

The Christian Visitor,

Saint John, N. B. December 31, 1879.



Scarcely has the refrain of the Christmas Carols died away ere we are summoned to the celebration of another holiday. Thus quickly come and go in long succession, the changing events of this mortal life. We find ourselves stepping out of one year and looking onward into the next. Like the old Roman God, Janus, we seem now to have a double face. The one surveys the pilgrimage already past, the other scans, in the gray distance, the winding way through hill and valley, through Alpine pass and Beulah land, till the city having foundations is descried.

The backward look over the passing year discloses the same old scene of human selfishness, lust for power, war and bloodshed. The Prince of Peace has only partially inaugurated his reign. The sword which he came to send in the battle of truth with error still gleams and forces its way to victory. In some respects the literal sword of Christian nations is the precursor of the moral and Christian encounters of the gospel. The past year notably shows this. Of all so-called Christian powers Russia is perhaps the most intolerant and oppressive. But in deference to the reforms begun in Mohammedan Turkey, through the influence of British protectorate, she has made some notable concessions in the line of religious liberty. Our Baptist brethren, there, as well as other orthodox bodies, so long oppressed with fines and imprisonments, have been granted a bill of rights. In Turkey in Asia, where so long the wandering banditti bands have made the advance of civilization so slow, there is now seen order coming out of chaos. British oversight will supply a further stimulus to missionary work in these lands once hallowed by the labors of our Lord and his Apostles.

If we turn to Africa, there war has played a part in the opening up of that continent, and to it the attention of the Christian world has been called this year as never before. The gospel is able to elevate this degraded people, and after they receive it, as they now seem eager to do, that vast continent shall become the scene of triumphs of the cross, and of competition with other lands in the race of civilization.

In Asia there now is heard the din of battle, and whatever may be said of the necessity for, or the wickedness of, the Afghan war, one hope the Christian indulges that the outcome of it may be, as in India and Burmah, the opening up of that country to missionary effort. The politician in all the changing scenes of strife may see only their political bearing, but the Christian cannot in all these things but extend his vision and take in those nobler triumphs which the sword of war makes for the sword of the gospel. It may be said as it is sometimes sneeringly, that Britain is the Ishmael among the nations, but it must be remembered, without wishing to palliate her sins, that she has done more than all the other nations combined to open up the world to the introduction of Christianity.

In the broad view of things, the world over, the Christian may well feel that substantial progress toward better things has been made during the year, and though here and there, there has been seeming retrogression, yet the Master has been at the helm of affairs, and that the purposes of his grace are ripening unto fulfillment.

The forward look brings us to face grand possibilities of achievement, and alas! also shattered hopes. We stand on the margin of an untried sea. Whither we may land is all unknown. Certain it is, One knows, and to Him we had better commit our way. He never puts to shame. We most heartily join in the wish so generally uttered now, and bear it to all, that Our Father may so dispose events, and mould us to their happening, that this may be *A Happy New Year* to all our readers. The man of the world may say, "while I live I hope," but the one who has Jesus for his friend may say, "while I die I hope." Life and death are alike under His control, and for His people every path leads up to the shining presence. The past year has enlarged the number of friends beyond the bound of time. The New Year will add to the number, and we may be called, but with our Friend all is well, and life here and there is the same in essential respects.

As we now bid good bye to the old year and hail the joyous new, so may this life be lived that when we bid it adieu we may see the rising of the Sun of Righteousness and rejoice in the land where the Shadows flee away.

1880.

The CHRISTIAN VISITOR for 1880 will be a necessity to every Baptist who would know what is being accomplished for the furtherance of Christ's Kingdom by us, as a denomination, at home and abroad. It will present the fullest and latest intelligence from our Missionaries among the Teloogoos, as well as the work of our brethren on the home field, who, with equal devotion, and in many instances with as great subjection to hardship as battling for the Lord. This information is needed by all to impart the necessary stimulus to Christian benevolence. No cause, not even Missionary, can be long sustained by ignorant and spasmodic effort. No paper can supply the information needed by our churches so well as the VISITOR. Our pastors, and brethren and sisters interested in the object of the Great Commission should use their efforts to extend its circulation, as they are thereby helping on our Missionary work.

The VISITOR for 1880 will give more attention to educational work. It will not fail to set forth the claims of Acadia College, and its associate schools, the Academy and Seminary. These in their claims upon, and worthiness of, denominational support will be set forth, as well as the desirableness of having as soon as practicable Academics in each Province as feeders for Acadia.

