

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.

Rev. Geo. Armstrong's address is "P. O. Box 291, St. John, N. B.," and he requests all letters and papers directed accordingly.

The old feud between the two Madison Avenue Churches, N. Y., is about to be settled, it is hoped, by the one paying the other \$40,000.

A Jewish Rabbi tendered the use of the magnificent synagogue in St. Louis to Dr. Boyd, of the Second Baptist Church, after the burning of their beautiful new church edifice.

A note received from A. J. Eaton, Esq., Leipzig University, Germany, informs us that he is rapidly acquiring the language, and that our paper is a very welcome visitor.

Rev. Dr. Fulton's church, Brooklyn, N. Y., had a debt on it of \$10,500. On New Year's day they raised over \$7,000, and soon they hope to complete the work so well begun.

Dr. Henson has declined the offered Presidency of Lewisburg. His new church edifice has a debt on it of \$47,000, and his congregations are so large that frequently hundreds go away unable to get in.

In answer to enquiries about the Eastern N. B. Minutes we have to say that not enough money was sent by the churches to pay for printing them. We have now, however, concluded to print and trust the brethren for the balance. They will be ready in a few weeks.

We are happy. The *Richmond Herald* says the editor of the *Visitor* is a "gentleman," and the *Amherst Gazette*, which by the way looks gay in its new dress, says the *Visitor* is "a better paper than ever before." To our worthy brethren we make our lowest bow.

The Congregational ministers in Chicago, in discussing popular amusements at a recent meeting, generally agreed that cards, billiards, theatres, dancing, &c., were not evils in themselves, but had become evils, and that the line of true reform lay not against amusements *per se*, but in overcoming evil with good.

Prof. George P. Fisher, whose knowledge of ecclesiastical history and theology is equally profound, says, in reference to a subject now engaging thoughtful attention: "The revival of millenarianism, which was excluded from Christian theology by the mature judgment of the ancient church, and which is denounced in the most influential and famous of the Protestant creeds, the Augsburg Confession, as a 'fanciful opinion,' illustrates the need of a more intelligent comprehensive grasp of the Scriptures as a whole, and of the great idea of the kingdom of God, in the successive stages of its development up to the joyful consummation when it shall be true of the world in which the heaven of Christ has been deposited that 'the whole is leavened.'"

Dr. Woolsey, for many years Professor of Greek and President of Yale College, recently read a paper on *aion* and *aionios* in reference to their bearing on the question of future everlasting punishments and rewards. He holds that the words cannot be understood in the sense of "epoch," but must mean an "eternity," an unending life of misery or happiness. His conclusions are weighty authority.

Prof. Harper, late of Dennison University, has entered upon his duties as Prof. of Hebrew in the Union Theological Seminary, Chicago. He is quite a young man, but he has made Hebrew a specialty, and the highest hopes are entertained that the department under his administration will be a success. Our brethren in the great North West need, and they have, a first class Seminary under the able presidency of Dr. Northrup.

Rev. E. B. Eddy, formerly pastor of the Calais Church, has been sadly afflicted in the loss of his wife, who died lately at their home in Providence, R. I. For years Brother Eddy and ourself were pastors of adjoining churches, and rarely have we met a more genial cultured gentleman, and a more thorough Christian lady than Mrs. Eddy. We tender our sincere sympathies in this bereavement to a brother beloved. May the grand old doctrines of grace he loved so well and faithfully to preach, be his solace in these sad and lonely hours.

The U. S. Baptist Year Book, now passing through the press, gives the following totals:

Associations, 1,075; churches, 24,499; ministers, 14,954; baptisms, 102,736 (last year 102,292); present numbers, 2,102,034 (last year, 2,024,224). The increase is 77,810—the apparent increase would be larger, but that the erasures, expulsions and deaths have been more than in the year preceding.

The truths for which Roger Williams contended have truly had a most wonderful growth and endorsement.

The *Messenger* will accept our thanks for the kindly reference to our late associate and ourself. It well suggests that the man who gains freedom from the cares and claims of editorial life is the happy one. Those who think otherwise only need experience to be fully persuaded. In the discharge of our responsible duties we seek the active co-operation of our brethren in extending the circulation of the *Visitor*, in urging all to promptness of payment, and above all that they give us their kindly sympathy and prayer that our efforts may conduce to the glory of our common Master in the spread of his truth. Editors need prayer as much as pastors, for they are preachers to a larger audience.

