

THE CHRISTIAN VISITOR.

HOLD FAST THE FORM OF SOUND WORDS—Paul.

XXXIV.

SAINT JOHN, N. B., WEDNESDAY, DECEMBER 21, 1881.

NO. 51

The Christian Visitor.
Largest Religious Weekly in the
Maritime Provinces.
PUBLISHED EVERY WEDNESDAY
AT
99 GERMAIN STREET,
SAINT JOHN, N. B.
Price \$2.00 per annum in advance.
V. J. E. HOPPER, A. M.
Editor and Proprietor.

Correspondence is to be addressed, and
payments or remittances for the CHRIS-
TIAN VISITOR, are to be made to REV. J. E.
HOPPER, No. 99 Germain Street, St. John, N. B.

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The representative paper of a large and
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Square—first insertion, \$1.00
Square—subsequent insertions, .50
Line—first insertion, .50
Line—subsequent insertion, .25
Special terms and yearly contracts apply
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CHRISTIAN VISITOR OFFICE!
No. 99 Germain Street
ST. JOHN, N. B.

I LOVE THE JESUS.

MR. JAMES ROSE, LATE OF MOUNT LE-
BANON AND GAZO, SYRIA.

The last words of a little girl who fell
in Jesus, on Mount Lebanon, a
time since, were, "I love the Jesus!"

A beautiful, goodly Lebanon
A little child once dwelt,
At noon her mortal race was run,
Soon death's cold hand she felt.

This little girl was four years old—
Habebe was her name—
At she belonged to Jesus' fold,
And spoke about the same.

Her mother loved her very much,
And told her Jesus died,
To save the little ones who trust
In Him—the Crucified.

Habebe listened to the tale
Of Jesus' love so great;
At little knew her spirit frail
Was near the pearly gate.

One day a burning fever came,
And laid Habebe low;
Her mother's heart was filled with pain
Her tears began to flow.

Her doctor, when he saw the child,
Said, "Death is very near;"
Habebe heard and sweetly smiled,
And kissed her mother dear.

"Dear mother, do not cry," she said,
"I love the Jesus so;
I love the Jesus who was dead,
I love the Jesus so."

Her mother wept hot, scalding tears,
As if her heart would break;
Then turned to Him who always hears
Our prayers for Jesus' sake.

He prayed to God for strength to bear
Her trial deep and sore,
Casting on him all her care,
As she had done before.

"Dear little one," the mother said,
"You're leaving all below;"
Ah! never mind," Habebe said,
"I love the Jesus so."

"You're going," said the mother pale,
"Where yet I cannot go?"
Oh yes!" replied Habebe frail,
"I love the Jesus so."

I love the Jesus sweet that died,
Habebe says not "No,"
I'll go to Jesus crucified,
I love the Jesus so."

And now the calm, still end appeared,
Her breath was very low;
The word—the last they ever heard—
"I love the Jesus so."

Dear little child, whom Jesus loved,
Who loved the Jesus so,
I hope to meet again above,
Where love forever flows.

BAPTISTS IN GERMANY.

At the prayer-meeting at the Me-
tropolitan Tabernacle, Berlin, Rev.
Joseph Lehmann of Berlin, said:—
"You doubtless expect me to give
me statement on the work of God
in Germany, and on that portion of
in particular which is allotted to
German Baptist there. Prayer
has been the chief weapon of our
struggle hitherto, and the only chan-
nel through which all the blessings
we come down upon us in the past.
I will just an illustration or two:
It is soon after 1837. We are at
Berlin. The second Baptist church
in Germany has just been formed.
The first was organized at Hamburg
thirteen members the day after the
death of Rev. Mr. Ocken by Dr.
van Biers, April 22, 1834.—[Ed.]
The first flush of excitement is

over. Everybody withdraws. Shame
and contempt is poured upon those
worst of heretics, the Anabaptists.
Very few men, poor artisans, are
left. Even the brother of my dear
father, a Christian man and a Luth-
eran himself, mocks at the smallness
of the cause. He says that things
have now come to such a stand that
there is room enough to play hide
and seek among the forms and
benches of the upper room in which
the meetings of the brethren are held.
My father feels it bitterly. Shall the
cause be given up? It is then that a
brother rises, a very simple man.
He says, "Brother Lehmann, let us
not be discouraged. God can help
us. Let us pray." What was the
effect? That from this very time
the first revival within the Church of
Berlin began, which soon made it
necessary to move into the center of
the city and take a larger hall
for public worship. And how many
members are there now in our church-
es? According to the latest statistics,
they number 27,610. And where are
they? In Berlin or in Hamburg alone?
No. In Germany, Denmark, Hol-
land, Switzerland, Poland, Russia,
Turkey and Africa.

