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HOLD FAST THE FORM OF SOUND WORDS—Paul.

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CONVENTION.

Tuesday, a. m. Aug. 23.
Prayer by Rev. John Gammon of
Havelock, N. B. Foreign Mission
Report proceeded with. The general
clauses were read and adopted,
with some discussion. The Re-
port as a whole was then adopted,
and the Treasurer's Report was then
adopted.
Report on Home Missions was then
taken up, and read by the Secretary,
Rev. A. Cohoon.
It was adopted after discussion by
Rev. J. Manning, Rev. A. Cohoon,
A. H. Lavers, Rev. J. E. Hopper, J.
W. Bars, Rev. Dr. Bill, Rev. I. J.
Skinner, and others.
The Treasurer's Report was then
read and adopted. Subscriptions
toward paying the indebtedness of
the H. M. Board were taken, to the
amount of \$853.25 being more than the
liability.
In absence of Rev. J. H. Hughes,
Rev. I. E. Bill, D. D. was appointed
to take his place on Com. on ordina-
tion.

8TH SESSION.

Tuesday, p. m., Aug. 23rd.
Prayer by Rev. A. W. Bars.
Rev. W. H. Warren moved, and
it was
Resolved, That a suitable reply be
forwarded by the Secretary, to Rev.
Dr. Cramp, thanking him for his kind
letter and valuable suggestions, and
expressing the affectionate esteem in
which he continues to be held by the
members of this Convention.
Rev. J. W. Manning read the report
of the Board of Management of Mi-
nisterial Relief and Aid Fund. Rev.
E. M. Saunders, Treasurer, read his
report. These reports were discussed
by J. W. Bars, Dr. Day, Dr. De-
Blois, A. W. Masters, S. Selden, and
others and laid on the table.
The Report of the Finance Com-
mittee of the Convention was read:
Dr. Day, the report for Nova Scotia;
John March, for New Brunswick;
and Rev. D. G. McDonald, for P.
E. Island. On motion the report
was adopted.
It was then moved by Rev. T. A.
Higgins, seconded by Rev. W. H.
Warren, and
Resolved, That as a slight expres-
sion of appreciation of his efficient
and arduous labors in connection
with the finances of our denomination
during the past and present year, the
sum of \$100 be paid to Dr. Day from
emergency fund of the money in
hand raised by the Convention.
The Resolution was unanimously
passed. Dr. Day made a suitable
acknowledgment.
Moved by J. S. Trites, seconded by
Rev. T. A. Higgins, and resolved that
\$100 be paid Bro. John March in re-
cognition of his services in connection
with the Denominational Finance.
The motion passed unanimously. Mr.
March thanked the Convention allow-
ing the body to pay for the work
done; but as he had not done it for
money, he made a donation of the
\$100 to the Convention Fund.
Moved by Rev. J. B. Woodland,
seconded by Rev. T. A. Higgins, and
Resolved, that \$55 be given Rev.
D. G. McDonald for his labor in con-
nection with our Finances. The
motion passed unanimously, and Mr.

McDonald thanked the Convention,
making a donation of the amount to
the Convention Fund. The Conven-
tion then went into consideration of
the subject of Finance. Addresses
were made by Judge Johnston, Rev.
D. Freeman, Rev. J. E. Hopper.
The following resolution moved by
Rev. J. A. Durkee, and seconded by
Bro. R. M. King, was passed.
Resolved, That a Committee of
seven be appointed to report to the
Convention on Denominational Fi-
nance with especial reference to the
appointment and duties of a general
Financial Agent.
Spoken to by Rev. J. A. Durkee,
Bro. R. M. King, C. B. Whidden,
Rev. J. Rowe, D. R. Eaton, E. H.
Jones, W. Faulkner.
The following brethren were then
appointed as this Committee, viz.,
D. R. Eaton, J. H. Harding, Dr.
Day, Rev. D. G. McDonald, Rev. W.
P. Everett, Rev. J. W. Manning, C.
F. Clinch.
Adjourned at 6 o'clock.
Prayer by Dr. Sawyer.

NINTH SESSION.

