

# THE CHRISTIAN VISITOR.

HOLD FAST THE FORM OF SOUND WORDS—Paul.

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**Correspondence.**  
OUR BOSTON LETTER.

THE TRIAL OF GURDIP  
The assassin of our murdered president draws on space at Washington, are all interested as well as painful as we read the reports of the trial in the court room, where the constant interruptions by the prisoners after day, are certainly with a parallel in criminal history, when the poor, pitiable creature disappointed office seeker attempts to shift his responsibility upon Deity, claiming that he was induced to commit the murder, we are only horrified.  
The Deity does not usually inspire to do his service whose moral actors are as corrupt as poor Jean's has been shown to be, in trial. And when, God did inspire to special acts in his service of he gave them something more than a mere desire or even a ruling passion. He made Balaam pronounce blessings instead of cursings, and his will, upon God's people, compelled him to do it three times when he had gone up to the hill each time, to curse Israel.  
The man, the Pocsass murderer, killed his little daughter, a few days ago, claiming that he did it as fearing to the Deity, insisted, like Jean, that he was inspired to commit the awful crime. But who ever carefully read the attempt of Balaam to offer up Isaac or of Jean to deliver the children of Israel will need no stronger proof to convince them that between these men of God and their would be imitators there is no possible balance. And all the spurious tales of popery and the wonders of modern spiritism have only to be in connection with the miracles of the New Testament to find their refutation. Imagine Christ feeding the multitudes in a closed cabinet the lights turned down. When he took hold of men and called them divinely appointed tasks there was possibility of mistake. It is true God overrules the acts of wicked men as he will no doubt overrule the act of the assassin, but this does not relieve the poor wretch of his individual responsibility. And this is the dict or eleven out of the twelve errors on insanity, from different parts of the country, including all but of those who came to the trial to testify for the defense. They pronounce the murderer sane and responsive, a verdict which will quite likely be declared by the jury ere long.

**DEATH OF THE VENERABLE DR. CRAMP.**  
Loss to the States, where his labors are so well known, as well to the Provinces, where he gave strength of his years and the light of his intellect. His "History of the Baptists" alone, is enough to immortalize him with his own denomination everywhere, it is so succinct and readable. It ought to be in every best Sunday-school in the land,

and every Baptist pastor ought to recommend it to his people. All Baptists ought to know something of their own history and ought to be able to give a reason for the hope that is in them.

**THE NEW BRUNSWICK ACADEMY.**  
We are looking with interest at the agitation in the matter of a preparatory school in your Province, as a feeder to Acadia College. We are too remote to enter into the merits of the case as to the obligations—tacit or expressed—of the New Brunswick Baptists to the government of Acadia, when the denominational school at Fredericton was discontinued. We simply know that as a matter of supply for Acadia the re-establishment of the school as a first class Academy, at some central and eligible point, should interest all friends of the denomination in the Maritime Provinces, since its existence would contribute so much more, in students and funds, to Acadia, in which all are supposed to have a common interest. It would be another stream flowing into the intellectual reservoir of the denomination at Wolfville. The more students in the college, the more patrons it has and the more interest it creates.

Doubtless the preparatory schools at Wolfville are sufficient for all the students of the Maritime Provinces who would like to attend them: but it is unreasonable to suppose that all will avail themselves of this opportunity. It is only rarely that students go far from home, for their preparatory studies. It is only the well-to-do and the more promising who will do this. And many of these will patronize the schools of other denominations, nearer home, and thus become partially lost to the denomination, more or less of them wholly lost, besides deflecting so much support from their own denomination. Plant a good Baptist Academy in the attractive and thriving metropolis of St. John, and students from all parts of the Province, will come to it who are now at other schools, and at no schools, and acquiring a thirst for knowledge here, they will cross the Bay of Fundy to complete their studies at Wolfville. The more students Acadia has the more attractive she can make it for them and thus she can keep more of her sons at home who now emigrate for their education, and forget to come back; but who will return as fast as openings for men of cultured and consecrated minds are found.

This was the principle pursued by the Baptists of the States when, at the close of the war, they began to re-constitute their colleges by endowing their academies; the design being to establish a first-class preparatory school of the denomination, in every state, as a feeder for the colleges. It is unreasonable to expect the streams to flow higher than their fountains.

**VERITAS.**  
For the Visitor.

**VALUE OF THE DENOMINATIONAL PAPER.**

The *Examiner and Chronicle*, recently stated that the Rev. Ed. Judson baptized Mr. M. F. Round, a popular lecturer, and author of "Rosecraft," and that he afterwards wrote to that paper, as follows: "I want to tell you that the plain straightforward matter in the *Examiner*, touching baptism, has been a great help to me in searching the scriptures on that subject."

