

The Christian Visitor,

Saint John, N. B. December 24, 1879.

Merry Christmas.

No two words in our language imply more of social good cheer than these. To some, Christmas is associated with religious service, but the average Englishman and American thinks of it only as a holiday.

"England was Merry England when Old Christmas brought his sports again."

The couplet suggests the festive manner of its observance in olden days. Most of the silly, boisterous and drunken revelry of those days has passed away and now it is regarded as a season for cultivating kindly feelings toward one another and the bestowal of tangible expressions of good will. The day with its present associations we cannot but highly prize. It turns man out of the current of selfishness, and prompts him to recognize the force of the command "love one another," and "love thy neighbor as thyself." It appeals to the better feelings of our nature, and in the effort to honor them, the rugged pathway of life is partially forgotten in the witnessing of the happiness which we confer.

To us it has always seemed to be an unnatural grafting to seek to infuse into the day a religious significance. As a matter of fact it is not the anniversary of Christ's birthday. That day has dropped out of earthly knowledge. If we knew the precise day there is no command to observe it; and it has been found true that in proportion as we multiply holy days, we take away from the proper observance of the day that is enshrined in the command: "Remember the Sabbath day to keep it holy." The old dispensation differed from the present in its imposing a yoke of ceremonial observance "grievous to be borne." This age of grace makes no demand for religious service save that that is grounded in our physical nature—a seventh day as a resting day for wearied bodies, and a worshipping day for souls seeking after God.

The gathering of families for Christmas observance is beautifully suggestive of the gathering of the whole family in Heaven and Earth in the many mansions of Our Father's House. The festivity of the day may well lead to thoughts of that blessed day when the Marriage Supper of the Lamb shall be celebrated, and an era of hallowed enjoyment be ushered in which shall never end.

"To that our longing hearts aspire,
With cheerful hope and strong desire."

We wish our many patrons a Merry Christmas, and trust that they, whether in circumstances of poverty or plenty, may devote the day to the cultivation of generous feelings, and Christ-like Charity so that the angel bringing to us good tidings, may return bearing the same concerning us, and that in the eternal age we may all have in full fruition the peace and joy which the advent of Christ inaugurated here on earth.

Death of Rev. J. C. Hurd.

Tuesday morning we received a telegram from M. C. McArthur, Esq., which read: "Dr. Hurd died last night. Heart disease. Mourn with us." Rarely have we been more shocked in receiving a telegram, for we had just read in the *Hankey* that he had been lecturing in Quincy, Ill., and had delighted his audience. Surely in the midst of life we are in death. The Doctor was our successor in Burlington, and a most intimate and beloved friend. We have only time to say as we go to press that he was a most excellent preacher, orthodox and loyal to our faith and practice. Though he was somewhat brusque in manner he was as loving and tender as a child, and a truer friend in all circumstances could rarely be found. We deeply sympathize with his bereaved wife and children. May the rich promises of the Widow's God, and the Father of the fatherless sustain them in these sad hours.

To our old and dearly loved Church which has so suddenly been deprived of an Under Shepherd, we tender to them the sympathy begotten through long years of dear association. The Master yet lives and though through sickness once, and now through death you lose a pastor, look up through these trials to Him who can make these afflictions work out for us an eternal weight of glory.

To our old friend and brother we shall now turn in thought to the many Mansions and wait till our change come for Heavenly Association.

The Christian Visitor will be sent three months to a new Subscriber for 25 cents. Try it!

Open Communion.

We at last have been able to find a genuine case of Open Communion. At the Dartmoor prison in England all the prisoners are invited to come to Holy Communion, without any tests of any kind being required. The narrator says: "Frequently very disgraceful scenes take place. Many men attend with the idea of currying favor by so doing."

Open Communion, that is communion where there are no restrictions imposed must ever tend to bad results. We are advocates in common with the majority of evangelical Christians of restricted communion. Nay more, because we as a denomination hold to all the pre-requisites to the Lord's Supper, and enforce them in our practice we are called *Close Communionists*. The term however is applicable to all who do not act as the Chaplain of the Dartmoor prison and invite all irrespective of character, profession or obedience to Scripture commands. As we must have close or strict communion in order to maintain the spiritual significance of the ordinance it is better to carry the strictness up to the full measure of the Scripture requirement. Many unkind things are said of our denomination for their adherence to faith, baptism and orderly church life as pre-requisites to the Lord's Supper, but we had better bear them than be disloyal to the Master who has redeemed us and disoedient to the injunction of the inspired Apostle who said "keep the ordinances as I delivered them unto you."

EDITORIAL NOTES.

Order your Sunday School Papers, Lessons, Cards, Mottoes, and Books through the Visitor Book Store.

Will our subscribers in arrears please remember us with a payment in whole, or part.