Tuesday Evening, Aug. 23.
Prayer by Rev. J. W. Weeks, of
Chester, N. S.
Circular from Dominion Temper-
ance Alliance, was read and the fol-
lowing resolution moved by A. Long-
ley, was passed.
Referring to the Circular from the
Dominion Alliance, just submitted to
the Convention, asking for some ex-
pression of opinion in reference to the
Canada Temperance Act, and at-
tempts lately made in Parliament to
mar or destroy the said Act,
Resolved, That this Convention
will petition the next Parliament to
keep said law intact, and, if practi-
cable improve it.
Rev. E. M. Saunders submitted the
following, which was seconded by
Rev. Dr. Crawley and unanimously
passed.
Whereas, A work on the history of
the Baptist Denomination in the
Maritime Provinces, by the Rev. I.
E. Bill, D. D., referred to in a resolu-
tion passed by the Convention last
year has been issued from the press
and is now before the public.
Therefore Resolved, That this
Convention place on record its con-
viction that this work, replete
with valuable information concerning
our denominational operations, and
prepared by a brother who has been
intimately acquainted with the events,
and the persons of whom he writes,
for a period of more than 50 years,
must prove exceedingly valuable to
our ministers and churches; and that
we repeat the recommendation of last
year, that the members of the church-
es would aid in the circulation of the
work.
Thanks of Convention were tender-
ed the people of Yarmouth for their
great kindness and hospitality to the
delegates of this Convention.
Rev. Dr. Sawyer then read the Re-
port of the Board of Governors of
Acadia College, Horton Academy
and Acadia Seminary, and the Report
of the Treasurer of the College.
Prof. Tufts, Curator of Horton
Academy read his report. These re-
ports were spoken to by Rev. C.
Goodspeed, A. M., on the relation of
the College to the Ministry; by Rev.
Dr. Welton on Theological Educa-
tion; by J. W. Bars, Rev. Dr. De-
Blois and Rev. E. M. Saunders.
The several clauses of the report
were adopted.
A resolution against University
Consolidation was adopted.
Report of Committee on Nomi-
nation, read by Rev. W. H. Warren
was adopted. By it the following
brethren were appointed to their re-
spective offices.

FOREIGN MISSION BOARD.

Reappointed, Rev. G. E. Day,
Rev. W. A. Corey, Rev. I. E. Bill,
D. D., Rev. E. W. Kelly A. B., J.
H. Harding, Esq.
Committee on Ordinaries, Rev. I.
E. Bill, D. D., Rev. T. A. Higgins,
A. M., Rev. E. N. Archibald.
State of Religion in the Denomi-
nation, Rev. J. H. Saunders, Rev. J.
B. Woodland, Rev. E. Hickson.

HOME MISSION BOARD.

Reappointed; W. A. C. Randall,
M. D., James Crosby, Rev. J. A.
Gordon, Rev. A. H. Lavers, Rev.
John Clark, and C. W. Saunders in
place of J. C. Anderson, Esq.

MINISTERIAL EDUCATION BOARD.

Reappointed; C. F. Eaton, Esq.,
A. W. Sawyer, D. D., Rev. S. W.
DeBlois, D. D.

J. J. Bostwick, in place of Rev. G.
M. W. Carey, A. M.

BOARD OF MINISTERIAL RELIEF AND AID FUND.

Reappointed; Hon. Dr. Parker, J.
F. L. Parsons, Esq., Rev. J. F.
Avery.
That the next Session be held with
the Leinster Street Church, St. John.
Sermon by Rev. J. C. Morse, alter-
nate, Rev. D. A. Steele.
J. W. Bars read the report of the
Ministerial Education Board, which
was adopted.
Prof. Higgins moved the following
which was unanimously passed.
Resolved, That the thanks of this
Convention be tendered to Bro. Hop-
per for his able and instructive ser-
mon preached before this body and
that he be requested to furnish a copy
for publication in the Messenger and
Visitor.
Resolved, That the various Com-
mittees of the Convention have power
to fill any vacancies that may occur
during the year.
Resolved, That the thanks of this
Association be given to the various
steamboats and railways, that have
granted reduction of fares to our
delegates.
On motion of Rev. Dr. Bill, the
President was ordered to send a mes-
sage of sympathy to the Secretary of
State, at Washington, with the pray-
er of the Convention for the recovery
of the President.

Rev. J. W. Manning read the report
of the Committee on employing a
Financial Agent. The report recom-
mended that the Finance Committee
secure an agent for the ensuing year
to secure the successful working of
the Convention plan of raising funds
for our respective Boards, and inas-
much as Acadia College is in special
need of financial assistance, that the
said agent be instructed to make
special efforts for that Institution
and furthermore as the Board of
Governors propose to pay one half of
an Agent's salary, that said Agent be
under the control and direction of
said Board in making this special
effort for the College.
Rev. J. B. Woodland read the
report of the Committee on publish-
ing minutes of Association and Year
Book. The report was recommitted.

