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ST. JOHN, N. B.

THE SECRET OF A HAPPY DAY.

Just to let thy Father do

What he will;

Just to know that he is true,

And be still;

Just to follow hour by hour,

As he leadeth;

Just to draw the moment's power

As it needeth;

Just to trust him—that is all.

Then the day will surely be

Peaceful whatever befall.

Bright and blessed, calm and free—

Just to let him speak to thee

Through his Word;

Watching that his voice may be

Clearly heard;

Just to tell him everything,

As it rises;

And at once to him to bring

All surprises;

Just to listen and to stay

Where you can not miss his voice—

This is all! and thus to-day,

Communing, you shall rejoice.

WHEN THE MISTS HAVE ROLLED

AWAY.

When the mists have rolled in splendor

From the beauty of the hill,

And the sunshine warm and tender,

Falls in kisses on the rills,

We may read love's shining letter

In the rainbow of the spray;

We shall know each other better

When the mists have cleared away.

Oh—We shall know as we are known,

Never more to walk above,

For the dawning of the morning,

When the mists have cleared away.

If we err in human blindness,

And forget that we are dust;

If we miss the law of kindness

When we struggle to be just.

Snowy wings of peace shall cover

All the anguish of to-day.

When the weary watch is over,

And the mists have cleared away.

When the silver mist has veiled us

From the faces of our own,

Oft we deem their love has failed us,

And we tread our path alone;

We should see them near and truly,

We should trust them day by day,

Neither love nor blame unduly,

If the mists have cleared away.

When the mists have risen above us,

As our Father knows his own

Face to face with those that love us

We shall know as we are known;

Love, beyond the orient meadows

Floats the golden fringe of day;

Heart to heart we'll hide the shadows

Till the mists have cleared away.

For the Visitor.

A CRITICISM.

OR THE BIBLE VERSUS, MR. HINE.

(Concluded.)

Mr. H. says: the greatness predicted for Ephraim and Manasseh by Jacob (Gen. xlviii. 19), was not realized by them in Palestine, but is being realized by them at the present time. But the fact is, Ephraim, and Manasseh called themselves a great people in the days of Joshua, and Joshua pronounced them to be a great people, (see Josh. xvii. 4-17.)

Mr. H. tries to keep the ten Tribes, viz. Ruben, Simeon, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Ephraim, (or Joseph), and Benjamin, distinct from the other two Tribes, Judah, and Levi. And calls the ten Tribes the House of Israel, and says, "Israel must have the line of king David ruling over them: and quotes a number of passages (nearly all of which refer to Christ) from the Bible to prove that, Israel always did, and always must have a descendant of David to reign over them; except the time, during which, they had no king? But, (if I understand aright), from the time the ten Tribes revolted from Rehoboam, Israel never had a descendant of David to reign over them, although they had 19 kings succeeding each other, (see the books of the kings) until the days of Hoshea, when Israel was carried captive to Assyria; from which they never have, and never will (as a separate nation) return. They fell never to arise, (Hosea 9th chapter,) and Amos, chapters 5, 6, 8, and especially the 9th chap., from 1st to 10th verse. Mr. H. says: The curses denounced against the children of Israel, in (Deut., chap. xxviii) were for Judah, and that the Jews are experiencing them at the present day. And the blessings in the same chapter, were for the ten Tribes, and they are enjoying those blessing at the present time. While, the fact is, those blessings and curses were pronounced alike for, and against, each of the twelve Tribes, and alike the twelve Tribes experienced their fulfillment, (see Josh. xvi. 45,) and (2nd Kings xvii) and (xxv chapters). Mr. H. says, the house of Judah, and the house of Israel, have been separated ever since the days of Rehoboam. But, the Books of Ezra, and Nehemiah, abundantly show that, at the return from the Babylonish captivity. Some persons belonging to each Tribe went up to Jerusalem, (see Ezra 1, 5 and 11. 2-63 and verse 70) which reads thus, "So the Priests, and the Levites, and some of the People, and the Singers, and Porters, and the Nethiims, dwelt in their Cities, and all Israel in their Cities. Compare (Ezra iii. i and vi. 17), where we read, "The Children of Israel offered twelve he goats for all Israel, according to the number of the Tribes of Israel" see also (chap. vii. 10, 13, 28) in this last verse, Ezra says, "And I gathered together out of Israel, Chief men to go up with me," see also (chap. viii. 35) "Twelve bullocks for all Israel," also (chap. x. 5), see also (Nehemiah vii. 7:73). "And all Israel dwelt in their Cities," etc. see also (Nehemiah xii. 47), "And all Israel in the days of Zerubbabel," etc. Now, it is plain from the above passages, that some out of each of the twelve Tribes returned out of captivity. This must have been so, else the prophecy by Jeremiah was not fulfilled, (see Jeremiah, l. 4). In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, i. e. come out of their captivity in Babylon, and Assyria. This is plainly expressed in this fiftieth chapter of Jeremiah, (read verses 17, 18, 19, 20, 33, 34). And from the return out of the Babylonish Captivity, up to the present time, the twelve Tribes have remained as one people. In the Scriptures they are sometimes called Israel, as in (Malachi i. 2 and iv. 4); and sometimes they are called Jews, as in (Neh. iv. 1). By the invasion of the Romans into Palestine, and the destruction of Jerusalem, this people now generally called Jews, were dispersed among all the nations of the earth. These are the only people now known as "the Children of Israel."

