

The Christian Visitor.

ST. JOHN, N. B., JANUARY 29, 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.

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.

Dr. Lorimer is delivering a course of lectures in Tremont Temple on "Jesus the Christ." Some 3000 persons listen to them with eager interest.

The Systematic Benevolence Scheme of our brethren in Ontario seems to be working satisfactorily. Some 63 churches have adopted it, and the response has generally been generous.

Dr. Hepworth, who has spent a portion of several vacations in this City, and preached with great acceptance, has a debt of some \$200,000 on his church edifice in New York, and the prospect of paying it not very brilliant.

Miss Fanny B. Moule, of London, Ont., has been selected as Preceptress of the Ladies' department of the Woodstock Institute. She is said to possess eminent qualifications, as to scholarship and management, for the position.

Some Baptist ministers have strange names. One of the Indian Chiefs, who is also a pastor, luxuriates in the title, Rev. Mr. Jonnycake, and has as associates Rev. Mr. Walkingstick, and Rev. Mr. Poorwolf. One of our Assamese ministers is addressed Rev. Mr. Crybaby.

The excessively familiar and honeyed expressions of certain persons in prayer is in striking contrast to the natural reverence of our Lord's Prayer. Emerson has said: Superlatives are diminutives, and weaken. The positive is the sinew of speech; the superlative, the fat.

The Southern Baptist F. M. Board has decided to call Dr. Taylor, their Missionary in Rome, home, for the double purpose of inciting a deeper interest in the Mission, and giving the Doctor a much needed holiday. He has wrought faithfully and well in the City of Caesar's household.

The Wesleyan, with a large amount of nonchalance, after ridiculing the influence of Calvinism, now retires from its position of assailant with the assumption that nothing has been said to show the predominating influence of Calvinism. One thing is certain, to use the Wesleyan's words, it will never "startle the world" by its attacks on Calvinism. They are too microscopic.

The Second Baptist Church, St. Louis, have accepted the invitation of Rabbi Sonnenschein and will worship in the Synagogue until they rebuild. Christ used to enter into the Synagogue on the Sabbath day and teach the people. Dr. Boyd, a servant of Christ, through the kindness of the Rabbi and the Jews, will have a similar privilege. Dean Stanley has heard of this singular courtesy, and has telegraphed for the particulars. May the time soon come when Jew and Gentile will unite in crowning Jesus, Lord of all.

The 30th inst. is the day fixed upon for "Prayer for Colleges." Acadia has already this year experienced some revival influences. Let our brethren throughout the Maritime Provinces remember the day, and seek for those who are becoming wise in earthly knowledge the wisdom that cometh down from above.

We are glad to learn through the last Intelligence that Dr. Phillips and family with Miss Hooper have arrived safely in India, and settled down to work. We trust they may be greatly prospered, and that our Free Baptist brethren and sisters will see to it that they are supplied with ample means to carry on the good work so well begun.

Rev. Arthur Mursell, who is now on a lecturing tour in this country, has concluded to accept of an invitation to the pastorate of the Cannon St. Baptist Church, Birmingham. He is expected to enter upon his duties as pastor April 6th. The church is a large and influential one. The city has bought the land occupied by the present church edifice, and the church intend to begin at once the erection of a spacious building, in a central place, to accommodate their large congregation.

The London Baptist thus speaks of the monster Bazaar held to raise funds for the Spurgeon memorial: "It proved so great a success last week that it is being continued this. It was originally intended that the sale should close on Thursday last, but all day Friday crowds continued to flock in. On Thursday night the receipts had almost reached £2,000, the sum of £688 having been received that day, as against £600 the previous day, and £700 on the opening day (Tuesday). By Friday night they were £2,700. It is pretty certain, therefore, that the amount desired will be more than realized."

Our English brethren seem to us to have the right idea of evangelistic services. Some of the best pastors go out into adjoining districts and preach day after day. Dr. Landells and Mr. Inglis, of London, and Mr. Gange, of Bristol, have been thus employed the past week. These services are held under the direction of the Baptist Union. The Professional Evangelist has never had the countenance in England that he has gained in America. The successful pastor is the best one to do the work of an Evangelist. While our Home Mission Societies are doing so little, might not our churches do a morthy work by giving their pastors a few weeks' leave of absence, and a few dollars to pay their expenses to some destitute field?