The *Christian Signal*, London, G. B., says: "Throughout the vast congregation which assembled in the Metropolitan Tabernacle on Sunday last, there was rejoicing over the return of their blessed pastor to his place and work amongst them. After an illness of six weeks' duration Mr. Spurgeon was again able to resume his ministry. He conducted the service with his usual earnestness and power, yet evidently he was suffering severe bodily pain; but, undeterred thereby, he announced his determination, if able to stand, to be with his flock on the approaching great festival. Taking as his text, at the morning service, Psalm cxxv. verse 1, 'They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever,' Mr. Spurgeon delivered a discourse of great freshness and power."

As a reply to charges said to have been made by Neal Dow against Mr. Spurgeon charging him with intemperate habits, the great preacher thus writes to a gentleman who made the enquiry:

SURREY, Dec. 4, 1878.
DEAR SIR:—If Mr. Neal Dow knew the truth, he would not make such charges against me. My manner of life is before the world. Ask them that know me. Whatever faults I may have, I have been preserved at all times from excess, and I have given no grounds for any one to accuse me of it. I use no alcoholic drink as a beverage, but I am an habitual abstainer, and, as a rule, a total abstainer. "Beer," of which Mr. Dow speaks, I never touch, and I never thought, much less said, that I could not keep up my work without brandy and beer. I do not believe that these or any other stimulants are a help to any man.

Yours truly,

C. H. SPURGEON.

DEAR SIR:—I spend most of the hours of the day with Mr. Spurgeon, and I can bear personal testimony that Mr. Dow's statements have no basis in truth.

JOSEPH W. HARROLD,
Private Secretary.

We learn through the Secretary, Rev. A. Cohoon, that the Home Mission Union of N. S. is considerably behind hand in paying its Missionaries. Orders for \$350 were drawn at a late Board Meeting, and others drawn at a previous meeting were still unpaid. The French Mission is \$150 in debt. As to our Home Mission Society in New Brunswick, it is nearly dead, and the proposed union of the Maritime Provinces in Home work has doubtless helped to do it. Our Home work is just as important as our Foreign, and we hope our brethren in all the Provinces will bestir themselves in relation to it. If we are to have a Union let us work vigorously in our separate organizations until it is completed. It is a shame that we should neglect fields to which we are honorably committed, and turn a deaf ear to new Macedonian appeals.

A venerable and respected brother thinks we made a mistake in advising a young brother who is called to preach the gospel to go to Acadia and "get the axe ground." He thinks we have "too many men-made ministers." And so we have, if we have any. Water can rise no higher than its source, and if a man has no other than a human preparation for God's work, the sooner he leaves it the better. But how is it with those whom God calls? They are usually from the humble ranks, and sometimes need education, and must have enough at least to read. Now the one called of God certainly will not lose his calling by getting an education, for that would imply something similar to falling away, and grace is not thus easily lost. Men who never had any grace, or divine call, may be subject to our brothers' criticism when he likens them to "wells without water," but God's called ones will only be the better equipped for the suitable preparation which our Divinity Schools afford. In short, when God called Abraham to sacrifice his son Isaac he did not tell him to take wood, fire, cords and knife—these were all included in the command. So now God tells us to go preach the gospel, he does not say build Colleges, appoint Professors, and have young men study—these things must be in order to carry out God's command. Bibles have to be translated, languages learned and societies organized to supply funds. God's commands include the agencies necessary to carry out the command. The advice we gave our brother to go to Acadia and get the axe ground, we think eminently wise and scriptural. To be sure, if the brother has no axe, the grinding won't do any good, but if he have grace in the heart and a burning desire to save souls, the grinding will be a life long advantage, for which our old fathers in the ministry longed, and to provide which they laid the foundation of Acadia College.

The Wesleyan on Calvinism.

