of whom I wrote—the one who speaks English—has asked for baptism next month. He tells me he has been a Christian secretly for a good while, but did not feel able to give up his family and friends. Now, however, he has determined to own Christ publicly, cost what it may."

I have been much pleased with him ever since I knew him, and I trust he is really a believer. Certainly the ordeal through which he must pass, if he makes a public profession, is severe enough to test his earnestness and sincerity.

His family are bigoted Brahmins, and bitterly opposed to Christianity, and they will certainly cast him off and regard him as dead. He is not sure whether his wife will leave or follow him. She has lived with him only a few months.

He would be baptized sooner, but wishes to wait for the return of a friend from Parvatipooram who, he says, is also a believer in Christ, and wished to be baptized some time ago, but was persuaded to delay by Bro. Sanford's school teacher, who died a few months since.

The case of that teacher was very interesting. We have good reason to hope he was a true believer in Christ, but he had not strength to confess him. If his life had been spared, I think he would have come out soon.

It was through his teaching and influence, that these two teachers I have mentioned were led to think of Christianity.

On Nov. 2, Mr. Churchill writes further respecting the new convert and says, "The English speaking teacher, Settaramayah, was up to see me last evening, but as it was our prayer meeting evening, I did not have time to talk much with him. He in-

forms me that the other man, my present teacher, also wishes to be baptized as soon as he can get his business settled, and wishes him to wait for him. I think however he will not delay."

Last evening an Eurasian visited Bro. Sanford. He was under deep conviction. Though brought up as a member of the Church of England, he says he has been living for some years as an infidel. He is to be at our meeting to-morrow evening, and I trust the Lord will lead him into the light and truth of the Gospel."

Sunny Side.

Permit me through the medium of your journal to give an account of a donation visit paid to the Rev. John A. Gordon, Pastor of the Baptist Church at East Point, P. E. I., on the evening of the 26th inst., shortly after his removal into the new and spacious parsonage recently completed.

Though the roads were in an almost impassable condition, as evening approached some ninety persons might be observed wending their way thither, laden with the good things of this life, and having taken possession, the ladies of the party opened out their storehouses of the wholesome and the palatable, which certainly reflected credit on their skill and taste, and was choice and varied enough to please the most fastidious taste.

After full justice had been meted out to the well-laden tables, the house was called to order. A. Fraser, Esq., was called to the chair and remarks appropriate to the occasion were made by Deacon Alex. Scott, Alex. Robinson and the Pastor.

After some devotional exercises, the guests departed, leaving Mr. Gordon the richer by some eighty dollars, between cash and useful articles.

Thus ended the second donation visit since Mr. Gordon's arrival among us, which must be gratifying, not only to himself, as manifesting the appreciation of the community, but likewise to his many friends and admirers throughout the Province.

A pleasant feature of the evening, and one which tended not only to its social but financial success, was the presence of so many members of the neighboring "Christian Church," who vied with the members of his own congregation in making the evening while pleasantly away.

That all may be spared for many such happy gatherings is the ardent wish of the writer.

A. R.

Dec. 31st, 1878.

(Christian Messenger please copy.)

News from the Churches.

Rev. J. H. Saunders says Bro. G. D. Cox of Bear River, is very low.

The friends of Rev. D. A. Steele have planned to make him a donation visit on the 13th inst.

Last month Rev. Geo. O. Gates, of Liverpool, N. S., baptized two persons in the northern district, Queen's Co.

MAUGREVILLE.—Rev. G. Howard writes: A good work of grace is in progress here. Several have found Christ precious, many others are earnestly seeking.

On Thursday evening the Pitt Street Sabbath School annual meeting and festival was held, and was of a very satisfactory and encouraging character. Jas. E. Masters is superintendent.

Bro. J. A. Durkee is in Digby, where he intends to remain for the Winter. His health is very slim. We hope that by taking the needed rest as he is now doing, he will again be able to resume work. He is even now affording Bro. Saunders valuable aid.

From the annual report presented to the Portland Baptist Mission Sabbath School, at the meeting in Bostwick's hall on New Year's evening, it appears that the School is in a prosperous condition, and the prospect of usefulness in that mission is quite cheering.

PENNFIELD.—A provoking mistake was made in our notice of Rev. Mr. Trimble's donation. It should read:

"My sister and I would express our gratitude to the friends in Pennfield, who made us a donation visit on the 20th of Dec. We thank them for their kind liberality in leaving the needful for the woodpile, barn, cellar, store-room, and wardrobe. May a kind Providence reward them."

JAMES AND SARAH TRIMBLE.

MONCTON.—On Christmas evening the Baptist Church gave their Sabbath School a festival. A tree laden with over 300 gifts was robbed of its treasures for pastor,