Mr. H. says, "The Tribe of Benjamin was given to Judah for a light." This like the most that his pamphlets contain, is, (in my opinion) perfect nonsense. David was in his day, called the Light of Israel. (See 2nd Sam. xxi. 17) and (xxiii. 4); and it was by setting one of Davids true descendants upon his throne in Jerusalem, that David (not Judah) was to have "always a light," and his children after him. "The Lord would not destroy Judah for David, his servants sake, as he promised him to give him always a Light, and to his children after him, (see 2nd Kings viii. 19). No mention is made of Benjamin, in connection with the Light promised to David. Mr. H. says, "there was 13 Tribes in Israel." But the Bible speaks of twelve only, from Genesis, to Revelation. It is true, that in the dividing of the land of Palestine, the children of Joseph had two lots, Ephraim, and Manasseh, are each, reckoned as a Tribe. But

still, there was but twelve Lots. Because the Levites had no inheritance as a separate Tribe, (see Josh. xiii. 14). They belonged alike to all the other Tribes, (see Josh. ch. xxi). Mr. H. says. The tribes of Levi and Judah, were given to Rehoboam. The Scripture says, the Tribe of Judah only, (see 1st Kings xii. 20). Mr. H. says, "In the 24th chapter of Matthew, Christ instructed his Disciples about the times in which we now live." But, it is clear, that the most that was foretold in that chapter was fulfilled when Jerusalem was destroyed by Titus, (see verse 34.) Mr. H. says, "None of the converts on the day of pentecost were from the tribe of Judah. He says, there was at Jerusalem at that time, men of the ten tribes, from all parts of the then known world," but, the writer of the Acts, says they were Jews, (Acts 11. 5), which shall we believe Mr. Hine, or the word of God? Mr. H. says, "It was the Jews, not Israel, who crucified Jesus." Peter says, it was the men of Israel, (Acts. ii. 22, 23, 36). Mr. H. says, "No Jews believed in Christ, or were converted in the Apostles days, and declares that, the ten Tribes are never called Jews." Now in (John viii. 31) we read, "Then said Jesus to those Jews which believed on him," etc. And (John xi. 46) "Many of the Jews believed on Him." And (xiii. ii) "Many of the Jews went away and believed on Jesus." And we read, "They that were scattered abroad, preached the word to none but the Jews only, (Acts xi. 19). Some of the Jews at Thessalonica believed, (Acts xvii. 1:4). The Jews at Berea received the word with all readings of mind, etc., verse 10, 11, Aquila and Priscilla were Jews, (Acts xviii. 2). Apollon was a Jew, verse 24, Paul declares himself to be a Jew, (Acts xxi. 39 and xxii. 3). And Paul says of himself and Peter, "We who are Jews by nature," and says, "The other Jews and Barnabas," etc. (Gal. ii. 13, 15). Certainly, Mr. Hine, and the New Testament do not agree. Mr. H. says, "Those predictions which speak of the seed of David as reigning over the house of Israel forever, does not refer to Christ, or the Christian Church, but to the Israelites as a nation. He says, 'Christ has never reigned on earth as yet.' Mr. H. says, 'Christ cannot reign unless all give to Him allegiance, and all enemies are cast under his footstool.' But, Paul declares that the seed of Abraham through, and by whom, all the nations of the earth are to be blessed, is Christ, see (Gal. iii. 16). And Peter says, 'Him hath God exalted to be a Prince,' etc., (Acts v. 31). And Paul says, 'He must reign until He hath put all enemies under his feet,' implying that he is now reigning, see (1st Cor. xv. 25). And when all His enemies are subdued, Christ will deliver up the kingdom to God, even the Father (1st Cor. xv. 24). Mr. H. says, "Spiritual Israel, is a phrase invented by man without the sanction of the Bible." And asks, "Why should we depart from Bible usage, and coin a term inconsistent with the Holy Book." Now, Paul says, "He is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God." (Rom. ii. 28, 29). And Peter writing to the Israelites which had believed in Christ, says, "Ye also, as lively stones, are built up a spiritual house," etc., (1st Peter ii. 5). These passages, with a host of others that might be named, certainly sanctions the phrase, "Spiritual Israel." But, while Mr. H. thinks it very wicked to use the phrase, "Spiritual Israel." He seems to think it all right, in order to make out his theory, to make (Isa. xxiv. 15), read, "Isles of the Western Seas." Whereas, it should be "Isles of the Sea." Mr. H. to prove that the Israelites are now living north-west of Palestine, quotes from (Isa. xliii. 5), and gather the from the west," leaving out three fourths of the sentence. The passage reads thus, "Fear not: I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my Sons from far, and my daughters from the ends of the earth; even every one that is called by my name," etc. Mr. H. says, "When Christ sent out His twelve Apostles to preach, etc., (Matt. x. 5), they went into the very regions of Media." There is nothing in scripture to war-

