

THE CHRISTIAN VISITOR.

"HOLD FAST THE FORM OF SOUND WORDS"—Paul.

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EDITORIAL NOTES.

MORSE has decided to stop attempts to perform the Passion play.

A WRITER in the *Congregationalist*, speaking of the supply of ministers, has this suggestive sentence: "There will be 'famine in the ministry' just as long as there is famine in the pantry."

THE widely-known evangelist, Rev. P. Hammond, is successfully conducting revival services in the Brooklyn Tabernacle. Many conversions are reported. Few men are more in demand than Mr. Hammond. He is expected soon to go to Philadelphia.

THE Medical School in Halifax has closed its session. 41 students were in attendance during the year. The Pine Hill, Presbyterian, Theological School has also finished its work for the present year. 14 students have been in attendance.

A FEARFUL tornado occurred last week in the Southern States—in Atlanta, Beauregard and other places. It was accompanied with rain, thunder and lightning. Small towns were laid in ruins, men, women and children were killed. The destruction was on a large scale.

LORD DUFFERIN has recommended to England and Egypt a scheme for the government of the latter country. The plan has been adopted nearly in its entirety. Hopes are entertained that peace will be permanent in Egypt, and that progress will be made in the direction of responsible government.

At a meeting of both Houses of Convocation, Church of England, at Westminster, the Bishop of Lichfield held in his hand a placard of the Salvation Army, which stated that the Captain of the Salvation Army in Derby would "preach the gospel standing on his head for ten minutes" and what was more, he kept his promise.

In 1727, the Baptists, Presbyterian, and Congregationalist ministers of London, formed themselves into a general body. Lately they held a meeting attended by 363 ministers. This meeting passed a resolution opposing the administration of the oath in its present form to members of Parliament and favoring a simple affirmation in its stead.

THE Rev. Thomas C. Gilmour, B. A., of the Royal University, and for seven years a missionary to the Jews at Hamburg, from the Irish Presbyterian Church, was recently baptized at Edinburgh, by Rev. Wm. Grant, Baptist minister. The Irish Presbyterian Church would not allow him to immerse two converted Jews on his mission field. This led to his baptism and change of church relations.

THE Metropolitan Baptist church, London, England, has had a wonderful prosperity. Mr. Spurgeon is still the great London preacher. The following interesting statistics for another year are furnished: Additions by baptism, 267; by letter 116; by profession, 57; by restoration, 4; total, 444. Dismissed by letter, 140; dismissed other churches without letters, 15; for non-attendance, 57; emigrated, 15; dismissed for other causes, 65; deaths, 65; total, 327. Net increase, 117; total membership, 5, 277.

THE Baptist Union of Scotland met early in April in Dundas. No statistics are given at the Spring meetings, nor is any business done. A large temperance meeting was held, presided over by Provost Paterson, St. Andrews. Dr. Landels preached a sermon. Mr. John Walcott, of Edinburgh, read a paper on soul winning. His points were (1) "The recognition of sin as a great evil." (2) "The possession of a renewed heart." (3) "Skillful use of the divine Word." (4) "Plain and faithful speakings."

(5) "The constant excuse of exercise." (6) "Concentrated efforts on individuals."

WE commend to all, without comment of ours, this little catechism from Dr. Lyman Abbott's Exposition of the Sunday School Lesson on the baptism of the Eunuch:

Do you suppose that faith was always the condition of baptism? Yes. How then can infants be baptized? I see no evidence that they were ever baptized in apostolic times. Infant baptism is a new use of the old rite. Have we any right to change the ceremonies of the Christian Church appointed by Christ and employed by his apostles, in that fashion? That is a large question; and it would take us too far from our present lesson to discuss it.

This will be especially good reading for those Pedobaptists who see Baptist papers, as they will not be likely to see it in their denominational papers.

THE Land League has held a meeting at Philadelphia. The English Government was condemned for oppressing Ireland to poverty and then sending the poverty-stricken people away. The Land League of England and Parnell were endorsed. O'Donovan Rossa would not co-operate with the League if the dynamite policy was condemned. Roman Catholic priests are active members of this Society. This is a distant echo of the Home Rule and Land League business means adopted by Irishmen at home and abroad to sink Ireland in disgrace and poverty. The outcome of this business is the destruction to property, trouble to Governments, poverty to Ireland and work for the gallows while this is going on in the States, their agents are turning witnesses for the Queen in Great Britain, arrests are going on, and sentences to be hanged are given.

