

THE CHRISTIAN VISITOR.

HOLD FAST THE FORM OF SOUND WORDS—Paul.

VOL. XXXVI.

SAINT JOHN, N. B., WEDNESDAY, JULY 9, 1884.

No. 28.

TO OUR SUBSCRIBERS.

Twice a year, in January and July, we begin sending out bills for the VISITOR, and continue till all are sent. This week some of our subscribers will receive gentle reminders of their indebtedness. If any mistakes occur let us know at once, and if not, please send us the amount due, as it is much needed. Some are owing for six years and more. Every year hundreds of dollars are lost in bad debts. Brethren this ought not to be. Honesty should be seen in paying for a religious paper as much as grocery bills.

Some subscribers always pay in advance, and many during the year. To these our thanks are especially due, for by their promptness we are able to meet some of our most pressing obligations.

The VISITOR ought to be taken more generally in order to spread the truths it advocates. To our pastors we look for help in this matter, and to a few our thanks are due, but many pastors never send us a subscriber, nor do they by any public advocacy seek its extension in their churches. This, we are satisfied is the result of neglect rather than intention. In this wide awake age not only through the pulpit but also by the press must we seek to disseminate the truth. Men of Israel, help! Every minister is an agent for the VISITOR, and every member is asked to give his name to his pastor as a subscriber and use his influence to get others to do likewise.

EDITORIAL NOTES.

A FINE church edifice owned by Presbyterians has been dedicated at Moncton.

THE foundation stone of the Old Ladies' Home was laid by his Honor, Governor Richey, in Halifax, last week.

THE Library of Morgan Park Seminary contains now some 30,000 volumes and is the richest on the continent in Biblical lore.

THE Congregational Union held its annual meeting this year at Economy, Cumberland Co. There are 19 churches and 1,246 members.

THE Roman Catholics continue to threaten Father Chiniquy in Quebec, and Father Chiniquy continues to use his strong language against Roman Catholicism.

HARVARD has put Greek and Latin among optional studies. A certain amount of these languages is required for matriculation, but for the entire B. A. course they are removed from the prescribed list.

THE Presbyterian assembly the Methodist conference and the local church synod, exchanged friendly greetings at Toronto. Hints of union between Methodists and Presbyterians are referred to.

THE conservative element of Congregationalism was notably absent at the closing exercises of Andover this year. The Liberals were jubilant and think the Institution has entered upon a career of great prosperity.

It is reported in the papers that the graduates of colleges for the Baptist ministry are no more numerous in Massachusetts than they were 20 years ago, and do not supply more than a fourth of the ministers needed for the churches.

WE regret to see it stated, that the health of Dr. Gordon, of Clarendon St. church, Boston, is so reduced by over work that he has retired for a time to his early home in New Hampshire. It is to be hoped that he will soon regain strength so as to resume his heavy duties.

THROUGH the courtesy of L. A. Palmer, Esq., we made a visit to the

Dorchester penitentiary. Our conversation with Warden Botsford confirmed our previous opinion that he is a most efficient and humane officer, and that the conduct of this prison is designed as much as the circumstances will admit to be reformatory. Every man, even a culprit, is entitled to fair treatment, and where there are any remains of manhood they should be sought out and an earnest endeavor should be made to develop moral and religious qualities.

THE *Canadian Baptist* is somewhat unfortunate in having a correspondent "Viator" who, because of some disordered faculties, has given a rather bilious account of the work of New Brunswick Baptists, and specially of the Southern Association. His report of Home Missions, of the position and standing of the Association itself, of the resolution of the Standard Publishing Company, and the thrust at the St. John pastors in connection with the S. S. Convention, are all misleading and unworthy. His letter with a meagre exception as to Foreign Missions and Education is pessimistic. Men ought not to write to papers abroad, where their utterances cannot be fairly estimated, till they are feeling well. Viator's letter omits all that might be said to the advantage of Baptists here and gloomily refers to weaknesses. There was much in the origin and work of the new church where the Association met, and in the struggles of Baptists in the City of St. John since the great fire to repair their losses, and in the efforts being made by Baptists in this Province to maintain a first-class Academy, which would have afforded if not optimistic references, certainly material for a readable letter to Ontario Baptists. Why "Viator" could not see the hopeful and could discern the discouraging and be so impressed with it as to send it to Ontario, is passing strange. A reply to every ungenerous statement in his letter could be made, which would put it in its true light, but it is not necessary.

PERSONAL.

Rev. Dr. Day is visiting the P. E. Island association.