In the above extract, we have an illustration of the value of the denominational paper, and of its happy influence, when employed in the interests of truth and righteousness. The power of the press, as an educator is justly conceded by all. Every sect that has a constituency sufficiently large, must have its organ for the advocacy of its peculiar doctrines, and as a medium of communication with all the members of the body. Political parties acknowledge its legal power in moulding and controlling the opinions of the masses. Missionary Boards welcome it to their assistance, for the purpose of instructing the churches, with reference to the wants of the perishing world, and to arouse to greater zeal, and devotion to the work of supplying the destitute with the word of life. Temperance workers invoke its aid in their efforts to save men from the curse of strong drink. But the agent that is so mighty for good, is also mighty for evil. Infidelity, spiritualism, and other forms of error, use the press in disseminating their pernicious views.

This is the age of cheap literature. Many are induced to subscribe for a weekly paper, because it is cheap—without reference to the matter it contains. Some of these are good enough in their way, but some are trashy and polluting. They have the aroma of death, and should be forever excluded from our homes. Parents cannot be too careful in the choice of the books and papers they furnish their children. No sensible man would think of putting strychnine into his flour barrel, nor would he furnish his table with adulterated food that may endanger the lives of his family, cheapness is no consideration where health is concerned. But what is the value of the body compared to that of the soul. The moral and spiritual welfare of our youth must first of all be sought. They will read, and the parents to whom God has committed a solemn trust, will be held accountable for what they read. We wish that our denominational papers could be furnished at a cheap rate. We would rejoice if those noble men who are toiling to furnish food for the minds of the masses could afford to spread it without charge broadcast over all the land. But they are in the body as well as the rest of us, and deserve to live by their labors for the common weal. What man, that has the soul of a man, would have the editor of his paper upon the grindstone all his days—under the shadow of bankruptcy or starvation? We would have men who labor for us in a sphere so sacred feel that they have the sympathies and best wishes of their patrons—and we would not be envious if they, who are doing a service for their country second only to that performed by the gospel ministry are prospered in all their material interests.

As Baptists we need a denominational organ. This is not an open question. Every man who is loyal to the denomination and the truths for which we contend, will welcome any help in that direction; and it is inconceivable, how one who has a proper conception of his duty, can object to giving his support to the paper that represents his views, and that is so well calculated to instruct his family in respect to the doctrines that he holds dear to his heart. It is a matter of common observation that those Baptists who do not take a Baptist paper, are generally unreliable, and weak-kneed. They cannot be intelligent church members. They are ignorant as to the benevolent enterprises of the body. They do but little for the furtherance of the cause of truth and godliness. Their children are liable for the want of proper training, to yield to the sectarian influences around them and are lost to the denomination.

We are led to these remarks, from the fact that many think the *Christian Visitor* and *Messenger* too dear, and for that reason refuse to take either of these papers. Now any one acquainted with the facts relative to newspaper-publishing, will admit that our religious periodicals, cannot be issued at the cost of the secular newspaper. The reasons are obvious. The *Visitor* a few years ago made the experiment, by reducing the price to one dollar and fifty cents, but when the publisher saw an ugly ghost, in the form of bankruptcy before him, he prudently raised the price of the paper.

The Grand Division of Nova Scotia, gave last year a subsidy of \$800 towards their Temperance organ, a small two-leaved affair. To keep it going for the next year, they have voted a bonus of \$400. But we need not enlarge on this point. What a good many need is a healthy denominational spirit, a spirit that leads to sacrifice in the interest of the truth.

Some see the truth so plainly in the word of God, that they cannot understand why others need any human helps in their investigations. When the young Kincaid, afterwards a distinguished missionary in Burmah, asked a travelling Baptist preacher for a work on baptism, he was handed a New Testament—on the young man modestly remarking that he did not understand him, that he wanted a book on baptism, he was met by the stern reply, "young man if you want a better book on baptism than the New Testament, don't ask me for it." We are free to admit that the word of God is sufficient for any unbiased, unprejudiced reader, but proper helps are nevertheless exceedingly valuable. In many cases it is only necessary to induce one to examine the points at issue, between ourselves

and others. Multitudes take everything for granted. What their parents and preachers have taught them must, of course, be true; and sometimes a mere hint will awaken one to the folly of such a position. A young man at the close of a service he had attended, was asked by a Christian lady, who had given him a seat, if he had been baptized? The question led him to inquiry, and this led to the conviction that his former impressions were wrong, and finally to obedience to his Saviour's command in baptism.

