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HOLD FAST THE FORM OF SOUND WORDS—Paul.

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CHRISTIAN VISITOR OFFICE

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ST. JOHN, N. B.

EMMAUS.

RAFFLES.

With us—the evening shades,

are already to prevail;

the lingering twilight fades,

and clouds along the horizon sail.

With us—the night is chill;

the damp and cheerless is the air;

the companion, stranger, still,

thy repose shall be our care.

With us—thy converse sweet

well beguiled the tedious way;

thy friend we joy to meet,

thy tongue shall longer stay.

With us—for well we know

skill to cheer the gloomy hour,

thy voice shall cheer the flow,

thy words shall cheer the power.

With us—and still unfold

thy prophetic lore;

thy words of Jesus told,

we thirst, we pant for more.

With us—thy converse sweet

well beguiled the tedious way;

thy friend we joy to meet,

thy tongue shall longer stay.

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With us—thy converse sweet

well beguiled the tedious way;

the subject and they will tell you that they see "no harm" in it, or that it is no more harm than something else, naming certain parlor amusements which are not looked upon as evils. No, nor can those see who are wilfully blind; but let such as have their eyes closed go abroad persuading themselves that they can see, and they will soon discover that the delusion does not avert accident. This trying to take the world in one hand and religion in another is a sorrowful business at best.

A gentleman once advertized for a coachman. As applicant came one after another, the question put to each one was: "How near can you drive to a precipice without going over?" The first could go within two feet; the second, one and a half; the third, one; and so on down to a few inches. At last Pat came, and in reply said: "Sure, I'll kape as far away from it as I can." "Your very man I want," was the ready response. Now what the Christian Church wants, in order to wield a more mighty influence in the world, is a desire and an aim, on the part of all its members to keep just as far away as possible from the devil's territory, and to get farther and farther away as time advances. The Christian's ambition should not be limited by a desire simply to keep within the bound which separates patent transgressions from passable consistency—simply to keep from doing what he knows to be wrong; but rather his life should be aggressive, an onslaught against sin and all its forms, an earnest and untiring performance of what he knows to be right. His life must be known by positives rather than by negatives.

We grant that some, alas! many, respectable and moral people are addicted to and uphold dancing and card playing; but from this class of amusement-seekers, there is a downward grade to the densely crowded ranks of the disreputable and licentious—the veriest dregs and offscourings of society. Begin to dance, then, and an upward course beyond moderate respectability and tolerable morality is impossible; whilst a downward course is probable, and, in the majority of cases, inevitable. Christ's disciples should act with a single eye to their Master's glory in all they do, and if God's blessing cannot be invoked in the dance-room it is no place, most surely, for a Christian. Churches by laxity in dealing with offences of this kind open a flood-gate of sin that causes much damage to religion; whereas prompt, firm, and rigid discipline, with, of course, Christian kindness and solicitude, would do much towards making the difference between professors and non-professors more easily discernible, and bring Christianity into better repute amongst its opponents.

The Christian cannot afford to spend time in this way. In order to maintain a high standard, he must keep at his best. The most energetic and devoted of the followers of Jesus has to lament that he makes so little progress in the divine life and does so little towards making his fellows Christ-like. We want all the help we can get in the great work to which God has called every child of His. We cannot afford to stand on the enemy's ground, nor even employ ourselves with things that are "no harm." If the Lord be God, follow Him; but if Baal, then follow him. "Ye cannot serve God and Mammon."

July 28th, 1881.

BISHOP MEDLEY AND THE

"CHURCH."

MR. EDITOR.—In the report of the proceedings of the diocesan Synod in St. John on the seventh instant, the St. John Globe states that Canon Medley said "Members of this Synod have spoken of the church of England and other denominations. Churchmen were granting too much, these people do not aspire to the name, but when they are given it they proudly accept it." The Church of England as the Church of Christ is entitled to this position. In these bodies they have what the Church of England requires now.

The assumption and presumption of Mr. Medley are equally ridiculous. There is not a church in Christendom that calls "a red" whether Episcopalians call it a sect or a denomination, and each will laugh at Mr. Medley's narrow minded bigotry. But when he claims that his sect is the Church of Christ, or even a Church of Christ, the statement is challenged, and he is asked for his proofs.