Take another illustration of the
power of prayer from our own his-
tory: It is 1841. My father is preach-
ing in the new hall. A storm of per-
secution arises. A gang of sugar-
bakers, the strongest men in the city
—their leader has been wrestling
with the champion of the boxers, and
has knocked him down—they are
coming up the staircase. The leader
calls out: "What have you to do
here and preach? Go to the church!"
My father answered firmly. But they
reply, "Hold your tongue." They
advance toward the pulpit. One
stroke of his giant fist and the pulpit
is smashed, and then they cruelly beat
the minister and the whole congrega-
tion. Every one is thrown down
stairs amidst the howling of the mob
that has assembled below. A police-
man is nowhere to be seen. An
article for the newspaper, to contra-
dict a most flagrant perversion of the
whole occurrence, is refused. What
can the church do? What but pray?
And the answer comes this time by
thunder; I mean the Revolution of
1848, which, although wrong and
wicked in itself, was yet made the
means, in the council of the Most
High, to shatter forever all political
and ecclesiastical tyranny in Prussia,
and make way for the people of God
to go out of Egypt. On the first
Sunday following, the first service is
held in our new chapel, chiefly erect-
ed by British liberality, shown to my
father during his collecting tour
through England in 1845-34.

Take a third: Another danger,
a more formidable enemy. Disunion
among ourselves. A split threaten-
ing on account of diversity of opinion
on some grave matter of church dis-
cipline. But my dear friends, if ever
we have prayed it was then. And
what has been the effect? That to-
day we are more closely knit together
than ever. Not only so, but every-
thing has made progress in this very
time. The waters have destroyed
old views and systems, but they have
landed the ark on a better shore. We
have now a Publication Society of our
own, under the direction of a very
able man, Rev. Dr. Bickell of the
United States, though a German by
birth. We have now a permanent
Pastors' College at Hamburg, for
which the churches are contributing
willingly and freely.

Now the last illustration: Konigs-
berg.
It is 1857. Churches are all around
this capital of Prussia proper—there
is none within. The police throw all
possible obstacles in the way of its
being formed in spite of the new
liberty. But the brethren pray. And
what is the effect? I have just come
from the Conference of the Prussian
Association that has been held there.
It is now the largest church in the
Union. It numbers eight hundred
members. It has the finest chapel of
ours in the best part of the city. It
is the center of a vigorous religious
movement all around. This is the
Lord's doing, and it is marvellous in
our eyes. But what has been the
means of bringing it about? Prayer!
And now my dear friends, what is
the application of the whole? Pray.
Pray without ceasing. Pray for
yourselves, pray for us German Bap-
tists also. I do not mean to say that
we are the only Christians in our
country. God forbid! Religion is
not confined to any sect or party.
There are many workers there be-
sides us. But I say that we Baptists
have a special work there to do, and
that the Lord has fitted us for doing

it. This, our fitness, has two reasons.
First, because we are almost the only
party there who are not guilty of any
contamination with Baptismal re-
generation views and other deadly
errors of the kind. Secondly, be-
cause we are the most strenuous
advocates of the separation of Church
and State. And I think that these
two things are the most important
elements that want to be introduced
into our fatherland; irreligion is to
flourish there again as in days of old.
We are just now enjoying a great
blessing at Berlin. Fifty-five have
already in this year put on Christ in
baptism. In no distant day, we shall
want a much larger chapel, a place
worthy of the capital of the new Ger-
man Empire. For the present we
want new men. Berlin in particular,
wants an assistant minister or mission-
ary, if our 500 members in the city
itself are not to be lost sight of in a
population of 1,120,000 inhabitants.
Amen.—Freeman London.

PAUL ON GOOD WORKS.

