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HOLD FAST THE FORM OF SOUND WORDS—Paul.

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CHRISTIAN VISITOR OFFICE
No. 99 Germain Street
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FOR MY SAKE."
BY J. CLEMENT.
I shall gladly live,
wait, and watch, and pray;
I shall freely live
all to God to-day.
I shall labor still
the harvest skies are bland;
I shall slacken not the hand,
I shall trials meet
I shall trust more high than flesh;
I shall my hands and feet
I shall for these afflictions
I shall did I meet
I shall darkest, murdering frowns;
I shall sufferings greet,
I shall wear at length the crown.

TO DAUGHTERS OF NAOMI.
BY ALICE W. MILLIGAN.
There are many, who gladly
go toward Bethlehem set,
back to Moab unwilling
people and gods to forget.
I shall not the heart-cries of Zion,
I shall tenderly kiss her, and leave
I shall them, still waiting in Bethlehem,
I shall things they never receive.
I shall Ruths that are faithful
I shall and to love unto death,
I shall of the dear Lord of Harvest
I shall willingly glean where he saith,
I shall may be empty of sickle;
I shall may be scorched in the sun;
I shall carefully gather the handfuls,
I shall the harvest is done.

THE FOURTH.
The sad occurrence to the President
took the people with such suddenness
as to completely overcloud the festi-
vities of this day and in many cities
all fireworks and other displays were
abandoned. A gloom settled over
the whole nation. It was a day of
the most intense anxiety, which comes
from hopes and fears trembling in the
balance. Crowds surrounded the
newspaper bulletins and telegraph
offices and as the telegrams arrived
announcing the favorable condition
of the President the people were wild
with delight.

THE OLD CALVINISM.
It is a common thing to sneer at
the old fashioned Calvinism. And
we are told that it has become a thing
of the past. But the thing is that,
though the name may not often be
used, the genuine old fashioned Cal-
vinism has to be preached wherever
the evangelical theology is preached,
for it stands as the only possible al-
ternative to the extreme of "Liberal-
ism."
The old Calvinism taught that God
had power over the will of any man
to bring that man to repent, believe,
and so be saved. This was sometimes

NEW YORK CORRESPONDENCE.

PRESIDENT GARFIELD.

For the second time in the history
of America the bullet of the Assassin
has made its appearance as an element
of political influence, never since the
terrible murder of Lincoln has the
public mind in this country been so
stirred with indignation. We have
been accustomed to regard such an
agency as having a place only in
Monarchical Governments, where in
olden time it constituted an extreme
remedy for an act of tyranny from
which there was no escape but in the
death of the tyrant; and in more re-
cent ages, since tyranny has gone out
of fashion, has been appealed to by
restless or dissatisfied or revengeful
men as a desperate expression of
hatred to the governing powers. But
even in this free land, the government
of which rests wholly with the people,
the red hand of murder is alive and
active. The attempted assassination
of President Garfield brings the na-
tion face to face with a new force in
the political spheres, freedom from
which has been her grand boast in
the past, and the application of which
bows every true American's head
in sorrow to the earth. But
evade it as we may, we cannot shut
our eyes to the fact of its presence,
and not only that, but to the graver
fact that in no other country is po-
litical murder more terrible in its aims
and consequences. It is true we
have made provisions for the death
of a President, but it has never hap-
pened, and the Vice-President taken
the executive chair, but the whole
machinery of the government has been
thrown into confusion and the whole
policy reversed.

Of course no sensible person direct-
ly charges those who have opposed
the President with any part in this
dark deed, but there can be no doubt
that it is the outgrowth of this same
opposition and one of the vicious
fruits of having this Government be-
come the property of office seekers.
One thing is certain, the attempt upon
the life of the president will be the
means of showing to the people the
low state of politics existing at pre-
sent in our country and the prayer of
every patriot will go up that it may
be the means of purging the political
atmosphere of many of the corrupt
and bad men which now pollute it.
The words of the would-be assassin,
"Mr. Garfield's death is a political
necessity," would sound equally well
coming from this latter class, who, in
a political sense, have tried to cut
short the corner, and who have, day
after day, poured abuse upon this
honored man because he insisted upon
managing the affairs of the govern-
ment without their aid or advice.

