

THE CHRISTIAN VISITOR.

HOLD FAST THE FORM OF SOUND WORDS—Paul.

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CHRISTIAN VISITOR OFFICE, No. 99 Germain Street, ST. JOHN, N. B.

Correspondence.

FROM ENGLAND, NO. 41.

York Town, Surrey, May 31st, 1881.

LATE WILLIAM MORLEY FUSION. Reference has already been made in the columns of the Visitor to the late Mr. Fusion, whose reputation as a preacher and scholar was well established on both sides of the Atlantic.

Tranby, Brixton Rise, S. W., January, 1881. My dear Sir and Brother,—The paper which you have sent me is a most interesting and valuable one, and I am glad to hear that it is still in death.

THE STATE OF AFFAIRS IN IRELAND cannot be said to improve, but the contrary. We have ever sympathized most deeply with the suffering people of Ireland, this sympathy is quite consistent with detestation of the outrages committed. It is true many of the evictions that are taking place are very cruel; it would seem that some landlords in view of the passing of the Land Bill are evicting their tenants, so that they shall not derive benefit from the measure.

THE LATE EDWARD MIAL. Among the prominent men who have recently passed away, the friends of our liberty will record with grateful remembrance of long and faithful service, the name of Edward Mial.

It is told of Rowland Hill that, entering the house of one of his congregations and seeing a child on a rocking-horse, he exclaimed: "Dear me! how wondrously like some Christians! There is motion, but no progress." In this time of almost reckless activities, both in the world and in the church, would it not be worth while to pause a moment to consider whether a good deal of what we term Christian work is not motion with but little or no progress?

his retirement in 1874;—when he received some very substantial testimonials from the friends of religious liberty in appreciation of his faithful services. Mr. Dale at Birmingham uttered some stirring and eloquent words at the funeral last week, remarking

"The spirit that lived in him may live in the carpenter at the bench, the clerk at the desk, the tradesman at the counter, the merchant, the physician, the lawyer, the artist, the man of letters, the politician. We may all make it our first object to do the will of God and to please Him perfectly, not to win wealth or human praise, or social triumphs, or high place, or power, or the gratitude of mankind, or lasting renown. Set your heart on these inferior things and success will be precarious and uncertain. You may be thwarted, baffled, defeated by a hundred accidents, and the freshest, fairest years of life may be wasted, and old age may be a lasting disappointment and regret. If you succeed, succeed beyond your boldest and most daring hopes, the unvarying experience of mankind through many thousand years bears testimony that what seemed in the remote distance to promise complete satisfaction never fulfills its promise. At best, the proudest earthly achievements are evanescent. You must surrender all your wealth—you will probably cease to be able to enjoy it long before it is surrendered. The echoes of the most tumultuous fame soon sink into silence, and its fairest garlands soon fade and turn to dust. Even the great benefactors of nations are soon forgotten, or their names are only occasionally recalled to add dignity to the eloquence of an orator, or to brighten a poet's song. Look back upon the history of human glory. If you pass beyond the generations which have just disappeared, you find that two or three solitary names stand for a whole century; they alone have splendor enough to pierce the gloom and forgetfulness which are the common destiny of the race. But live for God and defeat is impossible. The honor which He confers you may be certain of winning, and, through endless ages, it will crown you with celestial light. The wealth with which He will enrich you will never corrupt, and will never have to be parted with. For His rewards are worthy of Himself, and correspond to the service which we render to Him."

THE REVISED NEW TESTAMENT.

This of course is the great subject of conversation in all Christian gatherings, and every one has their own opinion on the merits or demerits of the work. For our own part, we are sensible of our own disabilities to sit in judgment on the work of such eminent scholars. The fact of the honored name of Dr. Angus being associated with the work assures us that it is the result of thoughtful enquiry and ripe scholarship. Whatever alterations have been made the old doctrines are untouched and the old promises are unchanged. There is a feeling of regret which many share at some alterations and substitutions which do not in any sense either throw light upon the meaning of passages or add to the elegance and beauty of the phraseology. Many comfort themselves with the reflection that the older Book is still the Authorized Version, and that it will take a long time to persuade Englishmen to give up this precious heritage from their forefathers, in exchange for the Revised Version, or to shake their conviction that the "Old is the better."