Our brother Paul, the great Apo-
stle of the doctrine of justification by
faith without the deeds of the law, is
by no means silent on the subject of
good works. He it is who said,
"Faith worketh by love," Gal. 5: 6.
He speaks of faith as the living prin-
ciple; of love as the living power;
and of good works as the result.
Again, he says, "Unto them that obey
not the truth but obey unrighteous-
ness, indignation and wrath, tribula-
tion and anguish; but glory and hon-
or and peace unto every man that
worketh good." Romans 2: 8-10.
The very same apostle whose great
mission was to teach that we are not
saved on the ground of obedience to
law, describes the fate of the disobe-
dient by the words indignation, and
wrath, and tribulation, and anguish;
and the same Apostle who teaches the
worthlessness of works as the basis of
salvation, describes the future of
every man that worketh good, by the
words glory, and honor, and peace.
Again, speaking of Christ, he says
that, "being made perfect, he became
the author of eternal life to them that
obey him." Heb. 5: 9. Clearly, he
makes Christ the author of eternal
life, and he mentions obedience, not
as the foundation of it, but as the
sign that it exists in us. And finally
he says: "Not the hearers of the law
are just before God but the doers
of the law shall be justified." Romans
2: 13.

Surely Paul, the great advocate of
justification by faith, says enough
about doing. Even in the Epistle to
the Romans, whose great object is to
set forth this doctrine, and which is
so often quoted by the modern apos-
tles of inertia, five whole chapters out
of sixteen are devoted to the setting
forth of good works. Having closed
his argument with the eleventh chap-
ter, he begins the twelfth with the
familiar words: "I beseech you, there-
fore, brethren, by the mercies of God,
that ye present your bodies a living
sacrifice, holy, acceptable to God,
which is your reasonable service;"
and the remainder of the epistle, five
chapters, consists of little else than a
catalogue of practical duties, with ex-
hortations to discharge them. And
with the exception of the doxology
at the close, the very last words are
these: "The obedience of faith," that
is, the obedience which springs from
faith.

The life of the Apostle is in har-
mony with his teachings. No man
ever had faith more unbounded or
more enthusiastic, in the power of
the blood of the atonement; No man
ever more thoroughly repudiated any-
thing that men can do, or say, or
think, or feel, or be, as the basis of
our hopes; and yet no man was ever
more zealous of good works; and the
facts of his life are as powerful an ex-
hortation to Christian activity as any
to be found in the Sacred Scriptures.
If he was great as a teacher and
preacher he was even greater as a
worker and as a missionary.

It is not necessary to appeal to
James for authority for good works;
Paul supplies us with authority
enough. And it was Jesus Christ
himself who said: "He that heareth
these sayings of mine and doeth them,"
and Jesus Christ himself "went about
doing." Acts 10: 38.—Index.

A school for evangelists has just
been opened in Paris. It will be open
to all Christians of evangelical prin-
ciples who may wish to "vote their
saves to plow work in France,
either as evangelists, colporteurs,
Scripture readers, or Sunday-school
teachers.

A CALLING FOR EVERY CHRIS-
TIAN.

BY REV. O. P. HACHES.

Baptist churches have always in-
sisted upon a call to the ministry. It
is a monstrosity, as in England, to
 thrust one son of the household into
the ministry, or buy pulpits for a live-
lehood. Few have probably felt as
Paul: "Woe is me if I preach not
the gospel;" but all in the ministry
must have something of it. Culture
can never take the place of a divine
calling. The pulpit must never sink
into a bread-and-butter machine.

But while holding to this, the
churches must not belittle other voca-
tions. It is to be feared that many
Christians have wrong conceptions of
their own Christian life. The holding
up of the ministry as the "called"
life has led to a wide-spread dwarfed
conception that other lives are not
called. It is true that there is a di-
vine plan for the minister; that he
may enter upon God's plan, think
God's thoughts, and live the life ap-
pointed for him. This is reasonable
and Scriptural. Chalmers, Whit-
field, and Spurgeon were called men.
There is a divine fore-thought for
them. But has God no plan for the
hundred Christian man—only for the
one minister! This would give a
God with his planning for the pulpit,
and a practical atheism for the pews.