On the Sabbath all the churches
throughout the land bowed before
Almighty God, asking if it pleased
Him to save the head of the nation
from death, and in many places of
worship the minister and congrega-
tion were overcome with emotion.
Mr. Beecher said, In the conflict
of parties there was being destroyed
the reverence of the people for their
chief magistrate. Men in these days
could seek office only at the risk of
their reputations and were very for-
tunate if they did not lose their char-
acters too. There was a lesson in
this against the exaggeration of part-
isan speech.

THE OLD CALVINISM.
It is a common thing to sneer at
the old fashioned Calvinism. And
we are told that it has become a thing
of the past. But the thing is that,
though the name may not often be
used, the genuine old fashioned Cal-
vinism has to be preached wherever
the evangelical theology is preached,
for it stands as the only possible al-
ternative to the extreme of "Liberal-
ism."
The old Calvinism taught that God
had power over the will of any man
to bring that man to repent, believe,
and so be saved. This was sometimes

known as the doctrine of Irresistible
Grace. It furthermore taught that
God had determined to bring this,
that, and the other man to repent,
believe, and so be saved. This was
called Predestination to Salvation or
Fore-ordination to Eternal Life. Can
any one object to this doctrine?
Certainly the Universalist cannot.
The only reasonable form of Univer-
salism is that all men are sinners and
are lost, (unless there first be univer-
sal ruin there cannot be universal
salvation), but that God will bring
all men to repent of sin, become holy,
and so arrive at eternal happiness.
Universalism then adopts the Calvin-
istic doctrine that all men are lost;
for except they are lost they cannot
be saved. It adopts the Calvinistic
doctrine of irresistible grace; for if
God is going to bring all men to re-
pent and be saved, he must be able
to bring any man to repent. It adopts
the doctrine of predestination to be-
lieve and salvation; for, if God has
determined to bring all men to re-
pent, he must have determined to
bring each individual man to repent.

It adopts the doctrine of Final Per-
severance; for God cannot finally
save all men unless he shall keep each
converted one in the paths of salva-
tion. The advanced Liberals of to-
day are unable to construct their
edifice without hewing their main
posts out of Calvinistic timber. The
doctrine of fore-ordination unto Life
is a rejected stone which the Liberal-
builders have made the very head of
their corner.

Nor will the Arminian dare deny
the doctrine that God can bring any
man to repent. Some one rises in a
Methodist prayer-meeting and asks
prayers for John Doe. What will be
the style of the petition? If our
friends denied the doctrine of Irresist-
ible Grace they would have to say:
"Oh Lord, here is John Doe, a very
wicked man; perhaps you can bring
him to repent, perhaps not; we can-
not do anything with him and per-
haps you cannot; but pray do the
best you can." Will that be the ten-
or of the supplication? By no means.
The brethren will say: "Oh, Lord,
thou canst convert any man. [Here
is the doctrine of Irresistible Grace.]
We ask thee to convert John Doe." And
if the brethren gain an "assur-
ance" that the Lord is going to do
as they wish, they will say that God
has determined to bring John Doe to
repent and be saved; that, if not
from eternity yet, since they have of-
fered their prayer, God has predesti-
nated and fore-ordained John Doe
to be brought to faith and salvation
and that not for anything in himself,
but solely for His own glory. They
may not use these very expressions,
but this will be the substance of
what they say. In other words, the
Arminian is obliged to accept the
Calvinistic doctrine that God can
bring any man to repent, and that he
does determine to bring particular
men to repentance and salvation.

This doctrine is necessary to a be-
lief in the salvation of all who die
in infancy. All these are moral
agents and have wills of their own.
Born of fallen humanity, their wills
are by nature perverted and set to-
wards evil. In order that they may
not be lost, their wills must be chang-
ed. But if the action of the human
will is beyond Almighty God, then a
part, at least, of those who die in in-
fancy, may persist in evil and be for-
ever lost. There is no certainty in
the salvation of all who die in infan-
cy, unless God can change the will
of any member of the human race,
unless he can turn any man from the
love of sin to the love of holiness.

