

THE CHRISTIAN VISITOR.

HOLD FAST THE FORM OF SOUND WORDS—2d Timothy, i. 13.1

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CHRISTIAN VISITOR OFFICE:
No. 99 Germain Street,
SAINT JOHN, N. B.

THE MONTHLY MISSIONARY
MEETING.

Are you going to church to-night?
No; it is only Missionary Meet-
ing. No prosy and uninteresting that
it endures it."
You have not heard such conversa-
tion; and who is ignorant of
that for the majority of the
the young portion of almost every
unity the Missionary Meeting
is no attraction? I venture
assertion that no gathering of the
is so sparsely attended as the
the Missionary Meeting.

Not only our Baptist people take
of our magazines containing Mis-
sionary news. They who read such
magazines, will of course, feel most
interested in the success of Missions.
They will attend the monthly meet-
ing, rather, they would attend if
were compelled to listen to the
intelligence which they had
for themselves. We can call to
pastors who, after laboring hard
with good success to introduce a
Missionary Magazine in each family
charge, take the same magazine
to the Missionary meeting and read
scarcely and yawning audience
several weeks old. At a recent
meeting there was read from an
American Magazine to a Nova Scotia
regation intelligence from our
field that had appeared at
six weeks before in our own
Magazine. A Missionary meeting filled
old news is much like a too-
stale egg—disgustingly stale.

Other times the whole world is
industriously taken over with
one clattering rattle. Scraps are
read from the four corners of the
and served up in a sort of Mission-
ary ash—consisting of much that is
valuable, of little that is valuable.
Often are we wearied by long
sermons on China, Japan, Africa and
the like of the sea; while not a word
is said in regard to the progress of
Telugu Missions. Intelligence
of the Missions of the world can
interest only to Christians who
have a deep interest in their own
Missions. Such an interest must be
maintained by keeping continually before
the minds the labors of the noble
men and women who have their
lives and support; maintained by
reading while fresh every scrap of
that reaches us. Baptists who
contribute so liberally for the support
of missionaries among the Telugus
first of all, to hear of their pros-
perity; then are they ready to listen
to descriptions of the world's mis-
ery with gladness.

It is a fact, these causes among us
killing all interest in Missions.
The statement; thought,
the cause; common sense in-
dicates the remedy. That remedy
is preparation and with the pas-
tor. He must be on the alert for items
of interest especially from our own
Missionary enterprises. If he carry
items into the pulpit in his head
rather than in his hand, so much the
better. Let them be arranged in the
of an address. It will attract
hearers than any familiar mag-
azine article. Develop thoughts sug-

gested by the matter presented.
Hold up various phases of the sub-
ject. Let the people know that they
have missions of their own, depend-
ent on them for existence. Even if
they know it already, better remind
them of it here than a week or two be-
fore Convention. It will please them
more to be occasionally reminded of
their obligations than to be continually
stuffed with information from fields
of labour for whose development
they do not contribute a cent. It
will please—it will awaken greater
interest in missions. A pleased and
interested congregation makes heavy
and hearty contributions. Such con-
tributions are the voice of Christendom
to Heathendom. The message is
Christ's gospel. The larger the contri-
butions the further the voice is heard.

If there are to be other speakers
let them be notified. It will not hurt
them to know, too, that they are not
wanted for their much speaking.
The happy application of a dozen
words spoken in the true Missionary
spirit is better than the letting loose
of a thousand in a luke-warm, aimless
way.

Brethren who are expected to pray
should know it. Thought must be
arranged for prayer as well as for
exhortation. Preparation for prayer
acts like the gentle shower; it revives
love and invigorates faith.

Brethren and sister musically en-
dowed evidently too often think that
they have no occasion to praise the
God of missions. At least they fail
to render any assistance in that way.
To hear one unused to singing at-
tempt "to raise the tune" blunts to
no small extent our appreciation of
the service. Nor is anything gained
when the pastor comes to the rescue
with "Let us pray" in a tone of voice
which plainly says "You can pray, if
you can't sing." The music should
be well selected, and well rendered.
Let it be missionary music—full of
love for the perishing, of the joy of
sinners redeemed, of confidence in
God for the ultimate universality of
his Kingdom on the earth.