rant such an assertion. Christ sent them to the cities of Israel, see (Matthew x. 23.) Mr. Hine says, The physiognomy of Israel was to differ materially from that of Judah during their captivity, and quotes (Isa. iii. 9.) to prove his statement. The prophet there says of Judah, "The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not." How did Sodom declare their sin? See (Gen. xix. 4-11) and compare (Judges xix 22-27). It appears therefore that not the physiognomy of the Jews is referred to by the prophet; so much, as is their boldness in the sin of the Sodomites. Of course, persons, whether Jews or Gentiles, living in the practise of such heinous sins, will betray their conduct, by the wretched appearance of their face and eyes, in which can usually be traced marks of their dissipation. See (Isa. i. 5-15) and (Prov. xxiii. 29-30). But this was said of the Jews before their captivity, and has no reference to them in these days. Mr. H. says, "Israel is nowhere spoken of in the scriptures as a church, but always as a nation." Mr. H. ought to know, that a church is simply a company of worshippers, of Christ or of Jehovah, united in one creed, and meeting at the same place. (Church is only another word for congregation.) As the Israelites were all required to meet at the same place for public worship, they are called "The Congregation i. e. the church." "It is a sin for the congregation," (Lev. iv. 21.) see also (Josh. viii. 35.) and (Judges xxi. 5). The Tabernacle was the Tabernacle of the Congregation, i. e. the church. See (Exodus xxxix. 32) it is so called everywhere. The definite article is used in speaking of the Jewish church, because there was but the one church. Under the gospel it is different. As many believers as can conveniently meet at one place, and are united in one creed are now called a church. Hence we read of the churches of Galatia, (Gal. i. 2) and the seven churches in Asia (Rev. i. 11). But that the phrase, congregation, in the Old Testament, is the same as church in the New Testament, is evident, see (Acts viii. 88). "This is He, that was in the church in the wilderness," etc. In (Psalm xxii. 22) we read, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." But Paul quoting this passage says, "In the midst of the church," etc., see (Heb. ii. 12). Mr. Hine says, "Israel must have Jacobs Stone with them," and declares that a certain stone now in Westminster Abbey, on which Queen Victoria was crowned, is the identical stone on which Jacob laid his head at Luz. But he has failed to produce Scripture proof of the fact, for the very good reason there is no such proof to be found. We can find no passage in the Bible, that intimates that the stone pillow Jacob set up for a pillar at Bethel, has (to this day) ever been removed from the spot on which the Patriarch left it. Mr. H's theory of it is doubtless a Pagan or Papal superstition. God has indeed, given to His Church a stone, a tried stone, a precious corner stone (Isa. xxviii. 16). That stone is Christ, see (1st Peter ii. 4-7) unto you therefore which believe He is precious" etc. compare (Matt. xxi. 42-44) and (Acts iv. 2). "This is the stone, i. e. (Christ) which was set at nought of you builders, which is become the head of the corner." The true church, or Israel of God, is founded by and upon this living precious stone (Matt. xvi. 18) see also (1st Cor. iii. 2). "For other foundation can no man lay than that is laid, which is Jesus Christ" etc. And when the British throne, and nation shall have been long forgotten; Christ and the true Israel of God will still remain, a king and kingdom. "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace; of the increase of His government and peace there shall be no end." (Isa. ix. 6-7). But it seems superfluous to follow Mr. Hine further, suffice it to say, that Mr. Hines object is to identify the English people with the ten tribes, or house of Israel. And so all the prophecies that speak of blessings for Israel, he applies to England, and of course to the church of England; for he is always careful to say the church. It seems strange, that any person of any degree of intelligence, should embrace the opinions Mr. Hine presents in those pamphlets, nevertheless some, perhaps many, persons have done so. It is hoped that all who read this article, may be