But here comes in one who says
that he believes in predestination to
life, but not unto death; that he be-
lieves in the doctrine of Election, but
not in the doctrine of Reprobation.
Can he find any logical standing-
room? We think not.

What is the doctrine of Reproba-
tion? It is this: In the first place,
all men are by nature prone to evil.
Left to themselves they will go down
to death. God does not make them
sinners; they make themselves sin-
ners. It is not necessary that God or-
dain that they shall sin; they shall
sin of their own motion. In order
that they may go down to death, it
is not necessary that God shall make
them persist in sin; all that is neces-
sary is for him to let them alone,
to forbear to put forth his power and
bring them (as he could) to become
holy. If God appoints a man to eter-
nal life, he must put forth his power
and change the man's will. But in
order that the man shall be lost, all
that is necessary is that God shall
not put forth his power and change the
man's will. To predestinate a man to

life, God must change the man. To
ordain him to death God needs simply
not to change him. To bring the
man to salvation, God must lead the
man to choose a new path; to deter-
mine him for ruin, God needs sim-
ply to leave the man to his old path.
To lead a man to life, God must first
choose for the man; to send him to
death, he needs simply to let the
man choose for himself. In predesti-
nation to life, God first chooses
holiness for the man and then the
man concurs. In predestination to
death, the man first chooses evil for
himself, and then God concurs. In
predestination to death, God simply
ratifies the man's own choice. Mark
this: It is only as a sinner that God
fore-ordains a man to death. God
does not make a sinner in order to
save him; so he does not make a
man a sinner in order to destroy him.
The doctrine of Reprobation is sim-
ply this: that certain men having of
themselves chosen the ways of death,
God has determined to leave them to
their own fatal choice.

Now, in regard to the doctrine of
Reprobation, there are but two posi-
tions which can be taken: that of
the old-fashioned Calvinist, and that
of the Universalist. Universalism
declares that God will leave no man
in his sinful, fallen state, but will
eventually bring every man to choose
holiness, and so be saved. The old
Calvinism declares that though God
could bring any man to repent, yet,
in the case of certain ones, he has de-
termined not to interpose to change
their evil dispositions, but will leave
them to the sinful courses they have
chosen, and thus they will go down
to death. Universalism declares that
it could not be for God's glory to
create any but such as would at some
time in the distant future, be brought
to holiness and eternal life. Calvin-
ism declares that it may be for God's
glory for him to create a man who
will never repent and turn from sin,
but will abide in continual ruin. Now
it is or it is not, to his glory for God
to create a man and allow him to
choose sin forever. If it is not then
Universalism is true. If it be to
God's glory to create such a man, then
the old-fashioned Calvinism is true.
But, between Universalism on the
one hand and Calvinism on the other,
there is no middle ground.

To create a man knowing that he
will sin eternally is certainly to create
him for eternal death. And thus the
Arminian accepts the old-fashioned
Calvinism whenever he prays for the
conversion of a particular man. To
pray that God will not leave this man
in eternal sin, is to imply that he will
leave some man in eternal sin. If no
man will be left in sin, there is no
ground for anxiety about this par-
ticular man. The prayer that God
will determine to convert a given
man; the prayer (for it amounts to
this) that he will predestinate and
fore-ordain this man to repentance
and life, is a recognition of the
truth of the doctrine of Reprobation,
the doctrine that God will pass by
some, not bringing them to repentance
and life. But if God will thus pass
by any, it must be because it will be
"for his own glory" so to do.