Rev. A. E. Ingram is visiting the Bedeque church, P. E. I.

Rev. H. Johnson, agent for the Southern Baptist Convention, preached in Brussels St. last Sunday. He is appealing for help for Africa.

Bro. D. L. Chubbuck and wife expect to be present at the strawberry social held in Brussels St. church, next Friday evening. Their old friends will have a good opportunity to see and hear them. They will leave the city Saturday morning for Newcastle, Miramichi, where they will help Rev. I. E. Bill, jr., a few weeks. May the blessing of the Lord go with them and be seen in mighty power.

ORDINATION AT WOLFVILLE, N. S.

In response to a request from the Wolfville Baptist church, a council assembled in the house of worship at Wolfville, July 2nd, at 3 p.m., to consider the propriety of ordaining Bro. Walter Barss, M.A. (Lic.), pastor elect of the Calvary Baptist church, Victoria, British Columbia, to the work of the gospel ministry.

The council was composed as follows:—

Wolfville.—Rev. A. T. Higgins, Rev. A. W. Sawyer, D.D., Rev. E. A. Crawley, D. D., Rev. D. M. Welton, D.D., Rev. E. M. Kierstead, Deacons X. Z. Chipman, C. W. Roseoe, J. S. Morse, Bro. Prof. D. F. Higgins, Ph.D.

Billtown.—Rev. W. B. Bradshaw, Dea. W. S. Sweet.

Canard.—Rev. S. B. Kempton, Dea. William Thomas, Bro. Everett Rand.

Canning.—Rev. W. H. Robinson,

Deas. Levi Woodworth, E. M. Beckwith.

Dartmouth.—Rev. E. J. Grant, Dea. W. L. Barss.

Falmouth.—Dea. Andrew Shaw.

Gaspereaux.—Rev. J. Williams, Deas. John Payzant, Andrew Coldwell.

Halifax, Granville Street.—Rev. A. MacArthur, Deas. E. D. King, R. N. Beckwith.

North Street.—Dea. J. C. Dumaresque, Bro. Geo. A. McDorland.

Tabernacle.—C. Hubley.

Windsor.—Rev. H. Foshay, Deas. Mark Curry, Henry Redden.

Invited Members.—Deas. J. W. Barss, S. Selden, Rev. George Churchill, Rev. George F. Currie, Rev. E. P. Coldwell, Rev. Truman Bishop, Rev. J. F. Kempton, Prof. J. F. Tufts, Prof. A. E. Coldwell, David Minard, Austen K. DeBlois, Everett Sawyer, Howard Barss, Burpee Whitter, Fred Johnson.

Rev. T. A. Higgins was appointed Moderator, and Rev. E. M. Kierstead, Clerk. Prayer was offered by Rev. A. MacArthur. The records of the church relating to the call for the council were read, and reasons given for the action taken.

Bro. Barss then gave a full and very satisfactory account of his religious experience, call to the ministry and views of christian doctrine, and was questioned on several points. Rev. Dr. Welton moved that,

Whereas, we believe in the christian character and standing of Brother Walter Barss, and have heard the full and very satisfactory statements of his religious experience, call to the ministry and views of christian doctrine,

Resolved, That, in agreement with the request of the church, we proceed to the ordination of Bro. Barss to the work of the gospel ministry.

This was seconded by Rev. E. J. Grant, supported by addresses from several brethren and unanimously passed.

In accordance with this resolution, arrangements were made for the public service of ordination to be held in the evening, and the council adjourned after prayer by Rev. W. B. Bradshaw.

A large congregation assembled at 7 p.m., and the service was held with the following order of exercises:

1. Anthem—"The Lord is King."

2. Reading of Scripture, by Rev. J. F. Kempton.

3. Prayer of Invocation, by Rev. A. MacArthur.

4. Hymn—"Go preach my gospel, saith the Lord."

5. Ordination sermon, by Rev. S. B. Kempton.

6. Ordaining prayer, by Rev. Dr. Welton.

7. Hymn (composed for the occasion).

8. Presentation of the hand of fellowship, by Rev. H. Foshay.

9. Charge to the candidate, by Rev. Dr. Sawyer.

10. Anthem—"How beautiful upon the Mountains."

11. Doxology.

Benediction, by Rev. Walter Barss. By order of the council.

T. A. HIGGINS, Moderator.

E. M. KIERSTEAD, Clerk

Quarterly Meeting.