SINCE Mr. Forster, in the House of Commons, charged the Land League with indirect sympathy and co-operation with murderers and dynamite-mongers, the Press of Great Britain has thrown off its studied care on these points. Recent discoveries in Cork, Birmingham, and Glasgow, and the attempt to blow up the *Times'* buildings, and the explosions in the public buildings at Westminster, have been further inducements for the papers to speak plainly. Miscrants belonging to the Land League hiding themselves in the United States plot on a large scale against the lives and property of the people of Great Britain. The success of the police in unearthing the makers of dynamite and the agents for executing the plots, together with the thoroughness with which the law is being enforced give a sense of relief and security to the public. The agitators who manage to keep themselves beyond the reach of the law, urge on, in their own modes, ignorant and reckless men. They perform deeds of darkness by proxy.

THE SALE OF INTOXICATING LIQUORS.

The following indicates the coming legislation at Ottawa on temperance:

Evidence of both temperance advocates and licensed victuallers has been heard before the sub-committee of the special committee appointed to consider an Act in relation to the sale of intoxicating liquors. It is understood such sub-committee have recommended, by report, the following provisions:

That there shall be a license board, who shall have power to grant or withhold licenses for each county; such board to consist of the County Court Judge, County Warden, and a third party appointed by the Government.

There shall also be a license inspector for each district, whose duty it shall be to see that holders of licenses comply with the law that intoxicating liquors shall not be sold in the same shop, or in connection with groceries or other goods.

That an applicant for a license will have to obtain the signature of not less than one-fourth of the electors of such district to a petition favoring the granting of such license, but a petition of a majority of the electors in any district, against the granting of licenses shall prohibit the granting of any such licenses in that district.

The term "district," is defined as identical with the polling district, whether in city or country ridings.

CHICAGO LETTER.

To the Editors of the *Christian Visitor*:

We are getting quieted down again after the excitement over the Municipal Election. This was a struggle between the lovers of order and decency, and the lovers of beer and disorder. Party lines were obliterated to a great extent, and the chief question was whether we should have a license to sell liquors granted for the sum of thirty-two dollars, as at present, or should raise it to five hundred. It was hoped that such a rise in the cost of license would reduce the number of saloons from five thousand to about two thousand, or perhaps even more than that. Beyond this it is a fact that the government of the city, under the present administration, has been in every way disgraceful. Dens of vice are open on every hand—murders are becoming alarmingly frequent. All this is winked at by the authorities, whose chief aim is to gain the favor of the mob. These facts were clearly brought forward. Prominent citizens felt that it was time to do something if the city was to be saved. The pulpit gave forth no uncertain sound. But the saloon-keepers and their allies had been longer in the field, and were better organized, and hence the result has been a large majority in favor of the re-election of Mayor Harrison—and his "horrid crew."

We hope that this will teach our temperance people a lesson to be in the field sooner in the future, and perhaps to raise a more consistent cry than high license vs. low license, and call for entire prohibition. But the contest is a very unequal one. On the one hand it must be largely a benevolent undertaking, on the other selfish motives inspire the actors.

In business circles there is nothing especially new, but the outlook is hopeful. Some time ago on account of strikes and failures of some large firms, prospects of trade looked dull. But a very favorable opening of spring has infused new life into business, and again the streets are thronged more densely, and the crowd move at a faster pace.

One of the most unique things, in a literary point of view, which has appeared here of late is the *Radical Review*, successor to the *Alliance*. It is edited by Mr. Miln, once a Methodist preacher, then a Congregationalist, afterwards pastor of Unity Church (Unitarian) in this city, and at length an agnostic of the most decided stamp, and a would-be theatrical performer, although in this, notwithstanding his wonderful versatility, he has been a failure. Its first page gives a portrait of its patron saint, Thomas Paine, and the great, and eloquent, and incorrigible Col. Ingersoll, is one of its prominent contributors. It may seem superfluous to say after this description that its aim is to do away with all the delusions of religion and to promote moral culture.

The University has received another blow which destroys the hopes we had cherished with respect to its financial condition for the present. The trustees had decided to offer its creditor the sum of one hundred thousand dollars to give up the mortgage which he holds, and arrangements were being made for a grand rally, by which means it was hoped that an adequate endowment might be raised. But the news now comes that the offer will not be accepted, and so the matter will have a rest for a while. Possibly the case will be taken into the courts during the coming year.