Such a course together with the
introduction of minor details which
will suggest themselves to every
thinker, will, I am convinced, insure
crowded churches when the evening
for the missionary meeting comes;
will swell the contributions, and lead
to glorious results both in the Dark
East and in the Bright West.

J. R. HUTCHINSON,
Wolfville, May 2nd.

HYMENEAL.

One of Mr. Spurgeon's twin sons,
Rev. Charles Spurgeon, was married
Monday morning, April 11, to Miss
Sarah Anne Jacob. The *London
Baptist* says about twenty persons
were present, and thus describes the
ceremony:

"Shortly before ten o'clock the
bridegroom walked from the resi-
dence of the bride's father, which is
almost opposite the church, accom-
panied by Mr. Jacob, the brother of
the bride, and was quickly followed
by the bride, who was led by her
father, Mrs. Jacob, and another
friend. The bride was very simply
attired in a fawn colored merino, and
wore a brown straw hat very neatly
trimmed. Rev. C. H. Spurgeon
drove from his residence at Beulah-
hill, and having offered a short pray-
er, in the course of some remarks, ob-
served that the sooner the ceremony
was performed the better, though it
is customary to have some service,
and to ask the prayers of those pres-
ent at the blessing of God might rest
upon those who were to be joined
in matrimony. He should content
himself by asking them to stand up
and repeat the words required by
law, to make the ceremony complete.
The bridegroom then very distinctly
pronounced the following words after
his father:—'I call upon these per-
sons here present to witness that I,
Charles Spurgeon, do take thee, Sarah
Anne Jacob, to be my wedded
wife.' The same having been repeat-
ed by the bride, the ring was duly
placed on the finger. 'To be worn
through life, as a token of my affec-
tion.' Mr. Spurgeon then added,
'As this ring is round, so may your
love be endless; as it is made of pure
gold, so may your love be pure. I
solemnly pronounce these young peo-
ple to be man and wife; what God
has joined let no man put asunder.'
He went on to say that he earnestly
prayed that the richest blessing of
God might rest upon the young
couple before him. It was exceed-
ingly necessary that a minister should
have a wife, especially a young min-
ister. The duties of a minister's wife

had to fulfill were very important
ones, for she was indeed expected to
be a combination of all possible vir-
tues, in fact, to be everything, and in
all things to be altogether a wonder.
He knew a minister's wife who had
greatly strengthened her husband in
the Lord. He hoped their love might
be like the bunch of grapes which
was carried between two men, not
on account of its weight, but simply
that it might not be injured, or its
bloom tarnished. He trusted their
sorrow would be diminished by being
divided, and their joys increased by
being shared, and that they might
enjoy a happy union until they came
to that land where there is 'neither
marriage nor giving in marriage.'
The service concluded with the ben-
ediction, after which the party ad-
joined to the vestry to sign the reg-
ister, and departed as quickly and
unostentatiously as they arrived. For
the further information of those in-
terested in such matters, we may add
that the age of the bridegroom is
twenty-four and of the bride twenty.
Later in the day the happy couple
left Norwood, en route for the con-
tinent to spend the honeymoon."

THE EXAMINATION OF CANDI- DATES FOR MEMBERSHIP.

It is the doctrine of Baptist
Churches that none shall be admitted
to membership except such as are re-
generate. The admission to member-
ship of an unconverted person is an
evil.

When a person is baptized, and
then in a month or two is drunk on
the streets, and the church has to ex-
clude him, the affair is not a pleasant
one to contemplate. But alas, there
are more cases. It often happens that
one received to membership without
being converted does not get drunk,
does not do anything which would
warrant his exclusion, and so remains
year after year unconverted, but,
nevertheless, "in good standing."

When the gospel is preached, other
unconverted ones may be affected by
it; but he says to himself that this
preaching does not apply to him. He
came before the church two, five, ten
years ago; the church declared by
unanimous vote that he was a true
Christian, they have never rescinded
that vote, and so he says to himself,
that whatever there be in religion, he
must possess it all; and thus the
church, by making him a member, has
silenced his conscience, and is help-
ing the devil to leading him down to
death. It may be a fatal kindness to
a man for the church to receive him
to membership.

