

THE CHRISTIAN VISITOR.

HOLD FAST THE FORM OF SOUND WORDS—Paul.

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Correspondence.

OUR MISSION AS BAPTISTS. NO. 2.

DEAR EDITOR.—Let me venture a few thoughts as to the means to accomplish our mission as Baptists. In our pulpits, Sabbath-schools, S. S. and Home Libraries, S. S. Lesson comments and papers, and in every department of Christian work where our influence can be felt, should we not teach "the whole counsel of God" not simply the doctrines in which evangelical denominations are agreed, but discreetly giving due prominence to those doctrines that are being perverted, and trampled under foot even as a doctor gives special attention to the diseased organ of the body; and further that all organic unions for religious work that can be interpreted as directly or indirectly giving countenance to error, be avoided.
In connection with the Baptist S. S. Convention held at Ottawa June 1880 at which I was present the following statistics were given. No. of scholars attending the S. S. Schools of the Convention 2500. No. of conversions reported 250. No. of baptisms 143. It became a subject of special comment and anxious inquiry, why this great difference between the number of conversions and baptisms.
Rev. A. H. Munro, who is pastor of the First Baptist Church in Montreal, mentioned that there was in his Sabbath-school a class of ten young men every one of whom were converted while in connection with the school, but no one of which did he even expect to join the Baptist church, said he they all belonged to Pedo-baptist families. Such an utterance from a Baptist minister filled me with astonishment. In due time the same pastor was again on the platform speaking upon the topic, "The dangerous tendencies in connection with our S. S. work." Among the dangerous tendencies which he with good reason emphasized was the neglect to teach our distinctive principles as a denomination. "Why," said he, "in my S. S. I am not aware that anything particularly baptistic has been referred to during the last year." I then took the opportunity to remark in substance as follows. In Bro. Munro's first speech we have the trouble complained of stated, in the second address we have the cause thereof. With these two points before us it surely ought not to be difficult for us to find the care, if it would not be too late to apply it. But will God reverse His own immutable laws for the sake of supplementing the work of His erring, unfaithful children? He has said "Whatsoever a man soweth that shall he also reap," and since in Elder Munro's S. S. the teacher has studied to present only those doctrines which would not be displeasing to Pedo-baptists, they have reaped accordingly. Why did those ten young men leave their own S. S. to attend the Baptist S. S.? Was it not because they had heard that the Lord was with the Baptists? Did they not, by voluntarily taking the position of scholars in the school affirm that they were ready to consider and weigh every doctrine presented to them by their teachers? If the

Bible contained Baptist doctrines did they not expect to hear them taught when they came? Did they not suppose that their teacher would have been true to himself and to Christ, and give them the whole truth? They received and believed all they were taught and found salvation through Christ. Can you expect the scholar to do better than the teaching given, or to obey what the teacher thought to be of so little importance as not to refer to it? Truly, since God works by means, but the teacher handled the word of God deceitfully, therefore, the Lord could not make those ten young men Baptists, though we know He longed to do so. These ten young men were bound hand and foot with the prejudice of Pedo-baptist education. Some human agency was needed as in the case of Lazarus to loose them and set them free in the paths of obedience to Christ. It no doubt would be profitable for us to know some of the influence that helped to bring about such a state of things in that S. S., and, according to the Convention report, many other schools must have adopted the same policy. A good number of the converts reported to the Convention were gathered in Montreal as a direct result of Mr. Hammond's labors, the Baptists being very active in co-operation with him. While we know that much good is done in

UNION MEETINGS.

yet, it continued in agreeably, they always tend toward the following results: 1st. To weaken the Christian manhood of Baptists, to beget a disposition to yield points of doctrine in deference to the opinions of others. 2nd. They never tend to bring those in error to embrace the truth, but always to confirm those who are inquiring after truth in error. 3rd. When Baptists give their strength to Union Meetings, very often some of those with whom they unite become converted and are trained to work for Christ, which is a lasting benefit to them and their society; but would it not have been more honoring to God to have used the proper means, not only to secure their conversion, but also to draw their feet away from the paths of error? Would it not be treason to Christ and his truth for us to wish Pedo-baptists success in that which distinguishes them as a denomination? Would it not be equally inconsistent for them to desire the prosperity of Baptists in their distinctive principles? In either case the prosperity of a church implies that its distinctive tenets are gaining ground. Therefore, does not all attempt at union partake very much of the nature of a force? Oil and water cannot mix, neither has God designed that truth and error should be mingled, for there cannot be agreement between them. When certain chemical ingredients are mingled, if they are genuine there is sure to be an explosion; just so, when Baptists are true to Christ and his truth, union schools, union book and tract societies, and union meetings are impracticable. Quarrels and disagreements must be the result. Peaceable union effort is always bought at too dear a rate, even at the sacrifice of all that distinguishes us as a denomination, while those with whom we unite do not sacrifice anything. When I attend social meetings my usual habit of mind is to mentally pray, "Lord, what wilt thou have me to say to this people?" When attending a union meeting, I am compelled to add this petition, Presbyterians and Methodists how shall I shape my remarks to please you? Thus I become a servant of men and often suppress important truths and dishonor my Master. A wise man has said that Pedo-baptists have just two lines of policy in reference to Baptists. 1st. In order to crush out a young interest the weapons of persecution and misrepresentation are used, in a lively manner; but in due time finding that this plan had produced quite the opposite result from what they hoped for, the tactics are changed, and now the plan of hugging them to death is tried. They say, "Come now, we are all going to the same heaven, let us forget our differences, can we not have some union meetings?" Does not all experience prove that just in proportion as we yield to these invitations our aggressive power is destroyed.
In closing this article ta argument might be briefly summed up as follows: 1st. Since the oneness that Jesus prayed for in those who believe on him is of necessity an intelligent acceptance of and obedience to all the doctrines and ordinances of His