The Universalist while accepting
the doctrine of foreordination to eter-
nal life, rejects the doctrine of Elec-
tion. For if God has determined to
save all men, he cannot have chosen
out certain ones to be saved. The
election or choosing out of some im-
plies the leaving behind of certain
others. A man cannot say, therefore,
that he believes in election but not
in reprobation, for the one implies
the other. If certain ones are to be
chosen out and brought to holiness,
certain others are to be left to their
choice of sin. Thus when the Armi-
nian prays for the conversion of a
given man, he accepts not only the
doctrine of foreordination to life, the
doctrine that God can and will bring
men to repentance; but also the doc-
trine of election and reprobation.
The idea of praying for a given man
is to ask God to do for this one what
he is not going to do for all, to ask
God to "elect" this man, and make
him the recipient of special grace, to
ask God to be "partial" to this man
(to borrow the phraseology of the op-
ponents of Calvinism), to give him a
favor which is not given to all. Thus
every evangelical Arminian is logical-
ly obliged to adopt the Calvinistic
system, and that in its strongest
form.

The difficulties which belong to the
old Calvinism are simply the difficul-
ties which belong to the problem of
the existence of evil. The question
why, seeing he is able to convert any
man, God does not convert every
man, is simply the question why

God does not instantly and immedi-
ately banish all sin and sorrow
from the world. It is simply
the old question how evil can exist if
God exists; a question not peculiar
to any system of theology, but one
which meets us at every turn of our
every day life. Calvinism is simply
a statement of the relations of God
and sin. Teaching on the one hand
that God is supreme and sovereign, but
on the other hand that sin will for-
ever exist, it declares that eternal
sin like eternal holiness must be for
the glory of God.

And the Universalist has the same
difficulty with the existence of sin as
does the High Calvinist. The Uni-
versalist says that though sin exists,
it will not exist forever. We ask
why God may not permit sin to last
forever, if he has already permitted it
to last for thousands of years. The
only answer the Universalist can
make is that though God can eventu-
ally bring a man to holiness, he
cannot bring him to repent right
away. Then we must say that those
who have died in infancy cannot be
brought to holiness right away, and
that they also have their long course,
perhaps three millions of years of sin
and purgatorial suffering; and thus
it becomes good Universalist doc-
trine that there are "infants in hell
but a span long." The difficulties
which surround Calvinism are merely
the difficulties which surround any
other system of theology, and these
systems have difficulties which the
former does not.

The old Calvinism is a system logi-
cal and consistent, not only with it-
self but also with the facts of exist-
ence. And it still is preached, for
men cannot get away from its great
truths. The old Calvinism has not
ceased to exist. Its granite ledges
may be covered up by the shifting
sands, borne hither and thither by
varying winds of doctrine. The lit-
er of controversy may be strewn over
it concealing it from view; but
wherever men seek for solid founda-
tions on which to base their beliefs
regarding divine things, they can
find them only by digging down to
the solid rock of the Decrees of the
Eternal God.

THE CANADIAN TELUGU MISSION.

In the last issue of the *Canadian
Baptist* we find the following letter
from Bro. Currie, who is favorably
known to many of our readers as for-
mally pastor of the Andiver Church in
this his native Province.

We rejoice in the encouraging news
that comes from his field of labor.

GOOD NEWS FROM TUNI.

MESSRS. EDITORS.—Many of your
readers will be pleased to learn that
we have had tokens for good on this
field of late, and that the outlook is
now quite encouraging. Some much
needed changes in our staff of native
helpers are taking place, and a better
spirit seems to prevail among those
now with us. The number of those
who are becoming interested in the
truth is increasing, and some are unit-
ing with our little flock.

About three weeks ago I observed
a stranger present at our Wednesday
evening prayer meeting. At the close
of the service, on inquiry it was found
that he had come all the way from
his own village, thirteen miles distant,
to learn the nature of our work, and
obtain from us whatever benefit we
might be disposed to impart. He had
heard something about the mission,
and had received a vague impression
that its object was in some way to
promote the welfare of the people.
To ascertain more particularly what
we were doing, and to take advantage
of whatever help we might be ready
to afford, he had come to see us. I
felt at the time that there was some-
thing extraordinary about his coming,
and hope that it was the result of a
God-given desire to obtain something
better than the bread that perisheth,
but I have been so often disappointed
before as to the real motives of in-
quirers that I was not very sanguine
in this case. However the man re-
mained with us a day or two, and in
the course of many conversations had
opportunities of learning about the
way of life. He did not seem at all
disappointed when he found that we
were not prepared to give him materi-
al assistance; he appeared deeply in-
terested in the doctrine of salvation
through Christ, the only Saviour,
which was evidently news, and good
news, to him. While he was here,
one of my helpers came to me saying
that he thought the man was a sincere
inquirer and asked to be allowed to
accompany him to his own village, so
as to have further opportunity of
teaching him and his people. He

