

THE CHRISTIAN VISITOR.

HOLD FAST THE FORM OF SOUND WORDS—Paul.

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Correspondence.

ALL AT WORK.

DEAR EDITOR.—The work of visiting the churches for the purpose of advocating our Convention Scheme, and of trying to get this plan fairly started into action, is necessarily a somewhat slow process. In view therefore of the fact that our missionary and educational objects are immediate and pressing need of pecuniary aid, it is clear that there should be no delay among us in setting our collecting agencies in operation. It is highly necessary that our churches, all along the line, should be at work. We want "a long pull, a strong pull, and a pull all together." It is hoped that our churches will wait for the visit of the Agent before putting forth proper effort in this respect.

Instead of addressing the churches individually as the only method of carrying on the financial agency, it is possible that I may in some measure promote the object of my present mission by availing myself of the use of the columns of the VISITOR and MESSENGER in urging the churches, as a whole, to immediate and systematic effort in raising funds for our educational and missionary purposes.

Assuming, for the present, that our brethren throughout the Maritime Provinces are deeply interested in enterprises connected with our Convention, I may be permitted to offer a few practical suggestions that may be helpful in the matter of raising funds for the support of these objects.

1. The formal adoption of the Convention Scheme by each church should be a primary aim. A resolution by the church heartily approving of this scheme, would aid very greatly in the successful operation of the plan.

2. Active and judicious collectors should then be chosen to visit all the families directly or indirectly connected with each church.

3. Pastors can lend valuable assistance by preaching sermons at the proper time, bearing upon this important department of the Lord's work, explaining the financial plan in detail, enlisting the sympathy and benevolence of the people, and paving the way for pleasant and efficient work on the part of the collectors.

4. Subscriptions, averaging one dollar per member, should be sought without delay, the payments to be made at once, or quarterly or half-yearly, to suit subscribers. Many persons will prefer to pay all or, at least, half of their subscriptions at once. As many as possible should be induced to do this, as funds are pressing needed at the present time.

5. The results of these collecting tours should be made known at regular Conference Meetings from time to time, in order that, if the work has been partially successful, a fresh impetus may be given to it, and the full amount made up before the next annual meeting of the Convention.

6. Each church should be ambitious to raise an amount equal to the number of members.

7 [The funds raised in N.S. should be promptly forwarded to Rev. Dr. Day, Yarmouth, chairman of the Finance committee, and those in N.B. to John March, Esq., St. John, N. B.

Let us have a little enthusiasm in this great undertaking. No financial plan has ever been placed before our churches having better prospects of success than that which we are now advocating. Simple and comprehensive, practicable and reasonable, it commends itself to our fullest approbation and our active support. We discern in this scheme the cheering promise and potency of future financial prosperity in the management of our denominational affairs.

W. H. WARREN,
Financial Agent.
Hantsport, N. S., Dec. 8th 1881.

NEWS FROM ENGLAND. NO. 55.

York Town, Surrey
Nov. 23rd, 1881.

The vacancy in the secretarial of the Religious Tract Society, occasioned by the death of Dr. Manning has now been filled by the Rev. S. Green, D. D., who has been connected with the book department of the Society since 1876. We hail, with much pleasure, this new appointment and pray that the noble work of the Society may be yet more augmented and blessed.

Whatever may be the result of the Irish Land Bill, as a pacifying measure, it seems to be commending itself to the Irish tenant-farmers. Nearly 50,000 applications have already been made for a re-adjustment of rent. The Land Court is literally glutted with business, and the Commissioners have no idle hours on their hands. Whether this huge birth of England's last session of Parliament will prove a grateful panacea for Ireland's wrongs and woes, time alone will demonstrate. That injustice and oppression did exist, no one now can honestly doubt. That the hour had quite arrived for some drastic remedy to be applied, must also be candidly acknowledged. And as the Land Bill has been advertised as the true catholicism-cure, its working as a remedial agent, Conservative and Liberal alike, both eagerly and anxiously watch.

But, both parties of the State are but reaping the bitter and legitimate fruits of their past, unhappy rule of Irish people. We never fairly treated them as our equals. They were, more or less, regarded by us as an inferior and subject race. And having crowned our political mistakes by the endowment of Maynooth, the measure of our national iniquity, as to Ireland, was about full. It was bad enough to misgovern the country but a far worse thing to endow Popery, and throw that to her as a pacifying sop. God, however is not mocked. As we sow we reap. We have sown to the wind, and are reaping the whirlwind. It should be a time of great national humiliation with us. Ireland, which has been a thorn in our side for generations, may become a mill-stone about our neck. We have openly and intelligently sinned, and we publicly suffer. We must now seek to undo the evil we have done as far as possible; and while aiming to lift higher the sister-isle in the political and social scale, our great religious bodies should lend all their efforts to send the light and love of God's blessed gospel to those benighted millions whom we have directly encouraged to sit down in Papal darkness and the shadow of death.