The true view of each Christian
life is a calling for each man; we
need not hesitate to say a divine call-
ing for each Christian man. A teach-
er recently said, "The teachers all
feel a sense of a divine call as truly
as any minister." This is not a rash,
but a truly religious way to look up-
on the life. The life is not a drift-
ing along in the current; not a some-
thing used for money making; but a
something entering into God's plans.
Wilberforce in the Parliament was
doing God's work. Havelock in his
soldier's uniform; Miss Nightingale
in her hospital work; Harlan Page
in his printer's office; the Dairyman's
Daughter in her humble home, all
equally were called by God, and were
doing God's work. If a man inquires,
"What is the Lord's will concerning
me?" enters upon that life prayerful-
ly, and lives it religiously, he
makes out of a common life a sacred
calling. We draw a wrong line of
distinction between the minister and
the member in calling the one a sa-
cred calling, the other a secular. Why
is a mechanic, if he be in the place to
which God called him, living a life
commending Jesus, doing all things
for God's glory, why is not his calling
a sacred calling? It is said in reply,
the mechanic and farmer may throw
aside their vocations at any time,
may move whither they please; but
a minister is shut up to God's call.
The answer must be, No, they can-
not. We have cultivated that idea;
but it is not in any just conception of
the Christian life. No Christian man
can begin any occupation, can leave
any occupation, can make changes in
his life, unless he lay the matter be-
fore the Lord, and take God into his
councils. It is not for him a matter
of ease, or money-making; but "What
is God's will?"

If there be any clear conception of
God's providence in the life and in
the ordering of the steps, then this
providence extends over all the busi-
ness and through the seven days of
the week. It is no advantage to the
ministry to teach that it is the one sa-
cred calling that God thought of, and
that all other godly men can pick up
their occupations as they see fit. The
Christian life is a vocation, a calling
from God. This view puts God into
all the life as its God. It dignifies,
enlarges, ennobles the life. It makes
the humblest service to the Lord, not
to men. Dr. Binney said: "When I
was converted, I resolved never to
ask what I would like to do; but
what the Lord would have me to do."
If any man put these words into his
heart, whether he be a Bezaleel work-
ing in brass, or a Moses talking with
Jehovah, he will equally be called of
God.

THE PRESBYTERIANS AND "IN-
FANT BAPTISM."

The New York Sun appears to be
greatly concerned for our Presbyter-
ian friends as to their loyalty to "In-
fant Baptism." It presents some sug-
gestive facts on the matter as follows:
When the Rev. Albert B. Simpson
left the pastorate of the Thirteenth
Street Presbyterian church he de-
clared his sympathy with the Bap-
tists, and the impossibility of his
continuing to accept the views of his

Presbyterian brethren on infant bap-
tism. But it is evident from even a
brief study of the statistics of the
Presbyterian Church as officially giv-
en out by the General Assembly, that
infant baptism is not practiced in
that denomination to a sufficiently
great extent to cause much discom-
fort, even to those who most earnestly
disapprove of it. A glance at the
record will astonish many even of
the most pronounced Presbyterians.
In the Rev. Dr. Hall's magnificent
church, in Fifth Avenue, with its
membership of 1,730, there were 21
babes baptized last year. In Dr.
Crosby's, which numbers 1,384 mem-
bers, there were only 17. Dr. Bevan's
Brick Church, has 1,100 members,
but only 23 infants to dedicate in
baptism. In Dr. Robinson's Mem-
orial Church, 570 members would
show only 8 baptized infants. Across
the East River the showing is no bet-
ter. Talmage has the largest mem-
bership in the denomination, number-
ing 2,471; yet among all this army
there were only 49 infants baptized in
the Tabernacle. Dr. Cuyler baptized
31 infants in a membership of 1,761.
Dr. Ludlow, with 378 members, re-
port 6 infant baptisms. Dr. Van Dyke,
with 571, and Brother Crosby, with
336, report no infants baptized. The
church at Sag Harbor, which is one
of the most prosperous on Long Is-
land, outside of Brooklyn, and has
357 members, has had no infants to
baptize. The First church at Buffalo,
the Bound Brook (N. J.) church and
the First at Princeton, N. J., are
similarly lacking in infantile addi-
tions to the flock. So with the West
Arch street, in Philadelphia, with a
membership of 309, and a building
which cost \$250,000. All this is a
strange comment on the zeal of the
people for one of their nominally cher-
ished ordinances. Whether it is that
babes are not born to those good peo-
ple, or that there is an habitual neg-
lect to bring them to the baptismal
font would be a most interesting sub-
ject for pulpit discussion. In the
whole Presbyterian Church the infant
baptisms for a year averages about
three and a half infants to each min-
ister. If the question be asked as to
adult baptisms to account for this
great shortcoming, the answer from
the official record is that they foot up
about half as many as those infants.

GOD WORKS BY MINORITIES.