The Christian world has got astray from the simple teachings of the word—and it needs to be helped back again into the "old paths." For the accomplishment of this the Baptist pulpit and press are an absolute necessity. Do any doubt it, then appeal to the word of God. If that does not teach that believers are to be baptized, and not unconscious infants, and that the initiatory ordinance of the gospel is immersion in water, into the name of the Triune God, then it teaches nothing—then we may set it all aside, and spiritually return to "chaos and black night." Mr. Round is not alone in his experience. Let us, as a denomination be true to ourselves, to God and his truth—and let us cheerfully support such agencies, as by the blessing of God are contributing to intelligent views of gospel requirements.

**COBEQUID.**  
EVANGELIZATION &c.

For the Visitor.

**THE CULDEES.**

The Culdees, to whom Ireland, Scotland and the North of England owed so much educationally and religiously, had for their founder an Irish Presbyterian named Columba—a man eminent for piety, learning, eloquence and administrative ability. He was born in Ireland, in the year 521, and founded his first religious establishment in the Island when a young man. By his instrumentality the Northern Picts were converted to Christianity—the Southern Picts having been previously Christianized by missionaries from Wales. The King gave him the Island which afterwards became so famous in the hands of the Culdees under the name of Iona. A number of establishments similar to the first founded in Ireland were scattered over the Island—which thereupon became the centres of learning and religious influence to the neighboring and even distant countries. The brotherhood came eventually to embrace as many as three hundred communities.

In the language of the church of Rome these establishments have been denominated Monasteries, and claimed as belonging to it. This is a misrepresentation similar to that which makes St. Patrick a "Catholic." They were Schools of Learning, conducted on religious principles; or religious communities, in which learning was diligently cultivated; and from them both Education and Religion were widely disseminated.

Each of these Establishments was under the control and direction of thirteen presbyters, one of whom acted as president. This presiding officer was by the Roman writers, whose aim was to identify the communities with Monastic Institutions, denominated an Abbot: but by the brotherhoods themselves he was known as "princeps" or "Senior." The presbyters lived in families with wives and children—not very good monks one would think. They taught in the schools and acted as ministers of Religion.

As might be expected the Culdees were in their day an object of dislike to the Romish church which with its hereditary opposition to mental and spiritual enlightenment soon engaged in an unholy warfare against the Communities. The continually increasing power of the See of Rome in that age availed to suppress one of the Establishments after another, till finally the organization became extinct, and with it the light which it had so widely diffused throughout Europe.

But the influence which the Societies of the Culdees had exerted was not entirely lost with their suppression. It tended to pave the way in Scotland for the introduction of the Reformed Religion, as the teachings of Wickliff Jid in England; and no doubt led to the preservation in other parts of the Island of that spirit of Christian liberty, with which the assumptions of the church of Rome had to contend, and to which they were finally compelled to succumb. Although the power of the

Brotherhood was broken, and their great establishments suppressed, they long continued to exist in seclusion, like the Vandois in the valleys of Switzerland. According to Jamieson their historian, there were Culdees in Ireland as late as the 17th century, who possessed considerable property in the County of Armagh.

Bede's account of the Caldee Establishments in Iona is as follows— "Habere autem solet ipsa insula rectorem semper Abbatem, Presbyterum, cujus juri et omnis provincia et ipsi debant episcopi, ordine in usita, ta debant esse subjecti, juxta exemplum primi Doctoris illius, qui non Episcopus, sed presbyter exstitit et monachus."

To the proper understanding of the passage quoted it is necessary to assign to Episcopus its original meaning. What that meaning is in the case before us is sufficiently evident from the description of the Establishments which has been given.

Scott in his Metrical Romances refers to the grand centre of the operations of the Brotherhood under such terms as "Iona's piles"—"Columba's Shrine," "Columba's Isle." The terms acquire additional interest from the knowledge which history imparts of the Establishments.

HISTORICAL.  
Wolfville, Dec. 15th '81.

For the Visitor.

**EVANGELIZATION &c.**

Rev. Arthur T. Pierson, D. D., of Detroit in an article in the Nov. number of the *Missionary Review*, says, "We must distinguish between evangelization and conversion. To evangelize or bring the gospel into contact with souls, is the especial commission of the church (Mat. 28: 19-20). For such a contact between the saving gospel and the unsaved we are held responsible. But if we preach the gospel to every creature, he will be with us always to aid the work and power of the spirit." Every Christian should note this distinction. We are laborers together with God. He having appointed for us a peculiar and definite portion of the work. There is no promise of salvation to the world except through a preached gospel. The gospel must be preached by the saints. Only a child in the knowledge of divine things would dare to pray for the spread of the gospel while he himself was doing nothing whatever in this regard. But having warned the wicked or invited the wandering whom we could reach or contributed to send some one to those beyond our reach we may look to him for a fulfillment of his promise to make his Word effectual unto salvation. w. g.