The Seminary folks are pushing the matter of a second hundred thousand, and we are hopeful of securing that amount during the present season.

The students of the Seminary are enjoying very much a course of lectures by the city pastors. The last

of these was delivered by Dr. Herrick Johnson of the Fourth Presbyterian church. This is Dr. Johnson's third appearance as lecturer at the Seminary, and no one is more cordially received or more gladly listened to.

An object of much interest to the pastors of the city is the Minister's Conference, which holds its sessions every Monday morning in the Grand Pacific Hotel. At the last meeting of this body a paper was read on "Old Faiths in New Light," by Rev. W. P. Elsdon, of the Eaglewood church. At the next meeting Rev. Dr. Kenard, of the Fourth church will review Dr. A. J. Gordon's book on "The Ministry of Healing." These papers are followed by discussions which are generally very interesting. There is an average attendance of about forty pastors from the city and near surroundings of these meetings.

The churches have not for a long time enjoyed such prosperity as has been given them during the past season. But I have not left room to speak more particularly of them in this letter.

The pastors of the Memorial and Morgan Park churches exchanged pulpits last Sabbath,—Mr. Burhoe, preaching at the Park to the delight of the theological congregation, Revs. Messrs. Bacon and Pierce who have occupied the suburban fields of Oak Park and Evanston, are bringing their pastorates to a close. Dr. J. A. Smith, editor of the *Standard*, and Rev. H. W. Brown, Evangelist, are both quite sick at their homes in Morgan Park. It would be a great blow to us, and to the whole denomination, were we to lose the veteran editor and preacher Dr. Smith, and it is good news to hear that he now shows symptoms of recovering. The Dr. has been over-working of late, as, besides his other duties, he has just finished a commentary on the Book of Revelation, which forms one of the complete list of commentaries to be written by American Baptists, and published by the Publication Society. This volume will soon appear.

Very truly yours,

ABOQUEET.

SPARKLES FROM MR. JOSEPH COOK.

158TH LECTURE.

Spiritual efficiency is the measure of the worth of all creeds, sects, and churches. Efficiency in what? In delivering men from the love of sin and the guilt of it.

At this moment Professor Christlieb, of Bonn, is endeavoring to introduce into Germany several of the methods of the Free churches in Great Britain and the United States, as a means of putting an end to the torpor, the barrenness, the iciness of much of the life of the State Churches in connection with an unscriptural eschatology which it has been my fortune here to oppose of late.

While a few people on this side of the Atlantic seem anxious to transplant from Germany the ideas that have produced torpor there, and are at the bottom of a large part of the spiritual barrenness of the European State Churches, the most Evangelical of the German professors are endeavoring to transplant into Germany the incisive, practical ideas and methods of aggressive Evangelical christianity as they have been developed in Scotland and England, and especially under the free-church system of the United States.

Under the voluntary system we must have money and must draw rich men into the churches, but if they stand there on their money-bags, and ask to be measured not according to the height of their christian character, but according to the height of these pedestals of worldliness, wealth, social position, hereditary rank, connection with public affairs—then I say the time has come for us to cast

abroad God's truths as scythes to mow down all these unnatural growths!

On the floor of God's house he is tallest who is nearest to God.

A man is a man even though his father was rich.

I call a luxurious church that is not ready to receive membership from any quarter of the population a social preserve, and not a church.

The two worst evils of our time inside the domain of Christendom are probably luxurious living among church members and loose thinking among religious teachers.

The time then has come to awaken all the powers of the pulpit and the press and the platform against the choking of God's most holy truth by purse-strings and by ribbons and by dashes of lavender water.

It is likely to be our prevailing trouble that, when Judas carries the bag and betrays his Lord, he will not always have the grace to go and hang himself, and you will not have the grace to hang him.

If, I were a pastor, I should do again what I did once, when for a year I was acting pastor; keep a question-box open constantly for those timid people who cannot go to a pastor's study and discuss their difficulties with him.

In the winter season most of the devotional meetings of the church, or, at least, one such meeting a week ought to be closed by conversations between the church members present, and any religiously irresolute persons who are willing to remain for such conversations.

The Hindoo is ovine, the Briton is bovine, and it is not a wonder that the latter rules the former.