We direct attention to advertisement of Crawford & Bell, Sewing Machine Agents and Machinists. We know them to be reliable and honest men, and their representations can be trusted. Note their reduction for the Holiday Season.

Rev. T. M. Munro is pushing with commendable energy the building of a new Meeting House in Derby, Miramichi. The enterprise is deserving of assistance, and we hope the brethren will be encouraged by help from abroad.

We are pleased to place on our exchange list *Grip*. It is the Punch of Canada, and well supplies its place. The enterprising publishers are issuing a *Grip Almanac*, and judging from the advance sheets it will minister not only to the instruction, but the mirth of its patrons.

Sunday School Papers for 1880—for Teachers, The Baptist Teacher and the Christian Helper—for Scholars, The Youths' Visitor, The Young Reaper and The Band of Hope—All supplied at publishers prices through the Visitor Book Store.

A new law has been promulgated in Russia, giving to Baptists liberty of worship in houses set apart with the approval of the authorities for the purpose. And it grants a civil register of all marriages of Baptist couples after the religious ceremony of the denomination.—*Christian Standard*.

ALL our readers will be grieved to hear that Mr. Spurgeon is again suffering from a severe attack of rheumatism in his sunny winter retreat; but on account of the congenial climate, well-grounded hopes are entertained of his speedy recovery. Several joints, such as the knee, elbow, etc., are affected, so that he naturally writes with a sinking heart.—*London Baptist*.

ONE of the leading papers of Cincinnati, Ohio, thus speaks of our late action in relation to securing an ocean Steamship line to Great Britain.

At a meeting of the St. John's, Nova Scotia, Common Council on the 13th, a committee was appointed to consider the feasibility of establishing a line of steamers between St. John's and Great Britain, with power to apply to the Dominion Government for a subsidy, and to correspond with owners of steamship lines upon the subject.

When will our neighbors learn that St. John's is the capital of Newfoundland, and that St. John is not in Nova Scotia. But we must not complain for equally stupid blunders are made in the British press concerning us.

Rev. H. Hatcher, at the close of three months' canvassing for the *Biblical Recorder*, said: "The people who give as an excuse for not taking a religious newspaper the fact that they have no time for reading anything except the Bible, know less about the Bible than any other people I have met with in all my travels."

The same remarks hold true in a higher latitude. When people form habits of reading, especially if it be religious reading, the Bible is not apt to be neglected.

The *London Freeman* contains extracts from Rev. I. E. Bill's letter, recording the work of grace in St. Martins.

From the same paper we glean the following, which shows that our English correspondent is engaged in a good work:

Mr. James Rose, formerly of Mount Lebanon and Gaza, Syria, has accepted an earnest invitation to become pastor of the Baptist chapel, Sunningdale. This chapel, opened by the late John Howard Hinton in 1830, has passed through some of the trials incident to our village chapels. In 1878, some difficulties having arisen in connection with the trust, the chapel was closed. On the settlement of Mr. Cracknell as pastor of the York Town Chapel, he visited Sunningdale and arranged the appointment of new trustees, has since found supplies for the pulpit, and recently introduced Mr. Rose, who has very generously accepted the position of pastor. At a meeting held at Sunningdale last week, it was resolved:—"That the best thanks of the church, be given to the Rev. J. E. Cracknell, of York Town Chapel, for his disinterested and successful services, whereby the chapel has been saved and the services of Mr. Rose secured."

"Each baptized person before me," said the late Dr. DeKoven, preaching to the young students in his college, "has received the awful gift of baptismal innocence and sacramental grace." A "baptized person" once stood before the Apostle Peter, and Paul said to him, "Thou art neither part nor lot in this matter, for thy heart is not right in the sight of God."—*Presbyterian*.

Admirably put brother Presbyterian! Nothing could be better. We venture to say, however, that the Apostles never baptized any one knowing him to be unregenerate. In these latter days, some excellent, but as we think misguided men baptize those whom they know to be unregenerate; and if their theory were universally adopted no regenerate person would ever have the opportunity to be baptized, as this action of each man for himself would be forestalled by his parents before he had outlived his infancy, and unconscious babes would have a monopoly of the institution.—*Christian Index*.

At a recent meeting of the Philadelphia Ministerial Conference, the Rev. Dr. Pepper read an essay on "The First Resurrection." He said:

In Rev. xx. we find the phrase, "The First Resurrection," used for the only time in the Scripture. The term "Resurrection" in the New Testament usually refers to the rising of the body to bodily life, but its cognate verbs and nouns have a variety of meanings. Of whom is this a Resurrection? The answer is in verse 4: "And I saw thrones and they sat upon them, and judgment was given unto them; and the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which have not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." The verb "I saw" stands at the head of the verse and is used only once. The objects seen are a totality, including the enthroned, the martyrs, and those who have not the name of the beast on the forehead. The contrast is between Christ's people and Satan's people. Did John see all the saints, (or the representatives of all) or only a portion? The former and all the saints have part in the First Resurrection. The life of all who follow Christ is a life of such faith as has often led to a martyr's death.