And it may be a bad thing for the
church. The man may have wealth
and social influence. Perhaps it was
on this account that the church, being
anxious to get such a member, did not
scrutinize very closely the evidence
of his conversion. His wealth and
social position give him power in
church affairs. He becomes a leading
member. The church thus comes
under the influence of an unconvert-
ed man. If he would get drunk, so
that he would be excluded, it might
really be better for the church. But
he does nothing to forfeit his "good
and regular standing," and thus one
of the leaders in the church is an un-
converted man. If there be one candi-
date more than another, whose pro-
fessions of conversion should be rigidly
scrutinized, it is the candidate
who has wealth and influence, and
therefore will have social power in
the church.

It is not wise to admit a person to
membership simply on his "experi-
ence," as related in church meeting.
It will not be possible to give the
questioning and cross-questioning,
which must be gone through before
it will be possible to form an intelli-
gent opinion whether he has been con-
verted or not. Though the pastor
says that any member is at liberty to
question the candidate, if a brother
proceeds towards anything like a
thorough examination, other mem-
bers will begin to turn up their noses,
thinking he is a very crotchety and
fault-finding person, and the pastor
will very likely suggest to him
that there are several other candi-
dates to be heard, and therefore he
must be short. In some cases, explana-
tions may be desired regarding
private matters which it would not
be proper to bring up in open meet-
ing. In any case it is absolutely im-
possible to examine a candidate in
full church-meeting with the thor-
oughness which is necessary in every
case. Therefore, no candidate should
come before the church till he has
first come before the pastor and other
members, and they have had extend-

ed conversations with him, learning
from him all that can be learned.

And even then, the candidate
should not be allowed to come before
the church, till some time has elapsed
since his supposed conversion. No
matter how satisfactorily he may an-
swer all questions, it is not wise to
receive a person to membership whose
alleged conversion dates back only
two or three days, or a fortnight.
Whatever satisfaction we may get
from his answers to our questions, the
principal thing on which we must re-
ly, is the candidate's opinion of his
own state. Under these circumstances
we have a right to insist that he shall
know his own mind. We have a right
to demand of him to take time to an-
alyze his feelings and see whether his
second impressions will be the same
as his first. And it will be proper to
require of him to take a month, two
months, or as much longer time as
may seem necessary for him to ex-
amine himself thoroughly and to arrive
at definite conclusions regarding his
own state. No one should be accept-
ed for membership till at least a month
has passed since his supposed conver-
sion; and a still longer period could
with wisdom be named.

It sounds grand to say that over
a hundred thousand were added by
baptism to our churches last year. It
does not sound so grand to say that
over twenty-five thousand had to be
excluded, and the names of nearly
seven thousand others had to be
erased from the lists. These latter
figures suggest the question whether
all of that one hundred thousand
ought to be baptized. The question
is worth thinking of.—*Nat. Rep.*

AGNOSTICISM WILL NOT SATISFY.

The *Christian at Work* has the
following just criticism upon the
writings of George Eliot:

Human life meets too many sharp
facts of duty, and sin, and judgment,
to have any use for a philosophy
that does not know where it is going,
or whereunto it is beholden. And
when George Eliot tried to hold in
one hand the facts of human nature,
and yet sought to retain in the other
a barren Agnosticism—when one
breath was an aspiration that she
might be permitted to "join the choir
invisible" and hold communion with
angelic spirits, and the next was a
whispered doubt if there be any spirit
or any hereafter—is it any wonder
that her readers refuse to leap the
chasm with her, that they did not
care to follow the pitiful juggling by
which, at the same time, human life
was and was not a God-bound thing?
The soul cries out for God, for the
living God, and will have one in some
form, however dark and benighted its
surroundings.

MEUM ET TUUM.

"The thing that he had nothing to
do with, he did nothing with." So,
in a pithy sentence, Carlyle indicates
one strong point of excellence in the
character of his father. How many
people otherwise admirable, have an
unfortunate way of making them-
selves intolerable, because they have
never learned the simple art of mind-
ing their own business. There are
men and women who are always
meddling. There are parents who
know nothing of the judicious method
of letting children alone, in home
management. There are indiscreet,
self-constituted mentors who give
counsel before it is asked, and where
it is not wanted. There are fussy
church members, who are constantly
criticising the pastor and finding fault
with the consistory to no purpose
whatever, except their own mental
confusion. There are neighbors who
discover foibles among their friends,
and predicate results in society,
which are certainly no earthly con-
cern of theirs. Let us take to heart
the homely wisdom of the honest
stone-mason of Scotsbrig, never to
speak of what is disagreeable and past,
and the thing we have nothing to do
with, to do nothing with it.—*Chris-
tian Intelligencer.*

DENOMINATIONAL PROPAGAND- ISM.