The great moral reforms will find the VISITOR for 1880 steadfast in their advocacy. "The, 'thou shalt not,' as well as the, 'thou shalt,' will not fail of enforcement.

The interests of the Young will not be overlooked. Carefully prepared Sunday School helps, and stories inculcating moral and religious lessons will be supplied.

Solid articles enforcing Evangelical truth and our denominational faith and practice, with all the most recent and forcible arguments and illustrations in favor thereof will be a special feature of the VISITOR for 1880.

Many take but one paper and for such we shall endeavor to make our weekly Summary of news as full as possible. Our Market reports can always be trusted. In short we shall endeavor to keep the VISITOR where it now stands, the largest and best religious weekly in the Maritime Provinces.

This number closes the thirty second volume of the VISITOR. In these years it has done good service to the cause of truth. Its first editor rests from his labors, and the two subsequent, retired ones yet live in green old age. To ourselves the work has fallen in the Providence of God, and we most earnestly crave the sympathy and support of the denomination whose interests we seek to uphold, with the humble trust that our efforts to "hold fast the form of sound words" may be approved of, by Him whose we are, and whom we serve.

Rev. J. C. Hurd.

Last week we announced the fact of this brother's death in Burlington, Iowa. We have now some further particulars of the sudden and sorrowful event. He preached Sunday morning the 21st inst., apparently in ordinary health on the subject: "Gideon's Victory." He seemed poorly after the service, and it was suggested to him that he omit the evening service, to which he sturdily objected saying: "I must be at work. I'll have to preach." He ate his dinner as usual and started for his study to prepare the evening sermon, but at the foot of the stairway he felt a fainting sensation and returned to the sitting room. He grew worse, and a physician was sent for, but his skill was unavailing. As the darkness settled down on the earth he heaved the dark river of death, and at half past nine o'clock he was quietly without a word, or a murmur, borne across to the rest that remains for the people of God. "Soldier of God, well done." His death was a triumph, a translation in the full strength of his physical and Christian manhood to the service of the better world.

James Christie Hurd was born April 17th, 1829, in Wallace, Nova Scotia. His early religious training was in connection with the Methodist Church. He however from conviction of the teaching of the New Testament became a Baptist and yielded to the promptings of the Spirit of God and gave himself to the Ministry of the word. He was ordained at St. Margaret's Bay, N. S., August 1853. Some of

his principal pastorates were at Fredericton and Hopewell, N. B., Brantford and St. Thomas, Ontario, Medford, Buffalo, Marshalltown and Burlington, U. S. In these places his labors were richly blessed. He was an able and evangelical preacher, a zealous advocate of the temperance reform, and a hard student. He believed in bringing "beaten oil" to the Sanctuary, and in all his pastorates he was highly appreciated for his pulpit gifts.

As a man he was strong in his likes and dislikes. He was a fast friend to his friends and to truth, and would battle for what he believed to be the right though the heavens fall. Noble soul, with all his minor infirmities, we still cherish his name, and honor his worth. We could ill spare him in the battle with error that Christianity is waging, but the All-wise God has called him to other service. He leaves a record that many might wish to have, and long shall his memory be fragrant with those who knew him best.

He was buried in Burlington Cemetery, Dec. 24, '79. An attached Western Brother, Rev. O. A. Holmes, of Tama City, Iowa, preached the funeral sermon from II Sam. 3: 8. The city clergy of all denominations assisted at the service.

He leaves a wife and five children. Two sons by his first wife, Lydia Ann Woodward, two sons by his second wife, Mrs. Marian Lockwood Evans; and one son by his surviving wife. For the widow and family so suddenly bereft, much heartfelt sympathy is expressed. May the tender care of a heavenly Father shield them in life, and when death comes may it be as calm and triumphant as was that of him, who on the morning of one earthly Sabbath, called Christians to the performance of duty, and warned sinners to prepare for eternity, and at its close passed away, to be present with the Lord and join the company of those who have washed their robes and made them white in the blood of the Lamb.

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

Evangelism.