Now, what is this Resurrection? We must not confound the Resurrection which takes place at the commencement with that at its close. The one occurs within the period of human history, the other after it. The final resurrection is the restoration of the souls to their earthly bodies. This we may call the literal resurrection. It is a single event, experienced but once. All men have part in that resurrection. But the First and Second Resurrection are not like this. They are the rising of two great parties. First, the people of Christ rise to a degree of power such as they never knew before. Then, the Satan party arise to all their former power.

The use of the word is justified. A party is spoken of as rising. Even if John had found no such use of the word, he might have introduced it. Our interpretation implies the *post millennial* theory of the Advent and Resurrection.

J. M. Pendleton, D.D., approved of the positions of the essay, and was satisfied that the Essayist was right. He believed that the Millennium is to come and be enjoyed before the General Resurrection. The First Resurrection is not a *literal* resurrection. That will take place when Christ comes.

All sums due the Visitor are much needed. Though small to you they aggregate much to us.

Opening of the New Baptist Meeting House in Charlottetown, P. E. I.

The opening services of the new Baptist Meeting House in Charlottetown, P. E. I., were held on Sabbath last 14th inst. A description of the exterior of this fine building has already been given in our columns, and it is only necessary that we should say a few words respecting the appearance of the interior, which we copy from the *Argus*:

"The auditorium is a perfect octagon; the pews are semi-circular, each one raised a little higher than the one in front of it, while the aisles are level. The top of the backs and sides are of solid black walnut, and on the side of each pew end is a walnut shield-shaped ornament. The ceiling is finished very handsomely with twenty ribbed groined arches, supported by large pillars beautifully capped and painted in imitation of marble. The six gothic windows are very handsome, being of ground glass, and having a margin of figured glass in each sash. At the East side of the auditorium is the Speaker's and Deacon's platform. The Speaker's desk is built of black walnut, and is very neat. Underneath the Speaker's platform is the baptistry, which is reached by removing a covering on rollers, and from which egress can be had by a few steps of stair to two robing rooms in the rear of the building.

The basement of the building is admirably adapted to the purpose for which it is intended, viz.: Week day services, Sunday schools, etc. It is more than ten feet over ground, and is, consequently, well-lighted, having fourteen large windows. The main lecture room is forty feet square. Around it are three class rooms, a pastor's study, a library, a committee room, and a sexton's residence containing three rooms. The class rooms are separated from the main lecture room by glass partitions, which can be raised and lowered at pleasure."

The dedication services consisted of an address on the "Rise and progress of the Baptist Cause in Charlottetown," by Rev. D. G. MacDonald, and a sermon by Rev. W. J. Hinson, of London, England. Bro. MacDonald's address was of a highly interesting character. He traced the history of the Church from its origin to the present day, giving statistics of the most encouraging nature. A short extract from this address cannot fail, we think, to interest any of our readers who are glad to hear of the prosperity of the denomination:

"Let us here mark in successive steps the origin and progress of our cause: Fifty-three years ago there was not a Baptist in this city, 52 years ago the first convert professed his faith and was buried by baptism into the likeness of Christ's death and resurrection. Forty-four years ago the first Baptist prayer-meeting was organized in an upper room well known to some who now hear me, and the fire of devotion then kindled has never since been extinguished and never shall be until Christ shall come and turn the prayers of all his people into praise; forty-three years ago, the infant Church, numbering only nine members, set out her banner on which was written holiness to the Lord and faithful adherence to his Word; thirty-five years ago the first pastor was engaged, and that for only one sermon every alternate Lord's day; twenty-one years ago, Father Davies commenced his labors with a membership of thirty-one; and, to-day, we number one hundred and ninety-six, with an outlook more encouraging than at any previous period, and, in view of it all, do we gladly say, 'Not unto us, O Lord, not unto us, but unto Thy name give glory.'"

The Rev. Charles Tupper, now living in Aylesford, N. S., appears to be the father of the Baptist cause in Charlottetown. Some fifty-two years ago, he visited that city on a missionary tour and baptized the first convert. Nine years after, a Church was formed with a membership of 9. This small number of devoted followers worshipped in a small room for some years. At length Elder Benj. Scott was directed to this people, and through his energy a place of worship was erected, and dedicated on the 26th Aug., 1845. In 1858 Rev. John Davis took the pastoral charge of the Church and continued in active service until physical infirmities rendered it necessary for him to resign a pastorate of sixteen years. Bro. Davis was a man much beloved and esteemed by the members of his Church. The Church through his instrumentality, though not very largely increased in numbers, was greatly strengthened in the faith, and although he has fallen asleep in Jesus he yet speaketh. "He rests from his labors and his works follow him."

