

THE CHRISTIAN VISITOR.

HOLD FAST THE FORM OF SOUND WORDS—Paul.

VOL. XXXVI.

SAINT JOHN, N. B., WEDNESDAY, APRIL 16, 1884.

No. 16.

SECULAR AND RELIGIOUS NOTES.

St. Peter's church, London Docks, has among its attractions weekly "dances," established by Mackonochie the Ritualist.

"When I try to estimate the greatness of a beneficent deed, I do not ask what was given, but I ask what was left." Mark 10: 44.

Baptism is no more necessary to entrance into church membership than the observance of the Lord's supper is to continuance in it. So the *Examiner* decides—rightly, we think.

The *Examiner* reports a rapidly growing public sentiment in the Baptist denomination, that women are entitled to the rights and privileges in the business meetings of the churches that belong to the other sex.

It is a big mistake for a preacher, or for a layman, to think that everything must be kept at home, and that we ought not to do anything for anybody except ourselves. This is not the spirit of the gospel, and brings only dry-rot and death. It goes from the preacher to the officials, and from the officials to the rank and file of the membership, until everybody in the church believes that everything is to be kept at home, and then the pastor's support suffers as much as the collections that were feared.—*Dr. T. Armitage.*

Spurgeon said to Dr. H. L. Wayland, editor of the *National Baptist*: "We occupy a conservative position among our churches. If an accredited christian of an evangelical church comes among us, and asks the privilege of communing, we admit him three months. Then we say to him, 'You have now had an opportunity to know us and our views; if you choose, we shall be glad to have you join us by baptism; if not, we advise you to join those with whom you are in sympathy.' And three times out of four, they are baptized and join us."

Rev. J. W. M. Williams, D. D., of Baltimore, in "Reminiscences of a Pastorate of Thirty-three Years," with the First Baptist church of that city, has the following testimony to the importance of special effort in behalf of children:

Taking a thousand of those whom I have baptized into the fellowship of this church, I find that 247 were under fifteen years of age; 415 between fifteen and twenty-five; 223 between twenty-five and thirty-five; 102 between thirty-five and forty-five; nine between forty-five and fifty-five; and four between fifty-five and sixty-five. Those brought in early have been the most prompt in their church duties, and give us least trouble.—*Christian Index.*

It is quite apparent that there is a growing disposition among christians of all denominations to adopt liturgical modes of worship and to observe times and seasons. Christmas and Easter celebrations have become common in churches that formerly gave these days no special attention. A serious attempt is now being made in our Legislature to declare Good Friday a legal holiday. There are signs that even the Lenten season besides being respected to a considerable degree by fashionable society, is beginning to be regarded with some favor by the religious bodies least given to rites and ceremonies. Are these things indicative of growing and deepening christian conviction and feeling? We wish we could think so, but cannot. We are not sure, indeed, that they do not indicate just the reverse, a decaying faith and a declining spirituality. It has been a matter of observation from the beginning, that ages of unbelief have also been ages of superstition, that as men lost their hold upon the essential

verities of religion they solaced themselves with the cheap substitutes of forms and ceremonies. As Christianity ceases to be a vital principle in the heart and retires from the daily life, it is very apt, for a while at least, to find refuge in a prescribed routine of outward services and solemnities.—*Examiner.*

For the Visitor
Satan, or the Prince of Darkness Disclosed,
John 8: 20.

BY W. H. P.

The devil is—
A person. Job 1: 6—12: 2: 15. Matt. 4: 1-11.
A spirit. Eph. 2: 2.
An adversary. Zech. 3: 1. 1 Pet. 5: 8.
An accuser. Job 1: 9-11; 2: 5. Rev. 12: 9.
A deceiver. 1 Tim. 2: 14, Rev. 12: 9.
A liar. Gen. 3: 4, John 8: 44.
Malicious. Luke 2: 22, 1 Peter 5: 8.
Crafty. 2 Cor. 2: 11, Eph. 6: 18.
Powerful. Proved in the experience of Job, Peter, Michael and his angels, and Christ, Heb. 2: 18. But not all powerful. Rev. 12: 7, 11.
A coward. James 4: 11.
Conquered by the Word of God. Matt. 4: 4, 7, 10.
In dread of Christ. Matt. 8: 28, 29. Knows that he is doomed. Luke 10: 18, Jude 9, Rev. 12: 12; 20: 13, 7-10.