JAMES ROSE.

HOME MISSIONS.

THE GROUPING OF WEAK CHURCHES.

In their Report to the Convention in Aug. 1880, the Home Mission Board say: "Our policy has been to group the weak churches into convenient fields, sufficiently large to give the hope of becoming self-sustaining in the near future." To this policy the Board still adheres.

There are many advantages arising from having these weak churches united under the care of one pastor.

1. It creates greater sympathy and union among the churches themselves. The pastor becomes a bond of union, besides helping to make them better acquainted with one another. In this way the evil of having too many separate organizations is remedied to some extent.

2. It gives them more continuous pastoral care. When these churches do not act in concert, but each endeavours to care for itself, it often hap-

pens that one or two secure a pastor for a time while the rest are pastorless. Then the order is reversed and so on.

3. It tends to more rapid growth. The increase of the church depends largely in the ministrations of the word and pastoral oversight. It has already been shown that the grouping of the churches gives greater probability of such ministrations and care being continuous. Besides, as the minister is living in the field, he is able to care for and work up stations which must be neglected by one who comes from a distance once a month or fortnight. But the working up of these stations is an important means to the growth of the church.

4. It enables the Board to render assistance to many more churches than it otherwise could. In several of the groups assisted by the Board, one or two churches pay for what labor they receive, and if these were not in the groups the expense of supplying the fields would be so much greater that only a few fields could be assisted. Such churches therefore by consenting to the grouping arrangement instead of obtaining a portion of the labor of some distant pastor, not only receive greater benefit themselves but help their weaker sisters and the cause generally.

The principal hindrances to the carrying out of this policy are:

1. The occupation of one or two of the more important churches in stations naturally belonging to a group by a non-resident minister. So long as the most important position is thus held the remainder cannot be cared for by the Board except at great cost and trouble.

2. The desire of some churches for "smart" ministers, unless such a minister can be found to take charge of the group they refuse all co-operation, preferring to remain pastorless or to have the occasional visits of a "smart" man.

It is right to covet the best gifts; but churches should remember that "the things which are despised hath God chosen." It is the faithful man who builds up a church—not the "smart" one.

It is to be hoped that Ministers, Churches and Quarterly Meetings, will assist the Board in carrying out this policy, and that the time will soon come when all weak churches will be cared for by faithful pastors.

A. COXON,
Cor. Sec'y.
Hebron, Nov. 25th, 1881.

A SUDDEN SORROW.

There was a man in Russia, not many years ago, who, perhaps by practice on the ignorance of others, or, it may be, by the use of scientific knowledge of his own, found the largest pearl in the world. He built a house for it, which was plain without, but rich within. He procured a cabinet also for it, which he placed within another cabinet—a safe within a safe, which was ingeniously contrived. He placed the pearl in the inside cabinet, and allowed those only to see it, who were specially selected. He never allowed anyone to touch it, but held it in his own hand. The Emperor of Russia offered him a large sum of money for it, but it was refused. Not long after this, the man was charged with a conspiracy of some kind, against the government, and had to run away from St. Petersburg to save his life. Whether this charge against him was true or not, we cannot tell, but it looks as though it were false and thus a device to get his pearl. However, he took his pearl with him, and left everything else behind. His heart was wrapped up in that pearl. After a while he found it safe to return, which he did, taking his precious pearl with him. The Duke of Richmond then went to see that wonderful pearl. The man took pride in showing it, and so, by a long, difficult and complicated process, he succeeded in getting it out of its safely kept depository; but upon looking at the precious stone, his countenance blanched as white as death. The pearl was "clouded," that is, it had become affected with a certain disease which damages pearls, and turns them to powder. He had obtained it as a pearl of great price. It was peerless in value once, but now it was worthless as street dust. This man, who a short time before, considered himself a very Cressus in wealth, was now as poor as Lazarus. The pang of sudden sorrow, too great to be expressed, came upon him. Reader, there is another "pearl of great price,"

which is Christ. No "clouding" can possibly cover over him. He who obtains him, is in possession of a pearl that never changes its looks, nor its value. No one is sorry that he possesses him. Sorrows, it is true, are the Christian's portion, like that of other people; but they are nothing as compared with the unspeakable joy which Christ affords to all who possess him. Without him every soul who dies will be seized with a sudden sorrow of far greater pungency and power than that experienced by the man whose pearl was clouded. I beseech you, sinner, to seek the greatest and richest of all pearls—your Saviour and mine. "To those who believe, he is precious." He grows brighter in the Christian's experience, the longer he lives, and the more he sees him. With him in the heart, you are safely possessed, by an Almighty Hand. In his cabinet you will evermore glisten to the praise of his grace.