word, and 2nd. Since it has been proved that this oneness can only be attained by the teaching of the whole truth, continually, by all proper ways and means, and 3rd. Since in all union work the distinctive principles of Baptists are wholly suppressed, therefore all union efforts tend only to hinder the last prayer of Jesus being answered, and therefore must be dishonoring to Christ, and sinful.
DIMOCK ARCHIBALD.
Halifax, N.S., Sep. 29, 1881.

For the Visitor.

DEAR EDITOR.—I hope you are in good spirits to-day. Above all men Editors should never be despirited. No matter how many delinquent subscribers they may have, how many dissatisfied correspondents, how many callers while the paper is being published. What an easy thing it is to grumble, especially at Editors. I hope my friends won't say any longer that the VISITOR is too dear. I have done my best to disabuse their minds of such an erroneous idea, and I hope they will stay convinced, and never repeat the expression. It is as cheap as other denominational papers. It is as low as it can be published unless the number of subscribers could be largely increased. The secular papers of this Province are cheaper because of their larger circulation, being taken by all denominations, as well as from the fact that they are largely reprints from the dailies.

The VISITOR could be made cheaper by being introduced into every Baptist family in this Province, provided they paid for it punctually; but I think it would not be advisable to lower the price, even if it could be accomplished. Better use the increased income to employ additional talent to improve the paper.

Next to the pulpit the press is the most powerful to disseminate truth and benefit mankind. Our interest in Home and Foreign Missions is largely dependent on the information given on these subjects through the VISITOR. The best way then to talk up missions in our New Brunswick churches is to talk up the VISITOR. If the Editor is worthy of our confidence, (and he is,) then as the friend of missions and of genuine godliness we should give him a warm welcome to our homes. He will often preach the gospel to those who are too aged or infirm to attend public worship. He will talk to the young people who enjoy a pleasant story. He will interest them with good things, and lead them on to usefulness and happiness. And what is the small sum of two dollars a year to all the mental, moral, and spiritual good accomplished by such a VISITOR weekly to our homes.
I speak strongly, but I think not too much so, when I say that it is all nonsense to say that the price of the VISITOR is a real hindrance to its introduction to every Baptist family in our Province. If some are too poor those who have more means can aid them. It is a luxury, a blessing, a means of usefulness too great for any to be deprived of. Better drop out of the programme of life's expenditure the organ, the carpet, the picture, than the weekly visits of the CHRISTIAN VISITOR.

A. ESTABROOKS.

For the Visitor.

MR. EDITOR.—As you requested, I'll send you a few items that have not appeared before in print. During the month of Sep. pic-nics in connection with the Sabbath School have been the order of the day from Five Islands to the Acadia Iron Mines, and right well have the children enjoyed them, one thing I have noticed worthy of remark, in the evening a concert has been held in places of worship, and the people addressed on the subject connected with Sabbath Schools, thus showing that the grand objects of gatherings is not altogether for the purpose of satisfying the physical but improving the mental and creating as far as possible an appetite for the spiritual sustenance of man. The people of God are becoming more alive to the interests of Zion and are praying and laboring for the salvation of souls. On the 18th inst. I baptized a sister into the fellowship of the church at Upper Economy. Our hearts were made glad not only to see her obey her Lord but to know she was walking in union with her husband who a few weeks before had yielded to the claims of truth, and answered a good conscience before many witnesses. You will no doubt be pleased to learn that another part of my field of labor, in N. B., at Port Elgin gives promise of blessing. Last