How is it possible that respectable journals like the London Christian Signal can copy such stuff as the following, and give it the recognition of the closing sentence? Some papers, as well as men, and noticeably Englishmen and papers, in reference to American stories, are easily gulled. This occurs in the editorial news summary:

"The Gospel of Intimidation.—News comes to hand that a Californian Methodist preacher upon going to an out-of-the-way town to preach, was informed before entering the pulpit that he must be careful, as many of the assembled congregation were "roughs," and would not hesitate to disturb him if his remarks didn't suit. The Methodist made no reply, but, having reached the desk, he took from his pocket two revolvers and placing one on each side of the Bible, gave a sharp glance around the room and said, "Let us pray." A more orderly service was never conducted. But this is really no unrequited kind of incident with preachers in some parts of Canada and the States."

Time Extended.

All persons indebted for their subscription to the VISITOR last year will please take notice that after February 15th, our books must be closed, and all who then have not paid their subscription will be charged invariably \$2.50. We must insist on this rule. Two dollars in advance, or during the year, is better than \$2.50 credit.

Sunny Side.

On Wednesday evening, January 15th, a number of friends assembled at the Baptist Parsonage, Sackville, to manifest their good will to their minister, Rev. G. E. Good, in the form of a money gift, and valuables to the amount of \$61. Brother Good is encouraged in his field, and hopes for good results.

Recent Testimony on Baptism.

The first of the following letters is from Professor Blaikie, of Edinburgh University, the second from W. F. Davin, Esq., of Toronto. They appear in the Canadian Baptist, and the gentleman sending them says truthfully that "It is to be regretted that such men should hold the rite as expressed by our Lord so little value."

Edinburgh, Dec. 25th, 1878.

DEAR SIR: There cannot be the slightest doubt that Bapto both in classical and ecclesiastical Greek signifies to dip, and even to drown, sometimes. The word to sprinkle is quite different, viz. Raino. Practically, however, this is of no consequence; as the water has no virtue in itself, being only a sign of internal purity; and it is equally a sign whether sprinkling or dipping be used. "The letter killeth but the Spirit maketh alive."

Sincerely yours,

JOHN L. BLAIKIE.

January 10th, 1879.

DEAR MR. HENDERSON: With regard to the question you put to me, I have no hesitation in saying that the argument from scholarship is entirely on the side of the Baptists. No scholar by any argument could—I believe no scholar would—attempt to say that the Greek word translated baptize could be tortured into meaning sprinkle. Again, undoubtedly history shows that the practice of immersion continued long after the introduction of infant baptism—which is founded on what looks like that thing in law which is called a legal fiction.

It is not necessary that I should state why I do not attach as much importance as a great and heroic body of Christians do to the form of the initial Christian rite. But if I thought that the rite should be performed in the only manner that was before the mind of the apostle, and the only manner suggested by the meaning of the words, I should feel bound to refrain from ever entering an Anglican church.

I am yours truly,

N. F. DAVIN.

News from the Churches.

ELGIN.—The revival under the ministry of Rev. J. C. Steadman, is increasing in power. Fifty-six persons have already been baptized.

HOPEWELL.—Rev. A. Chipman is holding protracted meetings. Two persons have been baptized, and six others have been received for the ordinance.

MIDDLE SIMONS.—Revival meetings are being held by Revs. S. Burt and T. Todd. A strong interest is felt by old and young, and we trust much good may be the result.

MONTREAL.—The Olivet Baptist Church hope to dedicate their new church edifice March 9th. The annual statement showed that the building was all provided for save \$2,500. There will be a debt on the land of \$15,500.

CHIPMAN, Q. C.—Bro. M. P. King, of Acadia, writes: "I came home to spend my vacation, and in company with Bro. John Coombes called the people together to observe the week of prayer. The members of the church were revived, and as always is the result when this is the case, sinners were led to enquire what they must do to be saved. Bro. A. B. McDonald was here and spent Sunday with us. He preached twice. Several were baptized. Many more are inquiring the way to God. Several are old gray-headed men who have long withstood His grace. A faithful minister of Jesus would find a good field for labor in Chipman, and a glorious work at the present time going on. The people are very anxious to secure some good live man."