The report of the Committee on
Ordination was read by Rev. Dr.
Armstrong, and adopted.
Bro. J. R. Hutchinson then came
to the platform by direction of the
Convention, and Rev. Dr. Bill gave
him the right hand of fellowship and
extended the sympathies of the Con-
vention.
On motion of Rev. Dr. Bill second-
ed by Rev. Dr. Sawyer, the thanks of
Convention were tendered Dr. Rand
for the dignity and ability displayed
by him as President of the Con-
vention.
The thanks of Convention were
also given to the Secretaries for their
labors.
Convention closed at 11.40 p. m.,
to meet at St. John, the first Saturday
after Aug. 18th, 1882.
Prayer and benediction by Rev. I.
E. Bill, D. D.

THE USE OF THE COMMANDMENTS.

1. The Commandments are to be
kept. They require only the doing
of that which is right in itself. The
duty to obey them exists in the na-
ture of things. I am not to keep the
Commandments simply because God
requires it; but because they are
right God requires me to keep them.
The Decalogue does not primarily
create obligation; it reveals obliga-
tion. As characters written with in-
visible ink are only dimly seen until
a strong light is turned upon them, so
the Decalogue brings into clearness
those persistent laws and obligations
which are only feebly seen and felt
until the light of Sinai is flashed up-
on them. Hence, the Commandments
are, and must be, of perpetual author-
ity. Not till the nature of things
has changed will they lose any of
their force. In outward act and in-
ward purpose, they are the rules of
life. The Gospel does not annul the
Law. To accept Christ is not to re-
ject Moses. Sinai indeed is not Cal-
vary; the Law is not the Gospel;
nevertheless, the Ten Commandments
in spirit, are the groundwork of the
Gospel, the basis on which it rests,
and without which all theories of the
Gospel are an edifice without founda-
tion—an airy structure shifting as
the winds. There are some at the
present time who claim that they
have outgrown Sinai; that they have
passed beyond the Law. Like the de-

luded mariner, they think they have
"got by the star." Mistaken souls!
There can be no true spiritual life that
receives the New Testament and dis-
cards the Old; that accepts the Gos-
pel and rejects the Law. The Deca-
logue will ever remain the Divine
"declaration of the indivisible unity
of morality with religion."

2. The Commandments show us
our need of Christ. The Law teach-
es us what we ought to be, what we
should strive to be. When, however,
we look at ourselves in its light, we
find that we are the very thing which
the law condemns. Having, there-
fore, itself no saving power, it impels
us to seek One who can save. That
is Christ. His work is to "magnify
the law," and rescue us from its pen-
alty. He also gives us strength to
keep the law, saving us not from
obedience but unto obedience. He
pardons our past violations of the
law; he assists us to keep the law;
and forgives yet our imperfect at-
tempts to keep it. The soul's only
freedom, therefore, is in accepting
him who purifies while he pardons,
and strengthens while he justifies.
The Commandments have not done
their work unless, as a "school-mas-
ter," they have led to Christ. It is
not their province to alter or improve
man's corrupted nature, but to show
how great is his need of Divine help.
Convicted by the Law of sin, Christ
becomes such a Saviour as the soul
requires, such as its necessities de-
mand. In view of what man ought
to be but is not, Christ appears an
atoning, forgiving, divinely-helping
Redeemer. Will you accept him?

Slain in the guilty sinner's stead,
His spotless righteousness I plead,
And his availing blood;
Thy merit, Lord, my robe shall be,
Thy merit shall atone for me,
And bring me near to God.
—Sermons by the Monday Club.

CERTAINTY IN RELIGION.

If religious faith and religious opin-
ion were always the same, we could
only believe, we could not know.
For most truths that depend upon
argument, are, after all, but hypo-
theses; and all that can be said of the
best established is that they are more
probable than others.

But there is a domain of certainty;
and the truths of which we are most
certain are those which cannot be
proved. That which is proved true
to one generation may be proved
false to the generation succeeding;
but that which is known upon a bare
presentation abides forever. It was
proved to the entire satisfaction of
the ancients that the world was a flat
plain, and that the heavens were a
hollow sphere which revolved round
it; and though we laugh at the an-
cient demonstration, the ancients were
as well convinced by Ptolemy as we
are by Copernicus.