Lord's day 26th inst., I had the pleasure of burying with Christ in Baptism, a brother beloved, who has long been halting in regard to duty. But prompted by the example of a pious wife, and aroused by faithful and obedient parents, has at last yielded to the obedience of the gospel. We hope that this act may so strengthen others that a church of God will soon be organized in that locality. This is the field (or a part of it) where Bro. McKellop, appointed by the Board spent twelve weeks, so very successfully and was appreciated so highly, establishing Sabbath-schools visiting from house to house, and proclaiming so affectionately the word of life and peace. The results show the esteem in which he was held by the people as the expenses of the Mission were met and all regretted the necessity of his having to leave to pursue his course of study at Newton, Mass. At Lower Economy, the Church decided at a business meeting the 29th inst., that they would build a new house for the service of the Lord, the old one being forty years old. The vote was unanimous. A committee of five was appointed. *Good men and true.* The next week is to be a week of Tea Meetings at Economy, Great Village and Acadia Mines for Church purposes. You no doubt will hear the results. As ever yours in hope of eternal life.
GEO. F. MILES.

COMMENDATION

OF DR. BILL'S HISTORY, BY THE VENERABLE DR. CRAMP.

Rev. I. E. Bill, D.D.

MY DEAR BRO.—Your readers are peculiarly favored; ordinary histories are compilations, yours is a statement of facts, which took place for the most part under your own eye—an account of men whom you personally knew, and with whom you acted and co-operated—a record of transactions of public interest, in which you largely shared. Whatever historian may follow you, will find your name occurring continually in our annals, and will quote you as a reliable authority in regard to what you have seen and heard. This I repeat, will be a special privilege enjoyed by your readers, establishing their confidence because they know your truthfulness.
Yours faithfully,
J. M. CRAMP,
Wolfville, Sep. 23, 1881.

HOBBIES.

There is nothing that so cripples a good man's usefulness as when he jumps astride of some hobby and rides it everywhere and on all occasions. For the time being, no other subject comes within the scope of his vision. It constitutes his whole "stock in trade." And what makes it still more to be deplored is, that his cherished hobby is likely to be some abstract question of very little use, settled either way, or some impracticable object that never can be accomplished. Men sometimes desire to be wise above what is written. Some theory in regard to the interpretation of prophecy, is adopted, and the whole prophetic books are studied in view of that theory. The late Dr. Cumming, of London, is rather a sad illustration of what hobbies sometimes do for men. It will be remembered that some twenty-five years ago or more, he published a series of volumes in the form of lectures on the prophecies, in which he made it appear to a demonstration, to his own mind, that Christ was to appear personally on earth about ten years ago, and establish his millennial reign. But then the event did not come up to time, whereupon the worthy doctor retired from the public gaze, to moralize, perchance, upon the sage maxim of the Widow Bedott, "Can't calculate!" We once knew a man who took it into his head, to unite the whole Christian world into one grand organization, Catholic, Protestant, Greek, etc., etc., and providing himself with iron-bottomed shoes started on a tramp to Mexico to convert the Catholic priesthood of that country to his views, and through them to convert the Pope, and so the whole Catholic world. No man ever addressed himself to any task with more seriousness, or gave any better evidence of his faith by his works than he, for when we saw him he had already walked nearly one thousand miles, and when we last heard of him he was near the borders of Mexico. How he succeeded in converting the Mexican priesthood, how they succeeded in converting the Pope, how

the Pope succeeded in bringing the whole Catholic world into line upon his platform, are questions on which we have no light.

There is something in the nature of hobbies that disqualifies the man that pursues them for any of the great practical purposes of life. If we may use the figure, he makes great use of the microscope. He places the little infinitesimal subjects to which he devotes himself under the power of his microscope, and lo! they assume the most prodigious dimensions. They span the whole horizon of his observation; and he devotes himself to the conversion of the world to his views with sublime zeal. We have often thought that if the energy expended on trifles by these men could be diverted to proper objects, what a difference it would make in the results of their labors. Life is too short to be frittered away upon Utopian schemes. There is enough to do in this big world of ours that comes fairly within the scope of human effort of vital interest to us all, without chasing rainbows to find silver spoons, or building air castles to regale our fancy. But then there must needs be hobbies to give employment to those who have no capacity for anything else, and to furnish amusement to the world. So they will toil on in their bootless task, and the world will continue to laugh at their folly.—*Christian Index.*

A CANDID ADMISSION.

The Bampton Lectures for 1880, on "The Organization of the Early Christian Churches," are well worth the thoughtful attention of all who would know the current drift of opinion in reference to questions of ecclesiastical government. Coming from a leading Episcopalian, and delivered under the auspices of trustees who are devoted Episcopians, they are a cogent statement and defence of the congregational system, in so far as the history of the churches immediately after the Apostolic age can constitute such a defence. Episcopacy is upheld in a few sentences as a development of congregationalism under the leadings of divine Providence, but in every possible way it is shown that the churches were congregational when the Apostles died, and for a considerable time afterwards.