Regret has been expressed by several that so large a number of the suggestions which came from America have been placed in the appendix. Many of these are considered of great value, and come from distinguished men. We add no more. Each must form their own judgment.

JOHN EDMUND CRACKNELL.

LATE.

THE STATE OF AFFAIRS IN IRELAND cannot be said to improve, but the contrary. We have ever sympathized most deeply with the suffering people of Ireland, this sympathy is quite consistent with detestation of the outrages committed. It is true many of the evictions that are taking place are very cruel; it would seem that some landlords in view of the passing of the Land Bill are evicting their tenants, so that they shall not derive benefit from the measure. This proves that in order to be effectual as a remedial agent the Land Bill ought to be made to some extent retrospective in its operation. It is generally thought that such a proposal would command the sympathy and support of the Liberal party in Parliament, and of the nation at large.

Poor suffering Ireland,—that magnificent country,—alas, that a people naturally so generous and kind-hearted, should have been so long and so cruelly wronged. If they suffer for their sins, they have long smarted under a sense of injustice. Most earnestly do we desire and pray that wisdom may be given to guide the government, and the grace of God to restrain the people, that very speedily

such a measure of Land Law reform may be passed as shall permanently and effectually improve the position of tenantry and ameliorate the general condition of the people.

OPEN-AIR PREACHING IN CALCUTTA.

A question is now being discussed which is vital to our mission work in India, viz.: the right of the Commissioner of Police to interfere with preaching in the squares. All our missionary societies will have to unite and vigorously maintain this right. Whatever action is deemed necessary will be taken in this country. At present we are waiting further information. There has been much preaching in the open air of late in Calcutta, in the English language. The municipality made and opened in different parts of the city several squares planted with shrubs, laid out with walks, and supplied with benches; that the people might have places for recreation. These squares being quite public are frequented by hundreds of people at the close of the day, and many missionaries have been accustomed to go and preach; glad of the opportunity of doing so away from the noise and traffic of the streets. This seems to have aroused the fears of some of the leaders of the Hindoo, and efforts have been made to hinder it. Such interference cannot be justified except by the existence of a state of excitement and commotion dangerous to the community. Of course there is nothing of the kind, and the opposition is evidently to the preaching of the gospel, and any attempt to place restriction upon liberty of preaching must be carefully watched, because if successful in Calcutta, they would be made in other parts of the country.

CLOSE COMMUNION.

We frequently hear English Baptists speaking of close and open communion, and those who maintain the former denounced as narrow, intolerant and bigoted. The other day we were conversing with a Wesleyan minister who spoke of some adult persons who had become believers, being sprinkled at a Wesleyan Chapel, because it had been neglected in their infancy. Then, I remarked, "your church order would not allow of their coming to the Lord's Supper and other church privileges until they were sprinkled." "Certainly not," said he, "that matter must be attended to first, it having been omitted in their infancy." Then it is clear Wesleyans are close communion. What they call baptism must precede church fellowship.

I enquired of a Congregationalist "if sprinkling were omitted in infancy would they knowingly receive such a person upon professing faith, without their being sprinkled?" Answer; "No, we should require that matter attended to." Then it is clear Congregationalists also are close communion. I need not ask my friend the Episcopalian, because so strict is he required to be, that not only will he refuse the unbaptized believer the Lord's Supper, but if the soul has departed from the body refuse to bury the remains in the churchyard.

All Baptists regard infant sprinkling as an empty worthless form, and those who have been sprinkled, as unbaptized. If, therefore, we receive these to church privileges we stand alone. The tables must be turned, and not the close communion Baptist pointed out as singular, he is only doing precisely what all the other sects do. The singularity is in utterly ignoring a Divine institution, while they who observe what, many of them admit, is only founded in human tradition, thus jealous guard its honor, and insist that it be not set aside. We are daily more and more convinced we criminally neglect our duty if we fail to instruct the rising race, specially our Sunday-schools, in the ordinances of Christ.

JOHN EDMUND CRACKNELL.

It is told of Rowland Hill that, entering the house of one of his congregations and seeing a child on a rocking-horse, he exclaimed: "Dear me! how wondrously like some Christians! There is motion, but no progress." In this time of almost reckless activities, both in the world and in the church, would it not be worth while to pause a moment to consider whether a good deal of what we term Christian work is not motion with but little or no progress?

Minutes of the N. B. Southern Association.

FIRST SESSION.