The seventh session of the Albert County Baptist Quarterly Meeting, met on Tuesday, July 1st, at 2 p.m., with the Second Hillsboro Baptist Church, Dawson Settlement, President Rev. J. C. Blakeney in the chair. Opened with singing, and prayer by Rev. E. H. Howe. Ministers present, Revs. J. C. Blakeney, E. H. Howe, J. C. Fillmore, W. W. Corey and M. Gross. We had a very interesting conference; the Lord was present to bless.

Met in the evening. After half an hour had been spent in prayer, the Secretary-Treasurer preached the Quarterly sermon, founded upon part of the third verse of Jude: "Exhort you that ye should earnestly contend for the faith once delivered to the saints."

Wednesday. Met at 10 a. m.; opened with singing, and prayer by Rev. E. Hopper.

Minutes of last meeting read and approved.

A number of essays were read treating upon Bible doctrines, which elicited a lively, interesting, and instructive discussion, and all felt it good and profitable to be there.

Adjourned with prayer by Bro. E. McLatchy.

Met at 2 p. m.; opened with prayer by Rev. J. E. Fillmore. The afternoon session was spent in reading essays and making arrangements for next Quarterly Meeting, to be held with the Fourth Hillsboro Baptist Church, Baltimore, on the first Tuesday in October next, commencing at 2 p. m. Adjourned by singing the doxology.

Met in the evening. Opened by singing, and prayer by Secretary-Treasurer.

Rev. J. E. Fillmore preached a missionary sermon founded upon Mark 16: 15, "Preach the Gospel to every creature." He showed the goodness of God in providing so extensive a gospel through Jesus Christ, and urged the members of the church to consecrate their talents and substance in carrying it to the ends of the earth. God aided our brother. At the close of the sermon a number took part. Collection taken for missions amounted to \$4.53.

M. GROSS, Sec-Treas.

For the Visitor.

Our Money and Bodies the Lord's.

BY REV. W. M. WEEKS, A. B.

1. A man's money is not his own to do with as he will. If there is anything men think their own, it is their money, and if there is anything that will arouse their indignation, it is to interfere with their use of that. They say, "I earned it; I obtained it in return for hard days of labor, or hours of thought, or nights of anxiety; and now I have it, it is mine, and I have a right to do with it just as I wish—give it away, destroy it, or spend it, just as I please."

There could be no greater mistake than this. It is far from the truth. You earned the money, to be sure; But how? "By labor," you say. Where did you get the power to labor? From God. Without him you could not have raised your arm, made one plan, or executed one design. You used his power and received in exchange money. And money is only another form of his power. By it you can do good; by it harm. Do you dare spend it as the price of crime? You feel your guilt if you misuse it, and if woe and misfortune follow the way you apply it, remorse ultimately causes you to feel his iron hand.

And not only have you no right to misuse your money, you further have no right to waste it, and further still, you are bound to use it for good purposes. When you feel inclined to waste your money, read the parable of the talents, and put yourself in the place of the man who had the one talent; and went and digged in the earth and hid it there in a napkin. Imagine the Lord returned and you standing before him holding only your one talent, aye! imagine even that one talent wasted and gone, and you before him with only your guilty shame, in place of that which you should offer him. And then realize that you have but pictured to yourself the condemnation that you will be under, if you abuse the power of money which God has bestowed upon you.

I hope my words reach some that are well supplied with this world's goods, for I would both warn and encourage them. I would warn them of their danger in living for their money, or for pleasure, rather than for

the good that they can do. I would encourage them; for it is a high and noble privilege they possess of being able to comfort the poor and wretched, of relieving the sick and those in want, of stimulating the work of charities, and sustaining the labors of philanthropists; and it is one which improved, shall enable them to lay up treasures above, where neither moth nor rust doth corrupt, and where thieves cannot break through nor steal, while neglected it shall unfit them for any heavenly crown.

And not to the wealthy alone does this truth apply. Its lesson is deep to us all. Do you and I not want only to destroy our substance that we might preserve? Are we not careless of that which others might be very thankful to obtain? I am persuaded that none of us are so poor but that we sometimes waste what would supply the need of the destitute. O! that we might feel that we hold our property only in trust! It is the Lord's, not our own. We are his stewards. We must not misuse, we must not waste, we must apply aright our money. We imperil our souls if we fail. We defy the Word of God, and we break the greatest commandment in that we set up cupidity or frivolity in the holy place of the Lord Jehovah.