But the truths of the moral life re-
main, unchanged by time and growth,
or are changed only as they are more
clearly seen. We constantly go back
to ancient Greece and Rome for
models of heroism, but never for in-
struction in science; because heroism
does not, and science does, change.
It is just as true now as it was 3,
800 years ago that the Spartan band
of three hundred did a noble act in
defending with their lives the Pass of
Thermopylae. The picture of Cor-
nelia is just as true to our conception
of motherhood as it was when she
pointed out her jewels to the boast-
ing Campanian dame. The Socratic
philosophy, in so far as it is a matter
of demonstration, is subjected to criti-
cism and question. But no one criti-
cises or questions the modest heroism
of his death. Yet, if no one should
deny that Thermopylae was glorious,
Cornelia was honorable, and Socrate's
death was heroic, no logic could
convince him of his error. These truths
of the moral life are seen, not proved;
and he that cannot see them is blind.

And these unproved and unprov-
able truths are those on which all
social, and governmental, and house-
hold life is based. We know that
justice, and purity, and love are right,
and that injustice, and impurity, and
selfish greed are wrong; and we act
on this knowledge in every transac-
tion. Even communism, when it
proposes to rob the rich and divide
the spoils among the poor, does not
defend robbery, but covers it up
under fine phrases. It begins its
campaign by attempting to persuade
men that "property is robbery," and
that it is endeavoring not to perpetu-
ate but to put an end to spoliation.
We know that robbery is shameful,
and no man is bold enough to argue
against that knowledge.

Now, the fundamental truths of the

Christian religion are of this kind.
Our conviction of them does not de-
pend on argument. We know them
to be true because we perceive their
truth. In so far as they are proved,
they are only probable truths; in so
far as they are perceived, they are
certain. In so far as they are proved,
they are opinions; in so far as they
are perceived, they are faiths. We
believe that the earth revolves
on its axis; we have faith that unself-
ish patriotism is better than selfish
greed. We believe that the gospel
of Matthew was written in the first
century; we have faith in the divine
truth and beauty of the sermon on the
Mount, no matter when or by whom
it was written.

Our knowledge of God does not
depend on the arguments which make
the hypothesis of his existence more
scientifically probable than that of
the potency of life in matter. The
human soul has a power of direct and
immediate communication with the
invisible Spirit. It can speak to him.
It can receive his reply. As we know
the invisible qualities of tender and
unselfish love which make the names
of wife and God still dearer. As
there is between souls a communion
more sacred than that of words, so
between the soul of man and the
divine Spirit there is possible a com-
munion transcendently more sacred
than that between men. He that
walks with God wants no argument
to prove that he exists, and cares
nothing for argument which proves
that he does not. He knows his God,
and that is enough.

So the divinity of Christ is not an
opinion; it is a certainty. We do
not believe it; we know it. The
various theological definitions of that
divinity are simply opinions. They
are sustained by arguments, and are
more or less probable, the probability
depending partly upon the character
and condition of the mind which lis-
tens to them. Even the fact that
such a man as Jesus existed 1,800
years ago, uttered the sayings attri-
buted to him, and lived the life and
died the death recorded in the four
gospels no more depends on argu-
ment than does the beauty of a moss
rose bud in spring.

We stand before this life—so self-
sacrificing, so patient, so gentle, so
heroic, so long suffering in love—and
the highest conception of character
which our purest imagination can
form, in our highest moods, falls
short of this ideal. We see divine in
him; it is not demonstrated. We
know it; it is not proved. It is not
an opinion; it is a faith, a spiritual
perception. That an indescribable
peace and comfort, a relief from all
remorse for the past and terror for
the future, is afforded by confiding in
Christ as one who has suffered for us
is not a matter of opinion; it is a
matter of fact. It is not a probable
truth; it is a certainty. That John
Bunyan was in despair; that he came
to Christ; that he found peace, and
rest and hope; that Augustine, and
Wesley, and an innumerable host
have passed into the same haven of
rest through the same door of confi-
dence in Christ is not an opinion it is
a fact. They did not believe there
was rest in Christ, they knew it;
they were just as certain of it as was
Naaman that he was no longer a leper
after his bath in the Jordan; or as
is the victim of rheumatism that there
is value in morphine after the doctor
has administered a hypodermic injec-
tion and he has fallen into his first
sweet sleep. We believe what is ex-
ternal to us; we know what we ex-
perience.

There is, then, a certainty in reli-
gion; but it is attained not by argu-
ment, but by experience. We know
that there is a God only as he is with
us and dwells in us; all arguments
make his existence only a most prob-
able hypothesis. We know the power
of his pardon only as we experi-
ence its peace in our own souls; all
arguments leave the atonement only
an opinion. One spiritual sight of
truth is more convincing than a
whole system of philosophy. We be-
lieve truth which is proved; we know
truth which we feel.—The Baptist
(London.)