TUESDAY JUNE 14th, 1881.

The second annual session of the Southern New Brunswick Baptist Association convened with the First Baptist Church, St. Martins, at 7.30 o'clock P. M., the moderator, Dr. I. E. Bill, in the chair.

After prayer by Rev. H. Foshay, Rev. J. E. Hopper preached a sermon from Luke 17: 5.

Letters from the churches were handed in and the following Delegates enrolled;

- KINGS COUNTY.
 - Fairfield—
 - Greenwich Hill—Joseph McBay, Chas. Wallace.
 - Hammond Vale—Jesse Tabor, Geo. Tabor, Weiden Fowler.
 - Hampton—Rev. S. W. Kierstead.
 - Hampton Village—A. A. Mabee, G. White.
 - Kars—
 - Norton—B. N. Nobles (Licentiate), E. A. Hayes.
 - Penobscus—Wm. Stone.
 - Salt Springs—
 - Springfield, 1st—Rev. W. T. Corey.
 - Springfield, 2nd—James Kierstead.
 - Studholm—Rev. E. Kierstead.
 - Sussex—Rev. H. Foshay, Wm. Davies.
 - Upham—Wm. Titus.

SAINT JOHN COUNTY.

- Brussels St., St. John—Rev. J. E. Hopper, J. A. Estey, E. W. Elliott, W. H. Brown, D. Brown.
- Germain St.—Rev. W. M. Weeks, J. H. Harding, G. W. Marsters, E. H. Jones, T. D. Denham.

- Leinster St.—
- Pitt St.—
- Zion, Carleton—
- Marsh Bridge, Portland—
- Portland—Rev. W. A. Corey, J. E. Spragg.
- Zion, Portland—Rev. W. P. Everett, Thos. Hicks, T. H. Hall.
- St. Martins, 1st—Rev. I. E. Bill, D. D., Jacob Titus, J. D. Bradshaw, J. M. Bradshaw.
- St. Martins, 2nd—Rev. R. Mutch.
- S. Musquash and Dipper Harbour—Rev. J. Murray, G. F. Clinch, G. K. Hanson, J. W. Clinch.

- Willow Grove—

CHARLOTTE COUNTY.

- Baillie, St. James—
- Bocabec—
- Ledge, Dufferin—
- Oak Bay—
- Pennfield—
- Rollingdam—
- St. Andrews, 2nd—
- St. George, 1st—
- St. George, 2nd—
- Second Falls, St. George—
- St. Stephen—Wm. Vaughan.
- Tower Hill—

The following Visiting Brethren accepted an invitation to participate in the deliberations:—Revs. A. Washburn, A. Estabrooks, A. Cohoon, Brethren J. R. Hutchinson, Wm. Lewis.

On motion the election of officers for the current year was proceeded with and the following Brethren elected:—
Rev. W. P. EVERETT, Moderator.
Bro. T. D. DENHAM, Clerk.
Bro. J. A. ESTEY, Assistant Clerk.
Bro. C. F. CLINCH, Treasurer.

The newly elected Moderator, then took the chair and read the Rules of order. The following committees were appointed:

ON ARRANGEMENTS.
Revs. I. E. Bill, D.D., J. E. Hopper, W. A. Corey, W. M. Weeks, Brethren Jacob Titus, and Wm. Stone.

ON NOMINATIONS.
Revs. S. W. Kierstead, J. Murray, W. T. Corey, H. Foshay, and Bro. E. W. Elliott.

The committee on arrangements reported in part: That the following daily sessions be held during the present association:—
Prayer meeting at 6 o'clock a.m.
Morning Session to open at 10.30 and close at 12.30.
Afternoon Session to open at 2.30 and close at 5.30.
Evening Session to open at 7.30.
That the Association Sermon be preached to-morrow morning at 10.30 by Rev. W. M. Weeks, in consequence of the absence of Rev. T. W. Crawley.
Adjourned after prayer.

SECOND SESSION.

WEDNESDAY MORNING, June 15th.

Association met at 10.30 a.m.
After prayer by Rev. E. Kierstead, the Minutes of last evening's Session were read and approved. The following Brethren were appointed to read the Letters from the Churches: Rev. J. E. Hopper, Rev. W. M. Weeks, Bro. B. N. Nobles. Reading of Church Letters proceeded with.