This, says Professor Phelps, of An-
dover, is one of the great principles
of God's working in the affairs of his
kingdom. He works with minorities
who are working for him. "Be not
afraid nor dismayed by reason of this
great multitude; for the battle is not
yours, but God's." Go out against
them. The Lord will be with you.
The history of the church is full of
illustrations of this law of divine pro-
cedure. Dip into it anywhere, and
you come upon this divine strategy.
Napoleon thought that he knew the
world well. He had studied the his-
tory of great empires, but he said it
was an inexplicable mystery to him
that Christianity, beginning as it did
with a few fishermen of the feeblest
nation then on the globe, should in
his time have risen to be so much
more mighty than his own conquests,
which had almost all the armies of
Europe to back them.

It was God's way of working with
minorities who are working with him.
When the church became corrupt,
and needed reform, the same thing
was repeated. A few earnest men
who were hunted like wild beasts, in
a few years shook the world. The
battle was not theirs, but God's.
An old saying of the German Re-
formers, which a modern Reformer
has untruthfully claimed as his own,
"One, with God on his side, is a ma-
jority." "The battle is not yours,
but God's." This was the favorite
text of Sir Fowell Buxton. He once
wrote to his daughter that she would
find his Bible opening of itself to the
place where this passage occurs. This
text it was which gave him courage
to move in the British Parliament for
the emancipation of slaves through-
out the British empire. When he
entered on that conflict he stood al-
most alone; when this bill was first
read in Parliament it was received
with shouts of derisive laughter. But
he bethought him of this text, and he
began his speech, saying, "Mr.
Speaker, the reading of this bill is the
beginning of a movement which will
surely end in the abolition of slavery
throughout the British dominions."
The old Hebrew prophet never said a
truer word. Sir Fowell knew it, for
the battle was not his, but God's.

The same phenomenon was witness-
ed in the first attempt to establish
American missions among the heath-
en. When one of the early meetings
of the American Board was held at
Bradford, Mass., less than twenty
persons were in attendance, and they
were hooted at by boys on the hotel
piazza where they were in session.
Barely sixty-five years have passed,
and at the last meeting of that Board
in Providence five thousand strangers
from abroad were present, and two
churches were filled with eager
friends.
When the first American mission-
aries reached India the English gov-
ernment refused them a landing. "Go
back," was the imperious order; "go
back in the ship in which you came."
In the General Assembly of the
Church of Scotland, when it was first
proposed to send the gospel to the
heathen, reverend clergymen declared
against the fanatical scheme. They
said that "the heathen were a con-
tented and happy people, and that it
was no business of Scottish Christians
to disturb them." And this in the face
of our Lord's express command, "Go
ye into all the world and preach the
gospel to every creature." Not a
century has passed since that time,
yet now all Christendom rings with
congratulations over the achievement
of Christian missions; and no other
class of men is so reverently canon-
ized in the affections of the church as
her missionaries to the heathen world.
This is the fruit of God's working
with minorities who were working
for him.

For the Visitor.
HOME MISSIONS.

The December meeting of the H.
M. Board of the Baptist Convention
of the Maritime Provinces was held
in the vestry of the First Baptist
church, Yarmouth, on Monday the
12th.

REPORTS
were received from Brethren Haver-
stock, Howe, Woodland, Munro, Bis-
hop and Sibley.

FUNDS WANTED.
We need \$1000.00 at once to pay
salaries now due to missionaries. Our
hope is that the churches are working
up the "Convention Scheme" and
will soon be sending their half yearly
contributions to the Finance Com-
mittee. But little has yet been re-
ceived from that source.
I need not say that at this season
of the year, men whose salaries are
small, need all that is due them.
"Come over and help us."
A. COHOON,
Cor. Sec'y.
Hebron, Dec. 13th '81.

THE ANCHOR AS A SYMBOL, HER-
6: 19.—The anchor, in one former
another, was known among the most
ancient navigators of whom we have
any record; and very early, as was
natural, it became a symbol of Hope.
The Jews were not a maritime peo-
ple, and they probably borrowed
both the anchor and the symbolic use
of it from their Gentile contempor-
aries. From the text quoted above
it appears that the anchor, as a sym-
bol of Hope, was well known in the
Apostolic church. The early Chris-
tians engraved it on rings, sculptured
it on monuments, and on the walls of
cemeteries and catacombs. Some-
times the symbol was associated with
the fish, which was regarded as a
symbol of Christ himself. The an-
chor still holds its place as a sign of
Hope, and will do so probably to the
end of time.—Biblical Things not
Generally Known.
Now is the time to select a Sun-
day School Library from the large-
est stock of S. S. Books in the city
at VITTOR Book Store. Liber-
al discount for cash.