For the Visitor.

The Higher Life.

No. 1.

In order to remove any prejudice against what I may feel called on to say on this subject, I wish to state that I am not conscious of any other motive in writing upon it than to serve the cause of truth, and obtain for myself and present to others the exact teachings of God's word on this matter, even though it may not favor my own previous views or those of my most intimate christian brethren. I wish to follow where the truth leads and to bear with christian meekness any unkindness which may be shown me on this account. Therefore I hope those who read what I have to say in this connection will weigh carefully the statements made and impartially for themselves, more than to convince others, judge what is the nature of the christian life to which they are called.

The first statement I make is that the doctrine of perfection is taught in the word of God; by which I mean nothing more than that the words perfect, perfection, perfecting, are found there. Therefore I consider it first as inconsistent for a christian to say he does not believe in election, as to say in a general way that he does not believe in perfection.

This being granted let us try to find out what these terms mean in their connection, to a mere English reader, leaving the more critical examination of the original language to a future period.

The first passage I call attention to is Mat. 5: 48. Be ye therefore perfect, even as your Father which is in heaven is perfect. On this I would say that I do not see the consistency of saying that our Saviour here merely commands his disciples to aim at perfection, any more than he means they should aim at repentance and faith in him when he tells them to repent and believe the gospel, or that Paul meant when he said to his Colossian brethren, Lie not one to another, that they should try to keep from lying and that would be sufficient, though they might not succeed at all, but keep on as formerly telling a hundred lies a day. The command is not try to be perfect, do the best you can at it, and that will do, but, Be ye therefore perfect, whatever that means.

The word as in our text cannot be the comparison of exact likeness for

then those who attain to it would be equal to God himself.

But rather as God is perfect according to his nature, so be ye perfect as my disciples according to the highest capabilities of redeemed men.

This perfection is plainly set forth in the connection from which this text is taken. But I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. No advocate of the higher life can go beyond this. And who will say that it is not attainable.

A. ESTABROOKS.

A Letter from A Christian Indian.

To the Editors of the Visitor:—

The following letter from a very worthy brother in the Lord, an Indian, residing at Tascavora, at whose house, about eight years ago, I was entertained for a number of weeks, and treated with great kindness, was received to-day; and as it is good, and brief, and contains interesting intelligence respecting the tribes of Red-men, I will send it for your examination. I feel satisfied that Mr. Martin will not take it amiss that his private letter should be published.

I had heard nothing from him for a number of years. But a friend had recently asked me a question about Indian names, and I had stated that one of the prettiest Indian names I ever heard, was the name of a little Cayugian girl that I had seen in Tascavora. She had first seen the light in the day that Lord Dufferin, then Governor General, and his lady had visited the Indians at Tascavora, at their Council House. In honour of this event the babe was named "Lady Dufferin." But as this name was somewhat unwieldy, her father had added the name *Canaweeta*. The child was about two years old when I was there in the summer of '76. Her father, Mr. James Jamieson, referred to in this letter, is a farmer, and at that time cultivated a very large farm. In fact I had never seen farming operations before carried on upon so gigantic a scale. But to return; I wrote some time ago to Mr. Joab Martin, not knowing whether he was still alive or not, making enquiries about the state of things there, and among other things I asked if he could give me the signification of the name *Canaweeta*. It seems he cannot do that. But his remarks suggest the origin *Kee-Canaweeta*, is the name of a renowned chieftain. As he spells the name, (giving, as the Mohawks do, the letters what is called the *Continental* sound), *Kanawoeta* and *Kekawoitee*, sounding as *ee* or as *i* in *snachine*. SILAS T. RAND.

NEWPORT, TASCAVORA,
March 31, '84.

DEAR BROTHER.—I am very glad to hear from you once more, believe me. I have often thought of you since you have been with us. I did write to you once but I suppose it never reached you. Your letter went a long way round to reach me on account of being improperly addressed, but be it as it might, I got it, and am glad of it. We can once more tell one another about the journey down here and the Lord's work. I am happy to be able to tell you that a few more lost ones in this locality were brought to the light of the gospel of our Lord and Saviour Jesus Christ.