returned, and after two or three days re-
turned with an encouraging report.
A few days later I went myself to the
man's village, was more than pleased
with his clear testimony of faith in
Christ, and encouraged him to come
to Tuni on the following Sunday to
receive baptism, which he promised
to do. Another young man in a
neighboring village, who had previ-
ously expressed a desire to unite with
us, was also visited and he too agreed
to come to the station at the same
time. Knowing how often similar
promises had been broken we did not
feel very sure of them then, but still
had considerable hope of seeing them
here at the time appointed. Proving
honorable exceptions to the general
rule, they kept their word, and
were both here yesterday (Sun-
day). They attended all our services,
were examined in the presence of the
church, and accepted. At sunset I
had the privilege of baptizing them,
and in doing so made use for the first
time of our new baptistery. The
case of the first of these two men
seems to me to be one of peculiar
interest. The way in which he came
to us at first, his ready acceptance of
the truth, and the apparent earnest-
ness which he has manifested since,
are all quite remarkable. In older
stations doubtless similar cases fre-
quently occur, but with us it was a
new experience. Another singular
thing respecting the case of this man
is the fact that he came from a village
which none of us had previously visit-
ed, and of even the existence of
which we knew nothing. We had
visited and preached in scores of vil-
lages in various parts of the field, had
been several times in the neighbor-
hood of his village—beyond it, and
on different sides—but somehow that
particular place had been quite over-
looked. Yet from the numerous
localities where the Gospel had been
preached we have looked almost in
vain for sincere seekers of salvation;
from this unknown and unvisited vil-
lage there comes one whose conduct
and experience during the few days
we have known him indicate, so far
as we can judge, a genuine work of
the Spirit. This seems wonderful.
But I presume Christian workers
everywhere are more or less familiar
with similar instances of the Divine
Spirit working among men in ways
and places unexpected. The second
of the two candidates received yes-
terday had been led in the direction
of the truth by Christian relatives,
some of whom are connected with the
native church in Cocanada. I trust
both will prove centres of Christian
influence in their respective villages,
and that many of their friends and
neighbors will ere long be induced to
follow their example. We especially
desire the prayers of the brethren and
sisters at home in behalf of the
work opening up in these new locali-
ties.
G. F. CURRIE.
Tuni, India, May 16, 1881.

BUNYAN THE AUTHOR.

John Bunyan was the greatest gen-
ius in the church of God, since the
days of Luther. His Puritan epic
rank with Dante and Milton. No
American civilian has ever possessed
so quaint, racy and picturesque a
style as Abraham Lincoln. Daniel
Webster and Lincoln were each in
their way, the two masters of an al-
most perfect style. Webster studied
Burke, and the Illinois rail-splitter
studied the Bible, Shakespeare and
John Bunyan. To every young candi-
date for the pulpit, let me recom-
mend the same three models. Espe-
cially let me urge him to give days
and nights to the Pilgrim's Progress
until he has had it in solution. It
will help him in his theology, and
above all in his inner heart-life. Dr.
Hodge boasted that Princeton Sem-
inary had never discovered "one new
idea in theology." I feel convinced
that in practical divinity and experi-
mental religion that new things are
not true and certainly true things are
not new. In all the swarming treat-
ises and tracts on holiness and the
"higher life," not a single writer ad-
vances a single inch beyond the in-
spired allegorist of Bedford jail, and
whatever is not according to Bunyan
is not according to the Bible. Bun-
yan constructed his wonderful works
out of God's Word, and out of the
teachings of the Holy Spirit to his
own heart. There is a sense in which
the Pilgrim's Progress is a heaven-
inspired production. As a well of
English, undefiled, it has no equal
outside of our version of God's book.
Of all the authors that ever lived
since the Christian era, no man wears
such an enviable crown as the "Tink-
er of Pinstow."