The Second Quarterly Meeting of the Baptist churches in Northumberland County, met with the Baptist Church, Northesk, on Friday, January 10th. According to appointment the veteran standard bearer of the cross here in the North, Rev. W. M. Edwards, preached the introductory sermon on Saturday evening, taking for his text Hebrews ii. 12, "Looking unto Jesus, etc." Services were held on Lord's day, 12th inst., morning, afternoon and evening. Rev. T. M. Munro preached in the afternoon with power, from the text, "How shall we escape if we neglect so great salvation?" Seldom have we had the opportunity of listening to such a soul stirring appeal.

These services were concluded on Sabbath evening by a sermon from Rev. W. M. Edwards.

The next Quarterly Meeting is to be held with the Church at Doaktown, commencing on the first Friday in March, at 7 o'clock, and terminating on the 29th at 1 o'clock.

W. P. ANDERSON.

Secretary.

Burlington Letter.

DEAR VISITOR.—New Year's has come and gone. The holiday season, with its round of enjoyment and social festivity, is over. To many it is as eventful as it often proves to be memorable. It is, par excellence, the time for

SWEARING OFF.

The slaves of the "weed" demolish their idols, and old toppers abandon their cups. It is no sham reform this time. They are in dead earnest every man of them. They had made resolutions before, and treated them almost as soon as they were formed. But now they are resolved to be free. With one iconoclastic sweep, the groves of Bacchus, and the altars of smoking incense are scattered to the winds. A miscellaneous assortment of vows, resolutions and pledges are made to order and signed. Anxious friends look on and applaud. Congratulations mingle with words of encouragement and hope. A new era seems to have been ushered in on the wave of reform. Bright visions start up before the eyes of delighted friends, and much flattering unctious is laid to many a delighted soul.

ALL ENDS IN SMOKE.

The fair visions of reform looked beautiful for a time, but like the tints of the rainbow, they fade and vanish while we admire them. The votaries of Bacchus return to their idol; the resolutions of the weed-worshippers end in smoke; while to both it happens according to the proverb: "The dog bath returned to his own vomit again, and the sow that was washed, to her wallowing in the mire."

THE TIDAL WAVE.

That is the phrase popularly employed to describe the progress of the Ribbon movement in the West. The meeting held in Burlington in December, under its champion leader, continued for three weeks. The largest hall in the city was filled to overflowing. The utmost enthusiasm seemed to have been awakened. Under the pressure of stern logic and impassioned appeal, prejudice in many minds gave way and better reason seemed to prevail. Stalwart opponents came over from the ranks of the enemy to array themselves under the banner of the new reform. Blear-eyed sots came reeling to the front and donned the red ribbon. Wrecks of humanity were dragged from the gutter and placed on their feet again. Young men who had but entered the outer circle of the whirlpool, and were being gradually drawn toward the vortex of inebriation were rescued from the peril that threatened them. Hope and joy were brought back to many a long desolate home. The Reform Club rejoiced in the fruits of their victory. Over seventeen hundred had signed the pledge and a good work had really been done.

BAD BUSINESS.

Burlington is a hard place to move in the direction of temperance reform. Prejudice and interest array a large class in determined opposition. The Teutonic element is in the ascendant. The Dutchman takes to his national beverage as naturally as a duck to the water. His god is his belly and his daily sacrifice is pork and sour-kraut, saturated in lager. He glories in it, gloats over it, grows fat on it, and gets rich by it; saloons are as thick as the frogs in Egypt; the sign of the beer-mug hangs in every street; the air is full of the odor of lager; night is made hideous with the bacchanalian revels; the holy Sabbath is profaned by a round of drunken orgies; religion is ignored; every moral precept is set at naught; the young are being led astray; society is being corrupted at its very source, and there is perpetuated a system of social demoralization which is fast inundating the country with its curse. The devotees of the wine cup look upon the ribbon reform as an outrage upon individual rights. The venders of the liquid fire regard its progress as a certain diminution of their profits, and both unite in determined opposition to the pledge.