The work of an Evangelist, in the New Testament use of the term, is an important and indispensable necessity. Philip, the Evangelist, went unto that city which had enjoyed least of Christ's teaching, Samaria. From it he was called to Gaza, a Philistine city, where the gospel had not been preached. After baptizing the Eunuch he "was found at Azotus, and passing through he preached in all the cities, till he came to Caesarea." A glance at the map will disclose the fact that this region where Philip labored was new ground where the gospel had never been proclaimed. We especially need Evangelists in this day, of this stamp, men who can endure hardness for Jesus' sake, men who are willing to go to the regions beyond where the gospel has been proclaimed, men who will break to the perishing the bread of life, administer to them the ordinances, and gather them into churches, that they may thus be helpful to one another and hold forth the gospel. In the practices of the present day we are liable to lose sight of the true office of the Evangelist. Churches with pastors ought not to need the service of such men. They should carry on their work so as to leave these men, burning with desire for the salvation of souls, to pursue their legitimate work in places where there is absolute spiritual destitution. It is at best a doubtful advantage to excite unduly for a season a Christian community, and then take off the pressure. There comes inevitably a season of depression, and many simply excited fall away, and the last state is worse than the first. Dr. Hague says Boston has "not been in so powerless a spiritual condition for years, as since the great Tabernacle meetings." The same testimony many can bear with regard to similar meetings on a smaller scale. Something must be wrong about this high pressure system. Revivals are not gotten up, they are prayed down. Let our Churches confess their sins before God, repent and do the first works, and we shall have a revival that will be blessed and permanent. Let too the whole truth, in its repulsive, as well as in its winning features, be proclaimed, and soon the old experience in which something is told of how the Spirit led them out of darkness into light, will be told again, much to the strengthening of the faith of God's people, as well as assuring to those who are the subjects of this change.

The hard times press upon us heavily and we much need the amounts due us.

Sackville.

We spent last Sabbath in Sackville, and in the absence of the pastor, preached for the Second Church three times. This was our first visit since the opening of the railway. Through the courtesy of Deacon Ford and Brother Edward Read, we were driven round the beautiful village considerably, and found on all hands marks of improvement since our last visit. An old friend of the VISITOR and our denominational work, Deacon Titus Hicks, gave us entertainment, and made our visit pleasant. The congregations on Sabbath were large and great attention was given to the preaching of the word. A good state of religious interest is being enjoyed and some valuable additions have been made to the membership. Brother Good is highly esteemed as a pastor and Christian gentleman and on all hands we were glad to hear the expression: "Our pastor is growing in the esteem of the community." When a man has the confidence of the brethren and a good report of them that are without, he is in a position to do good. Numerically the Baptists in Sackville are in the majority, and with harmonious working they ought to do much to strengthen the Kingdom of Christ.

Our Methodist brethren have planted themselves solidly in Sackville and in wealth they are pre-eminent. Here they have their educational institutions which are a credit to them and the Province. We regretted that we had no time to witness the internal working of the schools, but if it corresponds to the fair exterior it is meritorious.

A hasty call on the brethren of the press at the offices of the *Post and Transcript* revealed the fact that they were well located and prepared to do ample justice to the setting forth of the interests of a section of Province which has no superior in its natural resources. The encouragement that Sackville gives to the press is creditable to the intelligence of its people.

Like Sir Leonard we looked for the "hum" and found it at the tannery and larrigan factory of our friend J. R. Ayer. He has some 30 men employed, and by new processes takes the green hides and in a fortnight's time has them tanned and made into larrigans. He has orders from all the Provinces and U. S., and by tact and energy is building up a first class business.

There has been some religious interest in the First Church under Rev. D. McKeen. He baptized a fortnight ago, and is much esteemed as a sound and thoughtful preacher.

Our outlook in Sackville seems better. Some good Baptists have moved thither, among whom we may mention our old friend, Dr. P. R. Moore, who is cheered, and perhaps sometimes worried, with a large, increasing practice. The Doctor is a strong temperance man, and fights whiskey and tobacco with a will. In this conflict, pluck and persistency is needed with the co-operation of all friends of Christianity and true civilization. Brethren, carry the war into Africa, and take as a watchword "Rum must be destroyed."

EDITORIAL NOTES.

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

REV. J. A. BROADBENT, D. D., in a recent number of the *Religious Herald*, says:

"Without any argument, we offer to Christian readers two respectful, fraternal, and deeply earnest exhortations as to the Christmas of 1879. Christian man, let drinking alone; Christian lady, let alone dancing."

RARELY have we found more wisdom crowded into a paragraph than that contained in the answer of J. B. Colgate, Esq., to the question: "What do you think of one's deferring to give large sums of money until his death?"