If he bases his high sounding claim

that his sect is the Church on usurpation, plunder and blood, all will retire from the field, but if he attempts to found it on the authorities of history, sacred or profane, he will soon find that the history of his denomination is only unknown to the most ignorant. Let him go back if he can one step beyond the reign of Henry the VIII, of pious memory, for its origin. I admit that it has of late tried to escape from the odium of its origin by trespassing on the history of another church and trying to appropriate that history, but the attempt has always been ridiculed by even the educated and intelligent of its own people, at least by those whose minds were not obscured by prejudice and bigotry. These latter might like their antitypes have been dangerous as excusers to persecution had they lived in the dark ages, but now they only injure those with whom they are associated.

If Mr. Medley desires to find out if his sect is the Church of Christ, or a Church of Christ, he must go to the record book of church constitution, the New Testament, and search for it there. If he does, he will find, that his spurious coin when taken to the gospel mint has not the proper coinage and superscription, that it has on one side the likeness of Henry VIII. and on the reverse side that of Anne Boleyn. This father and mother of his sect, might in Apostolic times, had they lived then, taken their places beside Herod and Herodias, but would not have been found among the Saints and Martyrs.

This expression of Mr. Medley does much to injure his denomination sown broadcast as it has been by the press, it leads men to ask, are these things so, and an inquirer opens those pages of English history, to find its origin resting on the axe, the fagot, and gibbet freely used in establishing it by Henry and his successors. After what Mr. Medley read at the Synod he is called upon to prove the correctness of his position, that the church of England is alone entitled to be called the Church of Christ or admit by his silence that his pretension is unwarranted and vain. Can he show from history that his sect, he may call it church or denomination if he pleases, existed in England or any where else before the year 1534, (I am particular about dates); or that it was finally separated from the church of Rome until 1870.

Yours &c.,
C. E. K.
Dorchester, July 11th 1881.

For the Visitor.

WORSHIP.

DEAR EDITOR.—True worship is that of approaching the Almighty God, realizing with the heart that we are dependent upon him for all that we have in this world, and all that we hope to enjoy in the world to come, acknowledging our unworthiness and confessing our sins, yet pleading and claiming the mercies and blessings of God through Jesus Christ his Son, through whom he has promised to receive and bless all who will come unto him.

This being true then, how many are there of professing Christians, who come up to the Lord's house, especially on the Lord's day, for this express purpose? Are there not too many who go hoping to hear a pleasing sermon, others from a sense of duty? It does not enter their mind, much less their heart, that the object of their going should be to worship the Lord, they do not expect a blessing, and of course they do not receive one. Many there are who will not even bow their heads while the Almighty God is being addressed in behalf of the church and congregation. How can they with the heart enter into the spirit of the prayer while they are gazing about the church? Now, those things ought not so to be. Let us come up before the Lord and pour out our souls in adoration, praise and prayer, and we will surely receive a blessing.

BAPTIST.

THE THEOLOGICAL DEPARTMENT.

MR. EDITOR.—As different persons are making inquiries concerning the Theological Department and its prospective work for the coming year, you will oblige by permitting me through your columns to give the following information to those desiring it.

A plan for Theological study for both partial course students and graduates was submitted to the Gov-

ernors of the college at their late meeting in June and received their approval.

In this plan it is proposed that partial course students be admitted to instruction in Theology on having passed the usual matriculation examination. It is not thought, as a rule, partial students should enter upon Theological study before reaching this point. Deviations from this rule may be made, but only for reasons satisfactory to the President of the College and the Principal of the Theological Department.

It is proposed again that the course of study for partial course students occupy three years, and that, in addition to Theological studies proper, it embrace such studies from the regular college course as will prove helpful to them in their life-work.

Thus:—In the first year of their course they will take Hebrew Grammar under the Professor of Hebrew, and Greek Language, Rhetoric, and English Literature under the Professors in these subjects in the Arts Department. By taking classic Greek in the Arts Department during the first year of their course, they will be prepared for Greek Exegesis in the following year.

In the second year of their course they will take Hebrew Exegesis, Greek Exegesis, and Systematic Theology in the Theological Department, and Logic in the Arts Department.

In the third year of their course they will take, during the first term, Church History in the Theological Department, and Evidence of Christianity and Intellectual Philosophy in the Arts Department; and during the second term, Church Polity and Pastoral Duties in the Theological Department, and Moral Philosophy in the Arts Department. Homelitics will be had once a week throughout the third year.

For regular students in the Arts Department having the ministry in view, the plan provides that they take Hebrew during their senior year in college and give two years after graduating to purely Theological study.

At the end of each year there will be an examination of classes in the Theological Department, of which due notice will be given; and students on satisfactorily completing the course will receive a certificate of the fact.