The last article of our neighbor, like the previous one, wanders away from the point and endeavors to raise other issues than those called up by our remarks. We indicated what we meant as the Calvinism of which we wrote, viz., that of Chalmers and Andrew Fuller. The *Wesleyan* talks about high Calvinism; we said nothing about it unless Spurgeon, John Hall and Dr. Taylor preach it. We used the term in its common acceptance, as opposed to Arminianism in its common acceptance. Our contemporary ought to know the common use of these terms. And as any discussion is useless unless you agree as to what you are discussing, we shall quote the statement of Dr. Abbott, endorsed by Dr. Conant, in reference to Calvinism and Arminianism: "The chief difference between them in a theological point of view that while Calvinists maintain unconditional decrees, the Arminians maintain that the decrees of God are conditional on his foreknowledge of man's choice and character; and while the former maintain that the soul once truly united to Christ by faith, can never be eternally separated from him, the other regarding conversion more as a human and less as a divine act, consider that it is possible to fall away again from Christ and so be finally lost." The issue here is distinctly drawn and ought to be satisfactory. We maintain that a vote of the religious world taken to-day on the question as above stated, would overwhelmingly be in favor of Calvinism. All the great Christian denominations of the old and new world, according to their declarations of faith, being on the side of Calvinism, save the Methodists.

We would inform our neighbor that we advisedly selected Guizot, Montesquieu and Froude, because they were not Calvinists. Had we cited the testimony of Calvinist historians, as we might have done, the *Wesleyan* would have said, You appeal

to the testimony of your friends. We appealed to the judgment of those outside because it would be impartial and more weighty. It is puny in the *Wesleyan* to seek to weaken the testimony of a man because on other questions he may differ from us both. The *Wesleyan* has not denied, nor can it deny the truthfulness of the historic testimony we have adduced, and we shall reserve other till it attempts to do it. The quotation it gives from Froude it must see, shows the influence of the Calvinism of the Reformation. Froude says, "When the victory was gained," that is the victory of Calvinism over Romanism, and we may add its victory in the dominating power of its great truths is still apparent to unprejudiced beholders.

It is further puny in the worthy editor of the *Wesleyan* to put his extensive travel as an element in the discussion to settle it, just as it would be small in us to say that we have extensive knowledge of men and schools in both hemispheres, and try to vanquish an opponent with the assertion of it. Sometime we may compare notes with our brother, and perhaps not to our disadvantage. A majority of all the leading theologians of Germany, England and America are Calvinists of the type we have indicated, and if necessary we can give a monster list of them.

If we may be permitted to give a little of our observation as an offset to our brother's it is that the Arminianism of to-day is approaching Calvinism rather more than the latter the former. Many of our Wesleyan brethren cling strongly to the doctrine: "by grace are ye saved through faith, and that not of yourselves, it is the gift of God," and rejoice in the hope that they are saved, not merely helped, to be possibly abandoned in some future day of trial. We are assured of this, but we are, for the argument's sake, willing to let all such good brethren pass under the general designation of their Arminian Church, and we suggest that the *Wesleyan* had better let Episcopalians, Presbyterians, Congregationalists, Baptists and Lutherans range themselves under their Calvinistic creeds.

The *Wesleyan* wishes to know whether we advocate the liberty of discussing "denominational test questions" in Christian Union Conferences. To be frank we are not much in favor of such Conferences. We like Christian union, and it will be manifested in our lives as we receive the truth as it is in Jesus, and become Christ-like. Efforts to manufacture it have not been very successful.

If we have such Conferences it is of no use to discuss "denominational test questions." Prejudice of education, lack of love for simple truth, and an undue magnifying or diminishing of related truths and ordinances among Christians at present, renders it impracticable.

The question discussed in the Toronto Conference was not a "denominational test question." "Christ in the believer and the believer in Christ," if thoroughly discussed would bring out points of difference between Calvinism and Arminianism, but it would not lead legitimately to anything purely denominational; and we say again if these Conferences for union are so thin that they are punctured by a discussion of such a subject from either a Calvinistic or Arminian stand point, by all means let us have no more of them till we have enough of Christ into our hearts to listen to and talk over, according to our several convictions and experiences, the great things of our common salvation.

News from the Churches.

GASPERAUX, N. S.—Rev. J. Wallace has baptized 18 persons of late and expects more to follow. The Church edifice has lately been renovated and improved.