"That's wrong. One's children and friends need the influence which the giving of large sums imparts to its possessor. Your purpose to bequeath at your death may be ever so settled and sincere; but by withholding from God's cause during life, you train your family to love money, and when you are dead they will curse you for leaving it to be bequeathed to objects and not to them. I have been connected with a good many philanthropic institutions, and can testify that the great object of the children of such parents is to break the wills and retain everything, and it is because they were brought up to feel that making and holding money, was the supreme end of man. Thus my advice is, give while you are alive, and don't leave it for the lawyers and heirs to fuss about."

Mr. C. has enjoyed the luxury of making and giving hundreds of thousands of dollars, and still he is not satisfied. He is devising liberal things for education, missions and church extension. In this way he is proving his calling and election sure. Freely he has received, and like a Prince of Israel he gives, thus setting his family

an example which doubtless will be contagious.

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

Quarterly Meeting.

The St John and King's County Baptist Conference, was held on the 16th and 17th inst, with the Penobscot, (Upper Sussex) Church. The attendance of ministers was not large, but the meetings held were of an interesting, and we trust profitable nature.

A sermon was delivered by Rev. W. P. Everett, on the first evening of the Conference, and on the second evening a meeting was held in which the claims of the denominational objects embraced in the Convention were presented. The subject of Foreign Missions was presented by Rev. Mr. George, returned Missionary from Burmah;—the needs and demands of the Home Mission field, were set forth by Bro. John March of St. John;—and the importance and necessity of sustaining Acadia College and its affiliated institutions, were pleaded by Rev. J. E. Hopper. To Rev. W. T. Corey was assigned the duty of advocating the claims of Infirm Ministers, and Ministers Widows, and in his address he did justice to the subject.

The Conference passed a resolution heartily endorsing the Convention scheme of Finance, and called all pastors to aid in carrying it out in their respective churches.

News from the Churches.

NEW BRUNSWICK.

GERMAIN ST. CHURCH.—The Sabbath school held a concert in the auditorium of the church last Sabbath evening, and the universal verdict was: "It was first class." Superintendent Simms knows how to make a school attractive, and the result is that it is growing in number and efficiency.

BRUSSELS ST. CHURCH.—The Sabbath School held its Quarterly Review in the school room last Sabbath. James Estey, the new Superintendent, is introducing many new features into the School, and it is steadily increasing in numbers.

CARLETON CHURCH.—Last evening a select choir gave a concert in the Mechanics' Institute, for the benefit of the Sabbath School. Superintendent Hay does not intend to be outdone in effort to make his School equal to the best.

ELGIN.—We learn that Rev. E. C. Corey is about to resign his pastorate at Elgin. We regret this, as he has been much prospered there. About 100 have been added by baptism during the six years of his ministry. The Church is united, and in good working state, and presents an inviting field for labor. Bro. Corey is open to engagement for a portion of the time. He is well reported of by the brethren, social, energetic, and devoted to his work; and more, he has been successful. Some church, or the H. M. Board ought to speedily thrust him into full service.

LEWIS MOUNTAIN.—The people of Lewis Mountain celebrated Christmas evening by preparing an excellent Tea Meeting, which was well patronized by many parties from the surrounding districts, who highly praised the repast. The order of the evening was speech making and congregational singing, interspersed with popular readings by Miss Laura Hughes. The proceeds of the meeting, amounting to over sixty dollars (thirty-three of which were in cash), were presented to the Rev. John Hughes. The purse was presented by Deacon David Lonsbury to the Rev. gentlemen who heartily thanked the donors. Rev. J. Gammon moved that a report of the meeting be sent to the VISITOR by David Horsman, Secretary.

PORTLAND, ST. JOHN.—Mr. D. L. Chubbuck, the Evangelist, still continues to hold protracted services, and we learn with some favorable results. Seven were added to the Free Baptist Church by baptism, last Sabbath, and we hear that several are intending to present themselves as candidates for admission into the Methodist and Baptist Churches. Large audiences attend the meeting, which this week are held in the Free Baptist Chapel. Mr. C. expects to close his labors in Portland this week.

SMITHTOWN.—There will be a lecture at Smithtown, Jan. 8th, at half past seven o'clock, p. m. by the Rev. J. E. Hopper, A. M. Subject "Luck or Pluck," for the purpose of raising funds to liquidate the debt on the Baptist Meeting House.

DONATION VISIT PROPOSED.—The Church and friends at McDonald's Corner,