induced to bring the opinions of uninspired men to the Bible, and, like the noble Bereans, search the Scriptures daily, to see whether they be true, or otherwise. The English people may be descendants of the ten tribes for aught I can tell; but of one thing I am quite sure, viz., it cannot be made out by the Bible. Just one more point. Mr. H. says, "Ezekiel's vision chap. xl. to end of the book, is yet in the near future, perhaps in A. D. 1882, to be literally fulfilled." If this be so, and the British nation is the house of Israel, then we shall have no more want of fish. For the River that will issue from under the threshold of the house, is not only to abound with fish itself, but, it is to go down into the desert, and go into the sea: and there shall be a great multitude of fish because these waters shall come thither; for they shall be healed; and everything shall live whither the River cometh—their fish shall be according to their kinds, as the fish of the great sea exceeding many (Ezk. xlvii. 18-10) see also Ezekiel xxix. 3-5) and, compare (Matt. xiii. 47-48). Now, Mr. Editor, I have extracted a few passages, promiscuously, from Mr. Hine's pamphlets. These extracts are a fair specimen of all the rest, in those pamphlets. The Scriptures I have quoted, and cited, prove Mr. Hine's position to be false. Let me here say, such garbling, patching up, misconstruing and misapplying of the Scriptures, as Mr. Hine has done in those pamphlets, I have not met with in any writings.

R. S. MORRIS.  
Millville, Sept. 15th, 1881.

FACTS ABOUT DANCING.

From time to time our opinion has been asked on the question of dancing. We prefer to state some facts touching the practice, and leave every one to do his own thinking and reach his own conclusion:

1. It is a fact that the dancing mentioned approvingly in the Bible was carried on by the sexes separately and generally, if not always, as a religious act.
2. It is a fact that modern dancing, however well done, adds no worth to the character.
3. It is a fact that a trained monkey can excel the best taught young lady or gentleman in the use of his heels.
4. It is a fact that it requires no intelligence and no virtue to dance well.
5. It is a fact there is no more honor in dancing well than there is in jumping, walking, running, or wrestling well. Dancing matches are on par with walking matches, etc.
6. It is a fact that mixed dancing becomes extremely fascinating.
7. It is a fact that much valuable time is lost by this species of reveling.
8. It is a fact that money is wasted on dancing.
9. It is a fact that people who can not entertain themselves and each other in a rational way, and must employ their heels for this purpose, are to be pitied.
10. It is a fact that young ladies permit familiarities in the ball-room which public sentiment universally condemns as dangerous to purity.
11. It is a fact that many females have been ruined by attending dances.
12. It is a fact that the best young men, even of those who dance, do not wish their sisters to attend balls, and they do not wish to marry dancing girls.
13. It is a fact that the whole spirit and tendency of dancing is worldly.
14. It is a fact that no one was ever noted for piety and dancing.
15. It is a fact that when a professor of religion follows dancing, his influence for good is lost.
16. It is a fact that men of the world think dancing inconsistent with Christian profession.
17. It is a fact that the best people in the world never dance.
18. It is a fact that a dancing church member is not worth anything much to the church. As the love of dancing comes in, the love of God goes out.
19. It is a fact that the most pious and considerate people in all the denominations are opposed to dancing, and earnestly advise against it.
20. It is a fact that no young convert desires to dance, nor any one else in whose heart the love of God burns.
21. It is a fact that no one ever dances to glorify God, but an apostle enjoins us to do everything to his glory.
22. It is a fact that the most ardent advocates of dancing always chan-

their views in the presence of death. All these facts can be proven, and are true beyond a doubt. In the light of them it ought not to be difficult for any inquirer after the right way to come to a safe conclusion. Reader, if you are a Christian, and wish to decide the question, "Shall I dance?" with reference to your Christian growth, influence and happiness, you will never dance. It is a safe rule, says one, to engage in nothing upon which and in which we can not ask the divine blessing.

Apply this simple rule to the dancing question, and your feet will never be found in the slippery way of the ball-room.—Baptist Record.

BLESSINGS WORTH SEEKING.

Blessed is the man that has no "axes to grind," for he will never be called on to turn the grindstone for others.

Blessed is the man that never over-crops himself, for he will always have something to sell or give to the poor.

Blessed is the man that never has any crochets, for he will always consider when he is inclined to try his head against a stump whether the stump may not be harder than his head.

Blessed is the man that never had "a bee in his bonnet," for he will escape many a sting.

Blessed is the man that can say "yes" and "no" at the right time, and stick to them, for he will always have a clear track before him.

Blessed is the man whose religious thoughts never advance beyond the limits of God's thoughts, for he will never make shipwreck of his faith.

Blessed is the man that attends to his own business, for he will seldom be perplexed with the cares of his neighbors, nor be crushed under the weight of the government.

Blessed is the man that has no hobbies, for he will never grieve over the stupidity of a world that he cannot convert to his views.

Blessed is the man that has a mind of his own, for he will never squander his time in asking everybody he meets when and where to go to mill.

Blessed is the man that never goes in debt, for he will never have his coat pulled into shreds by the tugs of his creditors.

Blessed is the man that knows how to hold his tongue, for he will never have to run himself out of breath to overtake unguarded words.

Blessed is the man that stays at home, for he will always be a welcome visitor at the house of his neighbors. (Excuse the Irish bull, and take the hint.)

Blessed is the man that always has his plate up when it is going to rain, for he catches the benefit of every shower.

Blessed is the man that always fills his seat at church, for he will never starve his soul by an attempt to cheat his Maker.

Blessed is the man that subscribes and pays for THE CHRISTIAN VISITOR, for he will sleep sweetly, and share the affections of an intelligent and happy household.

THE DRUNKARD'S WILL.—I leave society a ruined character, wretched example and a memory that will sour rot.

I leave to my parents during the rest of their lives, as much sorrow as humanity in a declining state can sustain.

I leave to my brothers and sisters as much mortification and injury as I could bring on them. I leave to my wife a broken heart, a life of wretchedness and shame to weep over my premature death.

I give an inheritance to each of my children poverty, ignorance and low character, and the remembrance that their father was a monster.

Young women have taken a remarkable place in the late examinations of the London University. The class for mathematical honors had but three members, one of them a girl who took the palm; a girl also came out ahead for English honors; and two of the four for German honors were girls, who again distanced their male rivals; one of three, again, placed at the head for pharmaceutical chemistry, was a girl; and Miss Prie-leaux was first in the honors list for anatomy, coming from the London School of Medicine for Women, and with not one of her rivals from Guy's Hospital.

No President of the United States, from Washington to Garfield, was born in a city.