TORONTO.—The Jarvis St. Sunday School reports 614 scholars and \$380 raised for Missionary purposes last year. 54 of the scholars professed religion during the year. Dr. Buchan, editor of the *Christian Helper*, has been re-elected Superintendent, and a large library, costing \$1000, is to be provided.

Mr. McMaster's New Year's gift was \$5,544. He had previously given \$35,000. Mrs. McMaster, besides a large money donation gave an \$8,000 organ.

Three persons were baptized in the new vestry of the Leinster St. Church by the Rev. George Armstrong, last Sabbath. This Church is gathering up its old congregation and laying plans for aggressive work. A pastor will not probably be called till Spring.

Two persons were baptized in Germain St. Church, on Sunday evening.

BALTIMORE, A. C., is enjoying revival influences under the ministry of J. N. Carpenter. A number have been baptized.

From P. E. Island.

MR. EDITOR:

I believe it is as much a fault of mine to write too little as it is the fault of others that they write too much. I remember that I have not written anything for the *Visitor* since I came to the Island; and indeed I do not think I should do so now if I were not sending the enclosed \$2.00, now due the *Visitor*. I suppose I may as well add a few words with reference to the Baptist cause in this part of the Island. Here truly a great destitution does prevail. "The harvest truly is great, and the laborers are few."

Among the many sheaves, which for want of laborers perish on the ripened fields, some are being saved. Last Lord's day, the people assembled again on the shores of the Gulf to witness the performance of baptism, in obedience to the Divine commandment.

There are three things that made the scene a grand one to me, and not soon to be forgotten.

First. The surroundings were naturally grand and lovely. The high banks, the rugged rocks, covered with snow, the calm tide, and the cloudless sun, all seemed to unite in declaring immersion to be God's own ordinance.

Secondly. The aged man standing in the water with whitened locks uncovered, ready to declare his faith in the burial and resurrection of the Lord, seemed to subdue the feelings of our adversaries, and to hush the sound of every voice.

Last of all, when I considered that this was the fifth person above three-score years, who had submitted to this requirement of the Lord since I came here, did I feel the force of Paul's words, "The word of God is quick and powerful." Surely the word of man is not sufficient for these things. It forms a pleasing feature of the work here that God has added to our number from the ranks of those advanced in years. Some young persons have been added, but the majority are in middle life, and five are aged. We are now worshipping in our new meeting house, and another one is about beginning in another part of the field. Upon the whole we thank God that he has found us worthy of these tokens of favor. I cannot close without saying that I consider this Island one of the best fields for Home Mission work in the Dominion. Our denomination is suffering for work in this direction, but ministers must live as well as other men, and for lack of the necessities of life, fields have to be abandoned. It is our prayer that pastors and people, living on the fat of the land in the Provinces, will not forget the hardships of their brethren who are working up the new interests. May the Lord enable them while they pray for the coming of His Kingdom, also, to do something to help it along, which would be more acceptable than many prayers. May it not be said of many in this day: They draw nigh to the Lord with their lips, but their pockets are far from him.

Yours in the gospel,

HERBERT FOSHAY.

Montague Bridge, P. E. I.

A Minister's Golden Wedding.

On last New Year's day the residence of Rev. James Herrett was the scene of an interesting and memorable event. All the children of our venerable brother, accompanied by many other relatives and friends of the family, assembled to commemorate the fiftieth anniversary of the marriage of Brother Herrett and his wife, Mrs. Phoebe A. Herrett.

Our brother and his descendants seem to be of that stock who, in obedience to the divine command, fail not "to multiply and replenish the earth."

The living children of the aged couple who celebrated their golden wedding are seven, three sons and four daughters, and their living progeny numbers thirty, and they have lost ten by death.

It was a very joyous and agreeable season to those who met at our brother's home on the above occasion, and he received many hearty congratulations from his guests.

Father H. has now been preaching the gospel for nearly half a century, and has, we believe, like David, "served his generation" truly and well. He has been a resident of Havelock about forty-five years, and has seen the country, formerly a wilderness, almost literally transformed into a garden. We trust he may survive yet for many years, and be constantly upheld and sustained by the God of his youth.

May the Lord write the name of his every descendant in the Lamb's Book of Life!

Petitcodiac, January 13, 1879.

Vox.