**NEEDLESS ALARM.**

A valued subscriber (and we have no others) writes:

(1) Allow me to suggest that the columns of the paper might have an added interest if your readers were informed how far modern science had advanced in its overthrow of experimental religion.

(2) In the presence of the new doctrines of "heredity," "organism," and "environment," how would the great gospel truths be dealt with, involved in the language of "a broken heart," and the cry "God be merciful to me a sinner?"

(3) What becomes of the doctrine of the atonement of Christ, who bore the sins of his people in his own body on the tree? or of conviction, repentance, pardon, regeneration?

(4) What new discoveries in morals have been made which would throw Wayland aside?

(5) Has evolution, as affecting man, been proved? Does any philosopher know any more of the "essence" of the mind than his philosophic ancestors?

(6) In a word, can the gospel of our Lord and Saviour be preached amid the confusion of evolutionary agnosticism?

We are not aware that "modern science" has advanced at all "in its overthrow of experimental religion." Experimental religion is a religion that is experienced and that bases its evidence on the fact that it is experienced. It takes a great deal of proof to throw discredit upon our experience. If a man has a toothache, argument to prove the non-existence of pain avails little. When a mother holds in her arms her smiling babe, it would be of little use to prove to her that there is no such thing as parental affection. As little would it avail to demonstrate to her, when she is weeping over the new-made grave, that there is no such thing as grief. What has "modern science" estab-

lished that can overthrow the experience of a soul which has found rest in God, of a soul which once delighted in selfishness and sin, and which now delights in self-sacrifice, holiness, and prayer?

And in addition we have to remember that modern science at the most only proposes to establish a doubt in regard to religion; it only says "perhaps." But it is idle to expect that a "perhaps," is going to set at naught the deepest conviction of the soul established by experience.

It is also well to bear in mind that even in its own sphere modern science is very far from reaching certainties and positive knowledge. It is often deceived in matters where there would seem little chance of error. It will be remembered that the scientific men of France who accompanied Napoleon in the Egyptian campaign pronounced the project of a Suez Canal impracticable, on the ground that there was a difference of thirty feet in the level of the Red Sea and the Mediterranean. Recent measurements show the entire fallacy of the calculation. A few years ago, scientific men were full of the scheme for letting the water of the Mediterranean into the Desert of Sahara thus creating an inland sea, and making the interior of the continent readily accessible. But it is now stated that the desert is above the level of the sea and that the project involves making the water run up hill.

Every candid man of science must confess that science is as full of mysteries as is religion. Science knows that certain things take place; but why they take place, or how, it knows not. That fire does certain things, it knows; but that is all. Everybody knows that quinine has a certain effect on the system; but as to explaining the effect, the fool and the philosopher are on a level of common ignorance. Certainly we are warranted in asking of science a basis of more absolute knowledge and certainty before we allow it to dislodge us from the faith that guides in life, and that consoles us under sorrow and in the last hour.

The fear which many good men have of the effect of modern science seems to us quite groundless. Science is knowledge of the facts of nature and a classification of them. All these facts of nature are expressions of the thoughts of God. Nature, which is the field explored by science is but one revelation of the mind of God, as the Bible is another and a higher revelation. Rightly interpreted the two cannot contradict each other. If there is an apparent contradiction, it only results from an imperfect interpretation of the one or the other. No truth in the universe is at variance with any other truth.

We have nothing to dread from the study of science, how far soever it may be carried. Of course, science like anything else, may be taught in such a manner as to create hostility to religion. The same is true of history; the same is true of the study of the Bible itself. But this is an abuse of the study, not an essential.

In our opinion, "the great gospel truths" may safely be dealt with just as they would be if "heredity" and "organism" had never been heard of.

We suspect that "the gospel of our Lord and Saviour can be preached even amid the confusion of evolutionary agnosticism." At least, it is a safe experiment. And the example of Moody and Spurgeon and of hundreds of other preachers, leads to the belief that there will be an audience.

Of course, it is unwise for the minister or anybody else to talk about things he is ignorant of. There is many a man who knows his Bible, and who knows the moral laws and the human soul, and who stanes on safe ground when speaking of these things, but who leaves his vantage ground when he tries to talk about modern science.

We venture to say to our disquieted brother, and to all who share his apprehensions: "Do not be disturbed; let us serve God with fidelity; let us illustrate in our lives the truths of the Bible, and experience in our own hearts; and we need not fear modern science."

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