C. H. WETTERBE.

ECCENTRIC WILLS.

Lieut. Col. Nash bequeathed an annuity of £50 to the bell-ringers of Bath Abbey, "provided they would muffle the clappers of the bells of said Abbey and ring them with doleful accentuation from 8 a.m. to 8 p.m. on each anniversary of his wedding day; and during the same number of hours with a merry peal on the anniversary of the day which released him from domestic tyranny and wretchedness."

Rev. Will Hill, of Lansdowne Villa, Bristol, in his Will "records his detestation of all state-establishments of religion, believing them to be anti-scriptural and soul-ruining. "I have prayed," the Will proceeds, "the King of Zion to overthrow the politico-ecclesiastical establishment of the British Empire, and I leave the world with a full conviction that such prayer must ere long, be answered. I long to see the church broken down—the church by men set up—for millions are by it led to ruin." The Will proceeds, "I wish all posterity to know that W. Hill was a conscientious minister of the gospel, and that he believed infant sprinkling to be from his Satanic Majesty; and the key-stone of Popery, and therefore the parent of unnumbered terrible evils; this delusion also must pass away at the divinely appointed time, and the immersion of believers, so plainly taught by the Great Teacher, by the Holy Spirit and by the Apostles, shall one day universally triumph."

Man says, "Some water in the face, and a little oil on the head, and that before the child has grace, is what is meant in Jesus' Word, 'By being buried with the Lord.'" The Will was dated Mar. 26th, 1874.

Wolfville, Dec. 7th 1881.

ARE BAPTISTS PROTESTANTS?

This question is frequently asked and little understood by the masses of our people, and not clearly we fear, by many of our ministers. We submit the standard historical definition of the terms:—"The Emperor Charles V. called a diet at Spire in 1529, to request aid from the German princes against the

Turks, and to devise the most effectual means for allaying the religious disputes which then raged in consequence of Luther's opposition to the established religion. In this diet it was decreed by Ferdinand, archduke of Austria, and other popish princes, that in the countries which had embraced the new religion, it should be lawful to continue in it till the meeting of a council; but that no Roman Catholic should be allowed to turn Lutheran, and that the reformers should deliver nothing in their sermons contrary to the received doctrine of the church. Against this decree six Lutheran princes, namely, John and George, the electors of Saxony and Brandenburg, Ernest and Francis, the dukes of Lunenburg, the landgrave of Hesse, and the prince of Anhalt, with the deputies of thirteen imperial towns, namely, Strasburg, Ulm, Nuremberg, Constance, Rottlingen, Windsheim, Memmingen, Nördlingen, Lindau, Kempdon, Hailbron, Wissemburg and St. Gall, formally and solemnly protested, and declared that they appealed to a general council; and hence the name of Protestants, by which the followers of Luther have ever since been known. Nor was it confined to them; for it soon after included the Calvinists, and has now for a long time been applied generally to the Christian sects, of whatever denomination, and in whatever country they may be found, which have separated from the See of Rome." (Ency. Rel. Knowl.)

"Protestants, the denominations of Christians which have sprung from the adoption of the principles of the Reformation."—Webster.

Baptists were never the followers of Luther. They had but little more fellowship for his teaching, aside from his views of justification by faith, than he had for the church of Rome from which he sprung. His consubstantiation, his infant baptism and affusion, and State church, were, in the eyes of Baptists, but parts and pillars of popery.

Nor did they ever separate from the Romish hierarchy, since they never had any ecclesiastical connection with the "Mother of Harlots." To them is conceded, by Protestants themselves, a history that reaches far back of the visible organization of the Romish church. Baptists have stood forth the true witnesses of Jesus, and the opposers and repudiators of popery from the day of its birth until now, never having reached its mark or submitted to its authority. Though pursued by it for twelve centuries with the most bloody and unrelenting persecution, though driven into obscurity, and clothed in sackcloth, they have still prophesied and borne their testimony against its impious usurpations.

By Protestant sects then is meant all those denominations that have sprung from the Roman Catholic church directly, or separated from those sects that did come out of the bosom of the papacy in the sixteenth century, so that in either case their ordinances were derived from the papacy.