Needy students will receive aid so far as the funds for this purpose will allow.

Classes in Hebrew, Systematic Theology, New Testament Greek, &c., will be formed on the first of the coming September. Persons desirous of further information will please communicate with Dr. Crawley or the undersigned.

D. M. WELTON.

CONVENTION PROGRAMME.

The following provisional arrangement has been made for the exercises of the next session of Convention, to be held at Yarmouth next month:

SATURDAY AUGUST 20TH—MORNING

SESSION.
Opening and organizing. Report of Committee of Arrangements; Report of Committee on the State of Religion in the Denomination; Report of Committee on Obituaries.

AFTERNOON SESSION.

Report of the Foreign Missionary Board and consideration of the same.

EVENING SESSION.

Foreign Missionary Meeting.

LORD'S DAY AUGUST 21ST.

Convention Sermon by Rev. J. E. Hopper, A. M., or Rev. W. A. Corey.

MONDAY, AUGUST 22ND—MORNING

SESSION.

Annual Report of the Board of Home Missions; discussion of this Report.

Report of the Board of Management of Ministerial Relief and Aid Fund.

AFTERNOON SESSION.

Report of Finance Committee of Convention and consideration of the same. Report of Ministerial Education Board. Report of Committee on Ordination.

EVENING SESSION.

Home Missionary Meeting.

TUESDAY, AUGUST 23RD—MORNING

SESSION.

Report of the Board of Governors of Acadia College, Horton Academy, and Acadia Seminary. Consideration of the same.

AFTERNOON SESSION.

General and unfinished business.

EVENING SESSION.

Educational Meeting.

The Secretaries will be at the place of meeting at 9 o'clock a. m., on Saturday Aug. 20th to receive names of those who desire to be enrolled as "Members in their own right."

E. M. KIERSTED.
Chairman of Committee on Arrangements.
Windsor, N. S. July 30th, 1881.

WINNIPEG CORRESPONDENCE.

DEAR EDITOR.—At the point at which I left off the narrative of the good work in Manitoba, there was but one church formed, that in Winnipeg. In the fall of the same year (1876) a small church of eight members was formed at Emerson, with the Rev. D. McCaul as its pastor, which now numbers about seventy members. Rev. James Anderson has been for the last two years its enterprising, self-denying and successful pastor. In 1878 a church of eight or ten members was formed at Stonewall with Rev. John Stewart as pastor, which on account of the pastor and several of the members removing to Dakota has not made much progress, but at present under the partial pastorate of Bro. A. C. Turner it gives evidence of life, and some activity. In 1879 a church was formed at Highby with a membership of eight or nine, which has been ever since under the pastoral care of Bro. Turner. In 1880 two churches were organized, one at Rapid city and one at Gladstone, the former under the pastoral charge of Professor G. B. Davis, and the latter presided over by the Rev. W. Murdin, this year three churches have been organized in Manitoba and two in the neighboring territory of Dakota, one at Portage la Prairie, where Bro. Turner lives and presides, where also a neat little chapel has been built, one at Ridgeville and one at Preston near Rock lake. Near Shoal lake there is also a band of 20 or 30 Baptists that are either organized or about to organize; making in all twelve churches in this region, including the two in Dakota. Were there a sufficient number of the needed class of missionary laborers to enter this wide field, before two years more there would be more than double that number. In view of the great work to be done in this wide and promising country some two years ago the mind of Dr. John Crawford, late professor of the Woodstock Theological School, became greatly exercised. He visited this country, drew up a plan of a kind of Literary Theological school intended to be self-sustained, being in connection with a large farm. Although this scheme was looked upon with suspicion by some good men and true of the denomination, yet it obtained favor and help from many; and has already made a start in the noble undertaking, which though it has brought to light difficulties connected with the undertaking is not without cheering and encouraging features. Already several of the students are doing noble and successful work in the Mission fields occupied by them. Although considerable liberality has been shown towards this undertaking yet much more is needed to give it a fair start, which is all it asks for. I hope the Baptists in the Eastern Provinces as well as those in Ontario and Quebec will see it to be their duty and privilege to help in the laudable work, hundreds from there as well as from the Western Provinces are coming into this country and hence a kind of a practical home argument recognizing the obligation to provide for one's own springs up.—Let there be a fair start given to this institution in the hands of the courageous brethren, who are committing their all to the work, and a rich and abundant harvest will be reaped from it ere long. You will see by last week's Canadian Baptist that we have had the second meeting of our Association here with the Church at Emerson (by the way would it not be well to give our work here a little publicity in the Eastern Provinces, by giving the minutes of the same place in the columns of your excellent paper.) The meeting was one of great harmony and promotive of much good, directly and indirectly. The widely scattered position of our churches here, being dispersed over a distance of two hundred miles, and the difficulties in travelling, make it inconvenient for all the churches as yet to send messengers to the Association. This evil, however, is constantly "growing beautifully less," as railroads are being rapidly built, and New Associations also will short-