The volume is equally Baptist in other respects. It takes for granted, and states without qualification, that baptism was immersion. The two words are used interchangeably, as in the sentence in which the author declares that the right of the presbyters to teach, "and their right to celebrate the Eucharist, became ordinary and unquestioned; but one familiar instance shows that the primitive theory has never wholly passed away. The bishops of the Western Church have preserved to the present day their share in the complex ceremonies of baptism. No baptism is theoretically complete until a bishop has taken that part in it which once followed immediately upon immersion, but which has now come to follow the semblance of a separate rite, and is known as confirmation."

Infant baptism is not discussed, but the author admits both its gradual rise and the immortality which came into the church by means of it. "When infant baptism became general, and the men grew up to be Christians as they grew up to be citizens, the maintenance of the earlier standard became impossible in the church at large. Professing Christians adopted the current morality. They were content to be no worse than their neighbors."

The lecturer appears to be an Episcopalian on broad-church ground. He testifies as a historian, with the conviction that the later forms of church ordinances and government are right for the times in which they came into being, and are of small importance any way. The maxim that "whatever is, is right," seems to express his attitude towards the widest departures from early ecclesiastical institutions. If we accept this as true, we shall not know how to object to Episcopacy; but as little shall we know how to object to the abrogation of ordinances and organization by the Quakers, or to the Spiritual despotism of the Papacy. But, admitting what he does as to the early history of the church, he could not be an Episcopalian except on some such basis of indifference.—*Watchman.*

"IN HIS LIFE TIME."—Vassar College is the finest school for young ladies in America. Matthew Vassar.

was an English youth who made a large fortune by brewing—the old brewery is seen on the bank of the river—and he was long in doubt as to how he should appropriate his money so as most to honor God and bless his adopted country. While on his visit to England he stood looking at a monument erected to the memory of John Guy, who founded a hospital, and was struck with these words: "John Guy founded this hospital in his life time." He resolved then and there that he would administer on his own estate, and on his return home, after mature consideration, he spent about \$700,000 in establishing a college, which would give the young women of the country the same opportunity for liberal education as our best universities offered young men. How much wiser it is to give money to institutions of learning while one is living, and may see the good it does, is illustrated in the fact that a few years ago some \$300,000 were bequeathed to Yale College, but relatives of the deceased, with the help of lawyers, interfered, and up to a late date the college had got nothing from the bequest and this is but one of many such cases.—*T. H. Pritchard in Biblical Recorder.*

A telling reproof was administered some time ago to an infidel blacksmith who was in the habit when any Christian man came to his shop, of asking some one of the workmen if they had ever heard of a Brother So-and-so, and what he had done? Then he would begin and tell some disparaging story about a Christian deacon or minister, and laugh and say: "That is one of their fine Christians that we hear so much about." An old gentleman, a deacon went into the shop, and the blacksmith soon began a tale about what some Christian had done, and seemed to enjoy the narration and the pain it would inflict on his pious listener. The old deacon stood a few minutes, silently, and then quietly asked the infidel if he had read the story in the Bible about the rich man and Lazarus. "Yes, many a time and what of it?" "Well do you remember about the dogs—how they came and licked the sores of Lazarus?" "Yes, and what of that?" "Well," said the deacon, "do you know that you just remind me of those dogs, content merely to lick the Christians' sores." The blacksmith felt the reproof and said no more about the faults of Christian people.

FIVE RULES FOR CHURCH VISITATION.

1. Go to that family in your neighborhood, or your parish, least likely to receive a call from anyone else. They are the ones that need you most.
2. Go as a church member, belonging to such a church, interested in its work.
3. Report any case to your pastor where a visit from him would be acceptable. You know more about your neighbor than he does. Your calls and reports will help him very much in his work.
4. Look out for the stranger upon whom you have called. Don't forget all about them in a half-hour after you have visited them. Look out for them at church and at the prayer-meeting.
5. Persevere in it as a disciple of Christ. You are not doing it for your sake, but for Christ's sake. You are doing it for the sake of saving souls for him. "Verily, I say unto you, you shall have your reward."

On the 14th, President Garfield was permitted to sit by the window, while Mrs. Garfield was in the adjoining room. Love, hope and gratitude filled her heart, and she sang the beautiful hymn commencing—

"Guide me, O thou Great Jehovah!"
As the soft and plaintive notes floated into the sick chamber the President turned his eyes up to Dr. Bliss and asked:
"Is that Crete?"
"Yes," replied the Doctor, "it is Mrs. Garfield."
"Quick, open the door a little," anxiously responded the sick man.
Dr. Bliss opened the door, and after listening a few moments Mr. Garfield exclaimed, as the large tears coursed down his sunken cheeks:
"Glorious, Bliss! isn't it?"

Now is the time to select a Sunday School Library from the largest Stock of S. S. Books in the city at VISITOR Book Store. Liberal discount for Cash.