In a recent ministers' meeting, the
question for discussion was on the
best method of propagating our de-
nomination's views. This led to re-
marks on preaching upon our pecu-
liar sentiments. It is our firm opinion,
founded on pretty wide and some-
what careful observation, that our
pastors do not preach enough on these

subjects. And because they do not,
their own people are largely ignorant,
not so much of what we believe, as of
the reason why we believe what we do.
A generation gone by, Baptist minis-
ters preached perhaps, too much on
baptism and communion. It is cer-
tain they preached too much in a
controversial spirit. They were antago-
nized by others, and they antago-
nized in return; perhaps too strongly.
But to avoid this harsher spirit of
controversy, the discussion of these
subjects has almost subsided from
Baptist pulpits, with rare exceptions.
Now, we need more preaching on
these topics; not to antagonize others,
but to instruct our own. The Inter-
national Lessons throw denomina-
tional teaching, out of the Sunday-
schools and the young group, question-
ing if open communion is not right,
and not quite sure if sprinkling will
not answer for baptism. Especially
so as they hear and see this outside on
every hand.—*Watch-Tower.*

"EXCEEDING ABUNDANTLY."

We were studying the epistle to
the Ephesians, and had got to the end
of the third chapter. When we read
the last two verses: "Now unto him
who is able to do exceeding abundantly
above all that we ask or think, ac-
cording to the power that worketh in
us, unto him be glory, throughout all
ages." This expression fell upon my
soul like a revelation from God. He
can do by his power, I said to myself,
above all even that we can think—
nay, exceeding abundantly above all!
A full trust in Christ for the work to
be done within my poor heart now
filled my soul. We all three knelt
down, and although I had never
fully confided my inward struggle to
my friends, the prayer of Ellen was
filled with such admirable faith as he
would have uttered had he known all
my wants. When I arose in that inn
room at Kiel I felt as if my wings
were renewed as the wings of eagles.
From that time forward I compre-
hended that my own efforts were of no
avail; that Christ is able to do all by
his power that worketh in us; and
the habitual attitude of my soul was
to lie at the foot of the cross, crying
to him, "Here I am, bound hand and
foot, unable to move, unable to do the
least thing to get away from the
enemy, who opposes me. Do all thy-
self. I know thou wilt do it. Thou
wilt even do exceeding abundantly
above all I ask." I was not disap-
pointed; all my doubts were removed,
my anguish quelled, and the Lord ex-
tended to me peace like a river. Then
I could comprehend with all saints
what is the breadth and length and
depth and height, and know the love
of Christ, which passeth knowledge.
Then was I able to say, "Return unto
thy rest, oh, my soul, for the Lord
hath dealt bountifully with thee."
—*D. Auld.*

CLEANINGS.

An incident of Sunday morn-
ing's sermon at the Metropolitan Tab-
ernacle is worth recording, as illus-
trating a singularly original feature
of the famous preacher. It was mis-
sionary Sunday, and Mr. Spurgeon
had preached a forcible discourse
from Matthew xv. 5, upon Christian
duty of displaying and dispensing
the Divine light. Summing up his
series of points and arguments, he
warned to an eloquent peroration,
when, however, just as the congrega-
tion—hanging upon the lips of the
speaker—were evidently expecting
the one or two finishing touches which
seemed to be wanted to complete the
effect, as by the snapping of a cord,
the termination came with abrupt
and almost amazing suddenness—
"There; make the collection, and do
your best."