ly be formed at more convenient distances for the churches. We are including, Bro. Stewart at Dakota and Dr. Crawford, whom we expect in a month or two, in all, but eight ordained ministers in this whole region, and about as many preaching students. But what are these among so many and in so wide a field? Brethren pray ye the Lord of the harvest that he may send more laborers into His harvest, and be consistent when you pray and don't forget to send the necessary to sustain these laborers.

BOREALIS.

SEPARATION FROM THE WORLD.

Salvation is all of grace. Yet these things are required: "Let him that nameth the name of Christ depart from all iniquity;" "Whosoever would be my disciple, let him take up his cross, deny himself daily, and follow me." "Ye cannot," says our Lord, "serve God and Mammon." Shrink not from the pain these sacrifices must cost. It is not so great as many fancy. The joy of the Lord is His people's strength. Love has so swallowed up all sense of pain, and sorrow been so lost in rapture, that men of old took joyfully the spoiling of their goods, and martyrs went to the burning stake with beaming countenances, and sang high death song amid the roaring flames. Let us by faith rise above the world, and it will shrink into littleness and insignificance compared with Christ. Some while ago two aerons, hanging in mid-air, looked down to the earth from their balloon, and wondered to see how small great things had grown; ample fields were contracted into little patches, the lake was no larger than a looking-glass; the broad river, with ships floating on its bosom, seemed like a silver thread; the wide-spread city was reduced to the dimensions of a village; the long, rapid, flying train appeared but a black caterpillar slowly creeping over the surface of the ground. And such changes the world undergoes to the eyes of him who, rising to hold communion with God, and anticipating the joys of heaven, lives above it and looks beyond it. This makes it easy and even joyful to part with all for Christ—"this is the victory that overcometh the world, even our faith."

UNITED ACTION.

"Being of one accord, of one mind" (Phil. ii. 2). Bands of music are forbidden to play on most of the large bridges of the world. A constant succession of sound waves, especially such as come from the playing of a band, will excite the wires to vibration. At first the vibrations are very slight, but they will increase as the sound-waves continue to come. The principal reason why bands are not allowed the play when crossing certain bridges, the Suspension Bridge at Niagara, for instance, is, that if followed by processions of any kind, they will keep step and would cause the wires to vibrate. At suspension bridges military companies are not allowed to march across in regular step, but break ranks. The regular trotting gait of a dog across a suspension bridge is more dangerous to the bridge than a heavy loaded wagon drawn by a team of large horses. So united action tells against evil. So persistent, steady effort prevails against sin.

"If a righteous cause bring you into suffering, a righteous God will bring you out of suffering." This we may be sure of, for Christ has promised that if we suffer with Him, we shall also rejoice with Him. The apostle Peter says: "If ye suffer for righteousness sake, happy are ye" and again, "If ye be reproached for the name of Christ, happy are ye, for the Spirit of Glory and of God resteth upon you." But he warns those to whom he speaks that if they suffer from evil-doing of their own, they have not only no right to complain, but have no claim upon a righteous God for deliverance. "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." Many, we fear, delude themselves into believing that their sufferings in this life in some way purchase compensation in the world to come, not stopping to consider the distinction everywhere made in the Scriptures, between those who suffer in doing God's will and those who suffer by doing their own will, often in direct disobedience to His commands.

Correspondence.

Visitor.

DANCING CHRISTIANS.

BY E. A.

We have a contradiction in that there are to be found no professed followers of Christ who participate in the giddy dance. One of all active workers in the of the Redeemer's kingdom speak loudly and in no uncertain way upon this subject. This worldliness should be stayed. Members of our Churches who should be cast out from communion in Christian ordinances. A writer has had his attention directed to this matter of He has seen cases in which who sit at the Lord's table and profess to train young minds for in the Sabbath-school, pride in mixing with worldlings frivolous and sinful engagements. Who are these? Are they the prayerful, indefatigable, and interested workers of the church? Show me the church member who loves and enters into these gatherings, and I will show you only an idler in the Lord's house, but one who is doing more to the cause of religion than a hundred.

question these persons upon