Mother, Moses, Adam, Leah, Joel, and I are living. Mrs. Powless and family are not, but one girl is living. Mr. James Jamieson and family are about the same except what changes time has made. Two of the girls are married, Mary and Julian; the latter is living near Montreal, having a Catholic husband. *Kanawitee* is simply a proper name of Jamieson's own invention. *Tekanawitee* is the greatest name

known to the Mohawk tribe, because it was borne by one of the greatest Mohawk chiefs that ever lived. I could not get the meaning of the name, but I can get this much about that name. It was asserted that through or by that chief the bloody wars among the Indian tribes of America were long ago buried in oblivion, and peace to the end of time was proclaimed.

What moved him to take the steps to that end was his foresight concerning the future situation of his people among the white people. For these reasons he was looked upon as a prophet, peace maker, and ruler. He was so highly respected, lauded, and honoured, that even to-day his form of government for his people is preferred to all the existing forms of government on the globe. Quite a long story can be attached to this name, but you have here got the principal parts of it.

Bro. Adam has been labouring among the Ojaka Indians now residing in Muskoka, this winter, and some twenty-four of them received the gospel with all readiness of heart.

Dear brother, my earnest desire for you is May the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you now, and forever.

Yours affectionately in Him,
Write again. JOAB MARTIN.

Vanity of Vanities.

BY J. HUNT COOK.

Of the men of the present generation it would not be easy to name one who has, from a worldly point of view, achieved a greater success than Prince Bismarck. Every one recognizes in him the architect of the German Empire. Kaiser William may be the figure-head, but Bismarck is the captain. His skill in diplomacy has made him one of the foremost men in Europe at this hour. And now the question might be asked, What profit hath he gained of all his labour under the sun?

Maurice Busch, who was formerly his secretary, and a very intimate friend, has recently contributed to a paper published in Vienna some reminiscences of the great statesman. He gives a somewhat different aspect of his character to that generally received. He regards him as a man of strong religious principle. Bismarck, in his earlier years, was inclined to scepticism, but with maturer thought he embraced the verities of the Christian religion. He has repeatedly asserted his opinion that life would be unendurable without a belief in God and human immortality. When on one occasion he had to fix upon a motto for his coat of arms, he selected, "In Trinitate robur." His apparent indifference to public opinion, M. Busch considers an evidence of sternness of principle.

Prince Bismarck is described as far from being a really happy man. At times a melancholy spirit overcomes him. In the year 1877, one evening at Varzin, he was sitting by the fireside. He complained bitterly that his political career had given him no pleasure and no satisfaction. "There is no one who loves me for it," he said. "It does not make me popular. I have never made any one happy in all my life, neither my self, nor my family, nor the nation at large." His friends protested against this accusation, but he persisted in saying that the numbers he had made unhappy by far exceeded those that he had made happy. "If it was not for me," he said, "the world would have seen three great wars less, and eighty thousand who died in their bloom might have lived, and how many parents, brothers, sisters, widows, would have been spared their grief and tears!"

Now, without regarding this as an exponent of his ordinary feeling, we

may fairly consider it as a true expression of the thought of the great German Prince in his wiser moments. Thus he adds another example to the number now existing of men who, climbing to the summit of worldly fame, have but asked on attaining it—Is life worth living? Still we are not disposed to see in this a proof that life must be vanity. It must if its chief glory be that of war, whose brilliancy but dazzles with the lurid fire of hell rather than the light from the heavenly throne. He is a poor philosopher who, looking in one direction and failing to find satisfaction there, concludes that it cannot be anywhere attained. The religion Bismarck possesses is probably sufficient to disturb the diabolical delight which some men might feel in contemplating the misery and ruin of great victories. Even were it granted that the life of a war-making statesman could be proved to be a life of duty, it must bring an awful retrospect at the last. What a fearful old age it must be to have to look back on energy devoted to a course which has left hell loose on some fair spot of earth! The remembrance of having been the agent of the destruction of happy towns and villages, of men being mutilated and slaughtered, of women left widows, and children made orphans, cannot surely be blessed! What contemplation for eternity! Surely an hour spent in Sunday-school work, a single effort to bring a wretched soul to Christ, or one earnest, evangelical appeal will be grander treasure to carry into the unseen world. If men will be lured by the glamour of false glory, they must awaken some day to bitter disappointment. But if they yield themselves to the King of true glory, and resolve on following Christ, then, instead of having to moan with Solomon, "Vanity of vanities, all is vanity," they may sing with Peter, of "joy unspeakable and full of glory."