The Committee on Arrangements presented the following programme for this afternoon and evening: Afternoon—Education and other matters of general interest.
Evening—Foreign Missionary Meeting, to be addressed by Bro. J. R. Hutchinson, Rev. W. P. Everett and others. Reading of Letters continued.

THIRD SESSION.

WEDNESDAY AFTERNOON.

The Moderator took the chair at 2.30 o'clock, minutes of morning Session read, and after amendment, confirmed. The Committee to arrange for the formation of a Sunday School Convention in connection with this Association, presented their report, which was on motion laid on the table till to-morrow morning.

Resolved—That the Clerks and Rev. J. E. Hopper be a Committee to print and distribute the minutes—that as many copies be published as the funds will allow—and that they be distributed to the Churches in proportion to the amounts contributed.

After prayer by Rev. W. A. Corey, and singing led by the Church Choir the Association Sermon was delivered by Rev. W. M. Weeks from Mark 4: 25.

Business resumed. Reading of Letters concluded.

The Committee on Nominations reported recommending the appointment of the following Committees: (after amendment as to what time the committees should report, the following was adopted.)

To report at present Session.—
Revising List of Ministers:—E. H. Jones, J. A. Estey, Rev. W. A. Corey.

Obituaries.—Rev. W. A. Corey, J. H. Harding.
Special Business—Rev. H. Foshay, Chas. Wallace, H. Reil.
To report next year.—

Education:—Revs. I. E. Bill D.D., S. W. Kierstead, W. T. Corey, Bro. B. N. Nobles.

Home Missions:—J. March, G. K. Hanson, Rev. R. Mutch, J. Kierstead, E. A. Hayes, G. White.

Foreign Missions:—Revs. E. W. Kelly, W. P. Everett, Bros. W. Stone, C. F. Clinch, J. G. C. White, G. Tabor, Jacob Titus.

Denominational Literature:—Revs. J. Murray, E. Kierstead, Bro. W. Fowler.

Temperance:—Revs. W. A. Corey, W. M. Weeks, Bros. J. A. Estey, E. W. Elliott, Hon. A. H. Gilmour.

A collection was taken for Association Expenses, which amounted to \$7.78.

Adjourned after prayer.

FOURTH SESSION.

Resolved—That the Clerks and Rev. J. E. Hopper be a Committee to print and distribute the minutes—that as many copies be published as the funds will allow—and that they be distributed to the Churches in proportion to the amounts contributed.

The Committee on Special Business reported, that no business had come before them.

The Committee on Arrangements further reported, recommending—That the Association meet next year with the First Baptist Church, St. George. That Rev. H. Foshay preach the Associational Sermon, and that Rev. E. W. Kelly be his alternate.

Resolved—That we request the oldest church in this association—the Norton church—to prepare an Epitome of its history for publication in next year's minutes.

The Committee appointed to frame resolutions on Home and Foreign Missions and Education, submitted the following, which were unanimously adopted.

The Com. appointed at the last Session of the Association, to frame Resolutions on Home and Foreign Missions and Education, would report the following resolutions as expressive of the sense of the churches of this Association.

1. Resolved—That the obligation our Churches to support Home Missions is in no degree weakened by the lapse of time, and we believe it is alike the duty and privilege of our churches to contribute annually and liberally for the support of Home Mission work in our Maritime Provinces.

2. Resolved—That it is still the imperative duty of the church of Christ to recognize her obligation to fulfil and execute her Lord's great commission to preach the gospel to every creature and to disciple all nations, and therefore our churches should practically acknowledge the necessity and importance of generously contributing for the strengthening and widening of our Foreign Mission work in India.

3. Resolved—That we continue to efficiently maintain Acadia College and the other institutions affiliated therewith and that we deem it advisable that the present autonomy of the College be preserved. All of which is respectfully submitted.

W. P. EVERETT,
E. KIERSTEAD.

St. Martins, N. B., June 15th 1881.

The following report was presented:

The Committee on Obituaries Report that we have cause for thankfulness to Almighty God, that death has not entered our Ministerial ranks in this Association through the past year.

W. A. COREY,
Chairman, Com.

Adjourned after prayer.

FIFTH SESSION.

THURSDAY MORNING, June 16th.

The Moderator called the Association to order at 9 o'clock. After prayer by Rev. H. Foshay, proceeded to business, minutes read and approved.

Continued on Fourth page.