Rev. W. B. Haynes, of London, was the next pastor of this Church. He labored with the Church from 1872 to 1876, when he returned to England. The number at this time on the roll was 60. The same year Rev. D. G. MacDonald was requested to take pastoral charge. In that spring an extensive revival influence was enjoyed in the Church, and a good number were added to the roll. The old Meeting House was found to be entirely inadequate to the wants of the growing denomination, and the new building was erected. The Church now numbers 196 members. We are pleased to be able to chronicle these encouraging events in the history of this Church, and now in this new era of her existence may she go on to achieve still greater victories for God, and be the means of bringing about still greater results. Rev. Mr. Hinson chose for his text, Rom. 1: 16. In the afternoon, Rev. Mr. Cowperthwaite preached an excellent sermon from Rev. 12, 11. In the evening Rev. Dr. Knox, in his usual interesting style spoke from II Tim. 4: 6, 7, 8 verses.

At each service the Church was filled.

Our Schools.

TERMINAL EXAMINATIONS OF HORTON COLLEGIATE ACADEMY AND ACADIA SEMINARY.

These examinations took place on Wednesday and Thursday of last week. On the former day the students were subjected to searching written examinations to test their progress during the term and fix their standing. On Thursday the Examinations were public and oral. Classes were heard in Latin by Prof. Tufts, in Arithmetic by Mr. Colwell, in Geography and Grecian History, by Mr. McVicar, in Geometry by Miss Whidden, in French by Miss Huguenin and in Physiology by Miss Graves. The exercises were interspersed with readings by Master Willie Harris, Mr. S. H. Cain, and with essays by Misses Lois Biglow, Laura Sawyer, Allie Fitch, Lizzie Higgins and Bertha Starratt. At the close Prof. Tufts read a complimentary address to Miss Graves which we subjoin. To Miss M. E. Graves, Lady Principal of Acadia Seminary.

DEAR MADAM:—Permit us, the parents of students who have attended Acadia Seminary during the past term, to embrace this opportunity of tendering to you and the other Lady Teachers associated with you, our sincere thanks for the efficient manner in which you have conducted this school.

Although four months have not elapsed since you assumed the responsible position of Lady Principal amongst us, you have impressed upon us, and our children a knowledge of your superior ability and it affords us much pleasure to assure you of our cordial co-operation, sympathy and appreciation of your work, while to our children you are becoming endeared by ties most noble and sacred, and our dearest wish for them would be to emulate your noble example.

We hope you will not consider yourself a stranger in our midst and that your sojourn amongst us may be prolonged, and continue to be mutually pleasant and profitable. May heaven's choicest blessing be yours to enjoy forever.

Signed by over thirty parents.

ACADIA COLLEGE.

THE JUNIOR EXHIBITION.

On Thursday evening the large Assembly Hall of the New College Building was filled with a select audience representing nearly every part of Kings County, to listen to the orations of the Junior Class.

The following is the order of exercises:

PRAYER.

Pianoforte (a. Nachstucke. Schumann. Solo (b. Scherzino. Schumann. Miss Dodge.

Causes tending to the extinction of the American Indians.

J. G. A. Belyea, Belyea's Cove, N. B. The comparative value of Agriculture to Nova Scotia.

John Donaldson, Wolfville. Edmund Burke.

Orlando T. Daniels, Lawrencetown. Piano Solo—Polacca Brillante Weber. Miss Dodge.

The Press an Instrument for Good or Evil.

Charles L. Eaton, Halifax. Marcus Aurelius, the Stoic.

Edward R. Curry, Windsor. SOLO BY C. M. PYKE.

National Legends. William F. Parker, Halifax.

Oratorical Culture a Desideratum. Arthur C. Chute, Upper Stewiacke.

THE SWITZER'S CALL-CHORUS.

NATIONAL ANTHEM.

The young gentlemen acquitted themselves with credit, and the music was especially good.

PRIZE MEN.

At the Anniversary of the College in June last the names of those entitled to class prizes, had not been decided upon. They are now announced as G. W. Cox, Wolfville, Junior; O. T. Daniels, Lawrencetown, Sophomore, and H. W. Moore, Portland, N. B., Freshman. The prizes are \$20.00 each.

We are pleased to note that a New Brunswick is among the Prize-men.

The Baptist Year Book of the Maritime Provinces.

Parcels of the Year Book have been sent to all the Churches of the Convention, according to the number of members as given in their Association Minutes. This we could not do to those Churches in New Brunswick who failed to report their membership. If, however, the Clerks of said Churches will please send us the number of their members forthwith, we will forward them copies of the Year Book from the few reserved for that purpose. Address: S. SELDEN, Christian Messenger Office, Halifax, N. S.