2. Our bodies are the Lord's and not our own. Did you ever think of that? Do you realize that your body was made for a temple of the living God? Such is the truth. And as Jesus made a scourge of small cords, and with the knotted lashes drove out of the temple at Jerusalem these who profaned it, though you have to make yourself suffer severely, it is your duty to scourge out every vile guest your body has entertained. Yes, this earthly, this fleshly body should be dedicated to the Lord. What have you been dedicating it to? Have you corrupted it by habits injurious to health and seductive to morals? Stop then right here and institute a reform.

The world in general little knows its sins against the body. Only the physician and nurse see the terrible consequences of gratifying evil appetites, and the spectacles they contemplate make them shudder. Go through our public hospitals and examine the patients, and you will find the most loathsome diseases to be those which are not needful, and which come from carelessness, rashness, licentiousness, and low habits. You will see the body which ought to have been kept pure, defiled and foul. And why? Because those who now suffer, refused to acknowledge that their bodies were the Lord's, and not their own.

And is may be that some whom these words shall reach—some who least expect it now—may be tempted at some time to think their bodies their own, and to do with them as inclination prompts, and not as duty bids. You may be tempted to lead a life of sloth, and give yourself, like the swine, to physical comfort; you may be tempted to revelling and debauchery; you may be lured to the wine-cup's pit-fall; you may be enticed by the siren's song; and what shall vanquish the temptation? The thought that there is something more in life than to eat, drink and be merry; that the course of indulgence is contrary to long life and health; that without health your powers cannot be developed nor your duties done; that God requires these of you, and so bids you keep your body the servant of your soul, and in its best condition. In a word, because your body is not your own, but God's, you have no right to let passion sap its strength. Ah! star after star comes out in the sky of human worth, brilliant and beautiful, but to sink back into nothingness;

genius after genius arises to dazzle us but a brief season and then pass away; soul after soul of wondrous power and loveliness wows the admiration of man, but to cast it away for the lust of the flesh; even as he to whom Paradise was entrusted, exchanged its beautiful flowers, lovely rills, sunny banks and fragrant bowers, for the paltry apple and his Maker's curse, men to-day, at the bidding of sense, forego heaven. O! "The earth is the Lord's!" Our bodies are the Lord's! Let us keep them as divine caskets, and in them God will place the "Pearl of great price."

"Are You God's Wife?"

A very touching incident will explain our title. A wealthy lady, riding down Broadway, New York, one cold day last winter, noticed a little thin-clad barefoot boy standing at the window of a shoe-store, intently gazing at the goods displayed therein. Stopping her carriage, she alighted and going up to him inquired why he was looking so earnestly into the window. He replied, "I was asking God to give me a pair of shoes." Taking him by the hand, she led him into the store and asked the proprietor if he would do her the favor to send one of his clerks to purchase for her a half-dozen pairs of stockings. He cheerfully consented. She then asked him if he would bring her a bowl of water and a towel. Her request was granted, and then this lady, richly dressed, there on her knees, washed this poor boy's feet and wiped them with the towel. By that time the clerk had returned with the stockings. Selecting a pair, and purchasing a pair of shoes, she put them on his feet, and giving the bundle of stockings, said, "Now I think you will feel better." With tears in his eyes, he grasped strongly the hands which had so humbly and comfortably ministered to his painful necessity, and looking up earnestly into her face, said, "Are you God's wife?"

It was a scene which moved every beholder. And he who gave his Son, who went about among the poor doing good, would not resent the grateful homage of this poor ignorant boy by such a natural inquiry under the circumstances, but would recognize in that kind and suppliant woman's service to that poor boy, a service of love to him who said, "Inasmuch as you have done it to one of the least of my disciples, you have done it unto me." Brother Editor, reading this incident, I transcribe it from memory that others may read it in the good old *Watchman* with dry eyes, if they, can.

—S. W. F.

A Strange Preacher.

There was once a minister of the gospel who never built a church.

Who never preached in one.

Who never proposed a church fair to buy the church a new carpet.

Who never founded a new sect.

Who never received a salary.

Who never asked for one.

Who never used a prayer-book.

Who never wore a black suit or a white necktie.

Or a hymn-book.

Or wrote a sermon.

Who never hired a cornet soloist to draw souls to hear the "Word."

Who never advertised his sermons.

Who never took a text for his sermons.

Who never went through a course of theological study.

Who never was ordained.

Who never was even "converted."

Who never went to conference.

Who was he?

Jesus of Nazareth.

Dr. C. C. Bitting said, at the Southern Baptist Convention, that "the Baptists have given to the world more and better versions of the Bible than any other single denomination."