The Lutheran church, of which Luther was the father and founder, separated from Rome A. D. 1524.

The English Episcopal church was separated from the See of Rome, through the influence of Henry VIII, A. D. 1534.

The Presbyterian church, which justly boasts of Calvin as its originator, separated from the See of Rome and became a church, A. D. 1541, Nov. 20. From this body sprung a large number of branches, as Associate, Reformed, New School, Cumberland Presbyterian, etc., the two last of quite recent date.

From the English Episcopal church sprung the American Episcopal, and the Methodist Episcopal churches, both of recent date—the former since the Revolution, the latter was originated in Baltimore, Md., by Cook and Asbury, A. D. 1784.

These parent bodies, and all that have sprung from them, are properly denominated Protestant bodies, and these together with all those sects that originated since the days of Luther, upon the plea of reformation, we denominate Reformed churches, Protestant or reformed churches, originated in, or subsequent to, the days of Luther and Calvin, and the necessity of their origin and existence they base upon the plea of reforming the church to Christ, or restoring what was lost to the world—a pure Christianity. The membership of those sects we denominate Protestants.

Those communities of Christians, historically known as Anabaptists, now called Baptists, are not Protes-

tants, since they never had any ecclesiastical connection with the papacy. They were denominated Anabaptists from the very beginning of Catholicism, three hundred years before the rise of the Roman Catholic church, by Catholics themselves. Protestants and Catholics equally concede this.

Sir Isaac Newton, who gave no little study to the history of denominations, declared to his friend Whiston that—

"The Baptists are the only denomination of professed Christians who never symbolized with the papacy."

—See *Life of Whiston*.
Baptists, therefore, are not Protestants.—*The Baptist*.

THE COACHMAN AND HIS PRAYERS.

I was once riding on a box seat of a stage-coach, when the driver began to swear in a most fearful manner. "Coachman, do you ever pray?" I quietly asked. He seemed displeased, but replied, "I sometimes go to church on a Sunday: I suppose I pray then, don't I?" "I am afraid you never pray at all; for no man can swear as you do, and yet keep up the habit of praying to God."

As we rode along he seemed thoughtful. "Coachman, I wish you would pray now," I said. "Why what a time to pray, sir, when a man is driving a coach!" "Yet, my friend, God will hear you." "What shall I pray for?" he asked in subdued tone. "Pray these words; 'O Lord, grant me thy Holy Spirit, for Christ's sake, Amen.'" He hesitated but in a moment he repeated them; and then, at my request, a second and third time. Soon after I arrived at the end of my journey.

Some months passed and we met once more. "Ah, sir," said he with a smile, "the prayer you taught me on that coach-box I believe was answered. I saw myself a lost and ruined sinner; but now I humbly hope through the blood that cleanseth from all sin, and by the power of the Holy Spirit, I am a converted man."

Are you far away from Christ by wicked works? If you are, will you also use the coachman's prayer for the converting grace of the Holy Spirit to rest upon your heart?

The Baptists in Russia are witnessing a good confession. Some time ago the government granted them toleration in view of the uprightness of their lives and the transparent integrity of their character. Of course the clergy of the established church were much disturbed by this governmental action. The earnest devotion and exemplary lives of these humble people is a thorn in the side of the ecclesiastics. In the town of Vladivokavaz the priests attempted to seize and confiscate some religious tracts and books that the Baptists were circulating among the people; but the civil magistrates politely informed them that such a course was illegal. Then the spiritual fathers proposed a dispute. The Baptists consented provided the test should be a comparison between the morality of the two parties. To this form of discussion the clergy did not dare to consent. Finally the archbishop found a renegade monk, whom he attempted to palm off as a Baptist missionary. The civil magistrates insisted upon seeing the credentials of the monk before allowing him to hold this meeting. An examination of his antecedents showed that he had no connection with the Baptists, but had been expelled from two different monasteries of the Greek church for misconduct. And so this ruse of the ecclesiastics recoiled upon themselves. Here we have illustrated the value and power of a consistent Christian life—a power too little used in this land and perhaps too much undervalued.—*Secretary*.

CONSCIENCE.—The testimony of a good conscience will make the comforts of heaven descend upon man's weary head like a refreshing dew or shower upon a parched land. It will give him lively earnestness, and secret anticipations of approaching joy; it will bid his soul go out of the body undauntedly and lift up his head with confidence before saints and angels. The comfort which it conveys is greater than the capacities of mortality can appreciate, weighty and unspeakable, and not to be understood till it is felt.

Go to no place where you would not like God to find you.