Mr. Spurgeon preached the annual
sermon of the Missionary Society on
Wednesday morning, at the close of
the zenana breakfast, to a crowded
congregation, including naturally a
large number of provincial ministers
and others. He selected as his text
Isa. lv. 2-3, and preached for an hour
upon the subject of faith, one of the
most powerful sermons we have ever
heard him deliver. His main points
were the selection of Abraham, a
heathen man, and a lone man, with-
out patronage or prestige, to work
the wonders for which he is known.
God is not, said Mr. Spurgeon, now
short of men. Out of Old Rome there,
out of the Vatican itself, He can if
He will secure another Paul. If the
Baptist Union and all its belongings,

and all the churches were gone, and
but one man left, then God would
triumph gloriously.

We are in a position that all diffi-
culties are now removed, and that
to-night a hearty and unanimous in-
vitation will be sent to the Baptist
Union to hold their autumnal session
in Portsmouth and Southampton—
the two towns conjointly—Port-
smouth taking three-fifths and South-
ampton two-fifths the responsibility.

Rev. Joseph Cook has returned to
London after delivering numerous
lectures in Scotland, Ireland and the
provinces, and has accepted an in-
vitation from Mr. Spurgeon to give
some of his lectures in the Metropol-
itan Tabernacle. The first will be
delivered on May 10, when Mr. Spur-
geon has consented to preside.

The *New Zealand Christian Rec-
ord* states that during the last forty
years more than 120 missionaries
have fallen victims to the climate of
West Africa, or three every year.
The converts at the present time are
estimated to number fully 30,000.
They include native ministers, cate-
chists and teachers. Last year, the
Gold Coast district alone raised £5,000 for
evangelistic and educational work
among themselves and in the neigh-
bouring countries.

ITEMS OF INTEREST.

The learned tell us that the nine-
teenth century requires advanced
thought. I wish the nineteenth cen-
tury was over. I have heard it brag-
ged about so much that I am sick of
the nineteenth century. We are told
that this is too sensible a century to
need or accept the same gospel as the
first, second, or third centuries. Yet
these were the centuries of martyrs,
the centuries of the heroes, the cen-
turies that conquered all the gods of
Greece and Rome, the centuries of
holy glory. And all this because
they were the centuries of the gospel;
but now we are so enlightened that
our ears ache for something fresh, and
under the influence of another gospel,
which is not another, our beliefs are
dwindling down from Alps to ant
hills, and we ourselves from giants
to pigmies. We will want a micro-
scope soon to see Christian faith in
the land, it is getting to be so small
and scarce.—*Spurgeon.*

Mr. Moody possesses wonderful
elements of success. His faith, wis-
dom, tact, energy, persistence, all
combine to secure the result at
which he aims. After closing his
evangelical meetings in San Francis-
co, he undertook to raise \$83,000 to
clear off the mortgage upon the build-
ing of the Young Men's Christian
Association in that city. Many did
not believe the amount could be raised
and regarded the effort as hopeless.
But Mr. Moody secured \$40,000 in
pledges from Eastern friends, and then
called upon the wealthy men of the
city and got \$83,000 more. Then, at
farewell meetings in the afternoon
and evening of the day before he left,
\$10,000 more raised. People were
astonished and delighted at the result.

Mr. William Bucknell, of Philadel-
phia, has offered to give \$50,000 to
Lewisburg University, at Lewisburg,
Pa., on conditions, which, if fulfilled,
will greatly aid in securing a well-
equipped Baptist college in that State.
The conditions are to be fulfilled be-
fore Nov. 1, 1881, or the offer will be
inoperative.

Rev. E. G. Robinson, D. D., LL. D.,
President of Brown University, has
been appointed to deliver the next
Course of Lectures on Preaching, at
the Yale Theological Seminary.

Rev. George C. Lorimer, D. D., has
resigned the pastorate of the First
Baptist Church, Chicago, and accept-
ed that of the Michigan Avenue
Church, which recently lost its house
of worship by fire, but is expecting
to rebuild.

THE DRIFT OF SOCIETY.—Dr.
John Hall, of New York, must have
been moved with an honest indigna-
tion when he said, in a sermon pre-
ached lately:—"The drift of society is
to put the churches in competition
with the theatres and the museums,
and then the temptation of the min-
ister is to put himself into competi-
tion with the actor, with the singer,
with the museum lecturer. Talk of
the sermon being interesting, of the
childish efforts to make the music of
the church compete with the music of
the theatre, why the man who does
so has not mastered the A B C of
what makes us rest. It is degrading
Let us sanctify our rest."