BREER AND BLUSTER.

It is not to be wondered at that these men should have been made to experience a rather uncomfortable sensation under the plashing of the tidal wave of reform. They saw their business gradually declining. Several of their establishments had closed for want of customers. The grinding of music had ceased in the once noisy halls of revelry, and crape hung mournfully on the doors of their deserted dens. Visions of worse things to come haunted them like gam spectres sent to torment them before the time. Affecting bravado in the midst of a keen sense of peril, like the boy in the grave-yard, they whistled to keep their

courage up. With grim humor they filled their glasses to the brim, and drank to the days of "Auld Lang Syne." The whiskey pools were stirred with indignation. The wine vats bubbled over with rage. The beer vaults were in a foam. But all was nothing to Haman while Mordecai sat at the king's gate. Let the "hell broth boil and bubble," it is impotent to stay the wave of reform, and Boniface sits disconsolate, like Rachel weeping for her children and refusing to be comforted because they were not. It would almost draw tears from granite to hear their pathetic appeal for public sympathy and protection. Poor fellows! from our heart we pity them and would gladly shed a tear in their behalf if we were not so strongly affected with the opposite emotion that we can hardly cry for laughing!

THE WEATHER.

For several weeks past the weather here has been intensely cold. There has been nothing like it here for twenty years. Sixteen inches of snow and the mercury from 17 to 20° below zero. The ice on the Mississippi is 18 inches thick, and the ice men are warmly embracing a rather cold opportunity. The sleighing is superb, an unusual thing here, and the few who have cutters are enjoying it hugely. Many convert their carriages into sleighs by doffing the wheels and taking four pieces of plank with a hole in the middle of each to admit the axles. The plan is simple and works to a charm. Those of an ingenious turn will construct a sleigh in a few hours and some of these extemporized turn-outs are a caution to old settlers.

PROF. L. E. WORTMAN.

At the close of the last year the Professor was unanimously elected Superintendent of our Sunday School. He has many qualifications which eminently fit him for the position. He enters upon the duties of the office in a manner that gives promise of growing popularity and success. All feel that he is the right man in the right place.

J. C. HURD.

Burlington, Iowa, Jan. 13, 1879.

Miss Hammond

has arrived in India in good health. Extracts from her letter next issue.

THE INTERNATIONAL LESSON RECORD AND BOOK MARK, whilst very convenient for teachers and scholars in all Sunday Schools, is just what those Schools need who are unable to supply themselves with Lesson Papers because of the expense. They contain the subject of the Lesson, the place where found, the golden text, and verses to be committed to memory for the entire year 1879. We supply them for 75 cents a hundred. No School should now fail to use the International Lessons, because of the expense to introduce them. Send in your orders to the VISITOR Book Room. 3m

Mr. Spurgeon's Silver Wedding and the Monster Bazaar.

In his magazine for the present month Mr. Spurgeon gives some remarkable personal reminiscences of the year 1853, which will be read with keen interest in connection with the present bazaar. The first letter he received from the New Park Street church was handed him while sitting in the table-pew at Waterbeach—the chapel that was destroyed by fire some few years afterwards. The pastor thought there was some mistake but the deacon was of another mind. He shook his head and observed that he feared there was no mistake, as he always knew that his minister would be run away with by some of the larger churches, but that he was a little surprised that the Londoners should have heard of him so soon. Then came the visit to London, the first night having been passed in a boarding house in Queen Square where he slept in a bed "in a cupboard over the front door." That was a night of adventure. "As we wore a huge black satin stock and used a handkerchief with white spots," adds the pastor, "the young gentlemen at that boarding house marvelled greatly at the youth from the country who had come up to London to preach, but who was evidently in the condition known as verdant green. They were mainly of the Evangelical Church persuasion, and seemed greatly tickled that the country lad should be a preacher." Then followed the first Sabbath in London, begun under a cloud of depression but ended in better spirits. The preacher returned to the Queen-Square hotel feeling that "he did not care a penny for the young gentlemen lodgers and their miraculous ministers. The lion had been looked at all round, and his majesty did