But here is a man whose bargains have run as close to lies as the last week, it may be, as the eyelid to the eyeball, and the neighbor he has cheated sits at his side, and this shrewd merchant is expected to talk with his neighbor on the conditions of salvation. The discipline is as good for the merchant as for his neighbor.

Nothing makes a live man out of a dead man so soon as to set the dead man at the work of producing life in another dead man.

We have had preaching to the intellect, we have had preaching to the emotions, we have had preaching to the fancy; the time is coming when no preaching will be considered thoroughly evangelical unless it is addressed to the will.

I wish every religious service were closed by a form including the petition, "Thy kingdom come, thy will be done in us every one this instant as in heaven;" and then a moment of silent self-consecration, implying that every individual is reined up to the duty of immediate, total affectionate self-surrender to God as both Saviour and Lord, after which I would have the benediction pronounced upon all such as have thus surrendered.

I am not a friend of innovations; but I wish exceedingly that in the ordinary closing of religious exercises there were always something to rein up every hearer to total self-surrender to God.

In order to understand the Christianity of to-day aright, we may look either at the organized churches or at the great outside world, and the general aspect that it presents. The churches are full of activities of various kinds, while spontaneous movements on a large scale in the direction of alliance, co-operation, and union indicate that the era of excessive individualism and disintegration is drawing to a close. But perhaps the influence of Christianity is still more noteworthy to a publicist in those regions where it does not profess to put forth its power. The spirit in which we engage in commerce or in war,

the actual conduct of war, the international relations that bind all peoples in a comity before unknown, our legislation, our social usages—in a word, our civilization as a whole—is admittedly the creation of Christianity; and the unconscious tributes now paid to it on this wide field is the most striking testimony to the reality of its power.—*Ec.*

Religious Selections.

We get back our mete as we measure;
We cannot do wrong and feel right;
Nor can we give pain and get pleasure,
For justice avenges each slight.

—Alice Carey.

I will tell you what to hate. Hate hypocrisy; hate cant, hate indolence, oppression, injustice; hate Pharisaism; hate them as Christ hated them—with a deep, living, godlike hatred.—*F. W. Robertson.*

The Christian conflict is not to be carried on by theological engineering. Our religion has often been ably defended when in any legitimate sense it was neither preached nor practised. In such times scepticism, always flourishes. Christianity, when, vital and aggressive, carries its own Divine sanction. Like the sun in heaven, it is shown to be real by its own light and heat.—*M. B. Anderson.*

The blessings of redemption are gathered into one grand word "salvation"—heaven's free boon to man. Salvation has three aspects, two of them present, one future. The present are forgiveness and cleansing, the future heaven. The message of Christ to us is, therefore, good news throughout. It is the gospel of God, the gospel of Christ, the Gospel of peace, the Gospel of forgiveness, "the Gospel of your salvation."—*Rev. I. E. Page.*

Seek to be useful, that the world will miss you when away; or whether this world miss you or not, that in a better world there may be many to welcome you as you enter it, and many to follow you when you have long been there. And above all, so live for Christ, so travail in His service, that when you fall asleep, a voice may be heard from heaven, saying, "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they rest from their labors, and their works do follow them."—*James Hamilton, D. D.*

I have observed that most ladies who have had what is considered as an education have no idea of an education progressive through life. Having attained a certain measure of accomplishment, knowledge, manners, etc., they consider themselves as *made up*, and to take their station; they are pictures which, being quite finished, are put in a frame—a *gilded* one, if possible—and hung up in permanence of beauty: in permanence, that is to say, till Old Time, with his rude and dirty fingers, soil the charming colors.—*John Foster.*

Our business is not to talk about shining, not to have theories about the way of doing it, but by our good works to shine and so to bear testimony to the Lord. The simple thought meets a thousand difficulties. "I am very poor, my candlestick is tin instead of silver; if I were richer I should be of more use." Let your light shine. "I am feeble in health, half my time is passed within a sick-room; my candlestick is a broken one." Let your light shine, even if there is no more candlestick than to hold the candle from falling over. "I am very much out of the way, in a very obscure corner, far off from the general eye and observation; I wish I were in a better position." Let your light shine. The Lord knows why He has placed you where you are; be sure He has a purpose worthy of being accomplished.—*Rev. James Culross, D. D.*