ATHEISTS AS LAW-MAKERS.

An atheist is no more qualified for
a statesman than a Nihilist for an
absolute ruler. He is not even fit to
be a politician—though that sort of
character be (according to the old
definition) "a man who serves the
Lord so as not to offend the devil." Atheists
serve no God but themself-
es, and owning no other source of
authority or moral law, they can
have no moral anchorage or settled

basis of action; and so far as they
have succeeded in thrusting them-
selves into high places, they have
been seen to be not builders and
helpers for mankind, but obstructors,
disturbers, and destroyers. "The
centre of their interests is not the
public good, still less the public or-
der as established through the course
of history, but simply their own pri-
vate pleasure." As specimens of
atheist law-makers and their work,
the French Revolutionists have made
figure enough for one century. In-
deed, we hope the world will never
see or desire to see their like again.
Nations, whether taught by sad ex-
perience or not, are more likely now
to select for their leaders men who
acknowledge divine authority, and
have some respect for divine laws.

Disraeli, though not very eminent
as a moral teacher, did not misrep-
resent English sentiment when he wrote
in "Lothair," "Ethics with atheism
are impossible, and without ethics no
human order can be strong or per-
manent." Probably the conserva-
tives in the English House of Com-
mons exceeded even their great pow-
ers in insisting upon a member's
"ethics," and objecting to Charles
Bradlaugh's wants of them, in [the
way they did; but when the atheist
who had declared that an oath
would not bind his conscience, re-
tracted and pretended that it would,
they evidently felt that he was a
man not to be trusted, and dangerous.
His recent attempt to enter the
House by force proved of what tur-
bulent stuff he is made, and his dis-
position and capacity to make trouble
and keep himself notorious.

Their refusal to admit him, how-
ever, when he had "eaten his own
words," was not the wisest course,
for it needlessly made a "martyr"
of him. Besides, the House of Com-
mons is not an ecclesiastical Board
or Convention, to decide upon the
religious or doctrinal qualifications of
a candidate, and they had no concern
(as has been remarked in these col-
umns before) with Bradlaugh's beliefs
or unbeliefs after he had offered to
comply outwardly with the law. If
after removing him (on the 10th of
May) "until he shall engage not fur-
ther to disturb the proceedings of the
House," they could swear him in on
no better pledge of good behaviour
than his offer to take the oath, they
should have done so; and then the
stigma of inconsistency would have
been borne by Bradlaugh alone. The
"most powerful legislative body of
men in the world" had no cause to
fear that they could not take care of
him whenever he violated rules again;
and the blatant atheist, more toler-
ated and less noticed, would have
the opportunity to commit suicide in his
own way.

Meantime Mr. Gladstone's alleged
intimation that the vote of non-ad-
mission will not hold over till the
next session of Parliament, and that
Bradlaugh can then be sworn and
take his seat, may indicate a con-
sciousness that untenable ground was
taken, and a desire to yield with as
little mortification as possible. How
long the infidel agitator will figure as
one of the law-makers of England (if
at all) remains to be seen.—Watch-
man

"WAITING UPON GOD."—Oh, the
excellent nature and property of true
silence! In silence the voice of the
Lord is heard, his work known, and
his power felt. He that is a stranger
to silence knows little of the begin-
ning or progress of the Christian
travel. It is no wonder that such an
one mistakes his way and turns aside
to the right hand or to the left, while
the silent waiter is preserved from
wandering. For in silent waiting
the Lord draws nigh to us and illu-
minates us by his light, opens us by
his power, and quickens by his life,
sanctifies us by his Spirit, and leads
and guides us by his truth. So that,
if we keep low in silent waiting be-
fore the Lord, we shall certainly be
shown the way wherein he would
have us to go. As Israel, after the
flesh, knew when to travel and when
not, by the motion or mansion of the
cloud that was on the tabernacle, so
the spiritual Israel has a certain
guide to direct in their travels, that
they neither go before nor stay be-
hind. Now, this guide is the light
of Christ, which, as we faithfully
mind, we cannot err; for in it the
eye is opened to see and discover be-
tween the true light and all false
lights, between a true motion and a
false one, between substance and
shadow, faith and fancy, truth and
imagination, the mystery of God and
the mystery of iniquity.—The Chris-
tian.