Our Fruit in Others.

BY DR. GOBDOON.

We live in the lives of others more than in our own. Where is the handful of grain which we flung so recklessly away upon the new-ploughed field a little while ago? There it is, in the green field, and in the ripening grain, and, in a little while, in the full corn in the ear. And where are the toils, and tears, and self-denials which we have expended for the Lord? Yonder, in those disciples whom we have brought to the Lord. "Except a kernel of wheat fall into the ground and die, it abideth alone," says Christ; "but if it die, it bringeth forth much fruit." The same is true of the disciple as of the Lord. We die in expended energy, in exhausting toil, in tiresome self-denial for the good of others; but thus do we minister life to others. As the Apostle has written, "So then death worketh in us, but life in you." It was on this ground that he could say to his converts, "But now we live if ye stand fast." Each of us is but a branch of "the true Vine." If our substance has been taken to nourish and make fruitful some other branch, we have but followed the Master.

John Newton received into his church a young and uncouth Scotch lad, who soon attracted his attention; for, though rude of speech, the love of Christ shone conspicuously in his words. The good minister got one of his wealthy parishioners to give him an education, and fit him for the ministry. A few years passed, and that young man was in India, known as Claudius Buchanan, a name more illustrious in the annals of British rule in India, than those of Hastings and Clive. It was he who wrote the "Star of the East," whose beams lured Adoniram Judson to

Burmah, to preach the Gospel to the heathen, and with him and after him scores of others. If when John Newton lay dying some had come near to him and said, "Well, good sir, your work is done; your life is ended," he might have pointed across the sea to Buchanan, and said, "I live in that man yonder whom I brought to Christ, and prepared for service in the great work of missions."—*Sel.*

A Card From Mr. Spurgeon.

A short time since, the *Presbyterian Observer*, of Baltimore, published this paragraph:

"In a conversation concerning the difference between the American and English Baptists, Mr. Spurgeon some years ago greatly shocked a friend of ours who was an American Baptist, by exclaiming, 'I hate a close-communication Baptist, as I hate the devil!'"

The *Baptist Weekly* declared this story a "miserable falsehood;" whereupon the *Observer* repeated its statement that such words were reported to it by a "sainted" Baptist friend. We forwarded its last paragraph to Mr. Spurgeon, and have now the pleasure to append the following response:

WESTWOOD, March 26th, 1884.

DEAR SIR:—I do not know who "the sainted gentleman" may be, but he did not speak the truth if he reported me as saying that I hated a close-communication Baptist as I hate the devil. I never even thought of such a thing, and assuredly it is not and never was true. The saint must have dreamed it, or have mistaken the person. The most unaccountable statements are sometimes made by men of known integrity, and they can only be accounted for by misunderstanding or forgetfulness. I know my own mind and views, and I can say without reserve that the expression could not have been used by me. As compared with the bulk of English Baptists I am a strict communionist myself, as my Church fellowship is strictly of the baptized.

Yours heartily,
C. H. SPURGEON.

REV. A. S. PATTON.

"Professed, and Went Back."

"He professed, and went back." "But," replied an old brother, "did he ever profess and go forward?" And there is no doubt that that is the question. It is an easy matter to make a profession; but the important matter is going forward. Of course, if one only professes, and remains as he is, he can't be said to go back, for the simple reason that one must go forward before he can go back. A man at the foot of the ladder has no distance to drop. And we suspect the reason so many "go back," as it is called, is simply that they have never gone forward, but rested in a mere profession; and when a professed convert makes a tumble, the remarkable thing is, that the people who make the most noise about it are and have always been at the foot of the ladder, making such an ado about So-and-so falling back, and yet So-and-so has only fallen down to where they are themselves. The true child of God will mourn over those who go back instead of rejoicing or talking about it; and will be always rejoiced to hear of souls professing and going forward.

Dr. William Taylor tells a story of some sailors going ashore from their ship, and returning intoxicated; they entered their little boat to row to the ship, but they rowed till morning without reaching it. Daylight showed that they had not loosened the rope that had held them to the wharf. Many a man would follow Christ, but he is fastened by some one sin, some bad habit, some fear or neglect; but one alone unfastened will keep him forever from Christ.