

THE CHRISTIAN VISITOR.

HOLD FAST THE FORM OF SOUND WORDS—Paul.

VOL. XXXVI.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 19, 1884.

No. 47.

EDITORIAL NOTES, &c.

A LARGE amount of matter is unavoidably held over till next issue.

It is true of the great sea of American politics, as of the ocean, that bodies arise in it as they corrupt?

Will some of our subscribers send us a copy of the VISITOR for Sept. 3rd, as we need it to complete files.

The British Government will place two 24 pounder guns on Sarnbro Island, N. S., for use in warning vessels in danger.

English Church circles are disturbed because the Bishop of Ripon has discarded the gaiters and aprons of the Episcopal "uniform."

Miss Mary C. Tupper, daughter of the Cor. Sec. of the Southern Baptist Foreign Mission Board, has been accepted as missionary to Mexico.

In Madagascar sixty years ago no one could read; now there are on the island 300,000 persons who have some part of the Bible and read it.

"The bane of the colored race at the South to-day," according to Gen. John H. Eaton, U. S. Commissioner of Education, "is an ignorant and degraded ministry."

Any persons wishing to help us extend the circulation of the VISITOR or our Sunday school papers will find us ready to make liberal remuneration for work. Write for terms.

We trust Dr. Welton's appeal in another column will not be passed over without some tangible expression of sympathy, with the work of our Theological school in Toronto being made.

The *Christian Messenger*, of Texas, a "Campbellite" paper, says: "The doctrine of Christ if that a person must be baptized in order to be saved." What hosts of persons who are Christians so far as trusting in Christ is concerned, must be lost, then.

Our Toronto brethren have been adding another church edifice to their number costing \$37,000. Dr. Henson, of Chicago, preached the dedication sermon. Monday evening Dr. Henson gave his celebrated lecture on "Gunnery," an extract from which will appear next week.

The Y. M. C. A. Gymnasium will open for the winter season, Tuesday evening, Nov. 24th, at 8 o'clock. All young men desiring to join the class (under the management of Prof. Jones) will please furnish the general secretary with their names at once. For further information apply at secretary's office, Y. M. C. A. Building.

The *Canadian Record* is the only organ of our Sabbath Schools in the Dominion. Arrangements are in progress by which full reports of our schools will be given. Subscribe now for next year. All Sunday Schools, are invited and urged to send reports of their work to the *Record*. In clubs we supply it for 25 cents a year. This is as cheap as imported papers, but we give 10 per cent off this rate as an inducement to our schools to introduce this, the paper best adapted to our Canadian schools. Send for samples, free. Address J. E. HOPPE, St. John.

Rev. Dr. Day spent last Sunday in the city, and Rev. John Hughes left the city on Saturday for Westmoreland. The pulpit of the Leinster Street Church was supplied on Sunday by one of the gentlemen conducting the "Holiness Meetings." We are surprised at this, especially as our Convention refused to send a missionary to India holding these views. If the Convention and Foreign Mission Board did right, and we are not disposed to question it, we are sorry to find a prominent church giving countenance to men who are trying to make all our people such as

would preclude their being accepted as missionaries. We cannot but think the selection was unwittingly made.

The special meetings of the governors of King's College took place yesterday. Nine governors attended. The troubles connected with the college were discussed at length. A *Herald* reporter called on the bishop last night and inquired what action had been taken. His lordship refused to give any information, and said that no action had been taken that required publication. From other sources, however, it was learned that the motions before the board to dismiss the president of the college and certain of the professors were not carried—lacking the necessary nine votes. A resolution was, however, passed by a vote of 5 to 4, reciting the existing state of affairs, and calling upon President Dart and all the professors to resign their positions immediately, as the only means of restoring the college to the confidence of the denomination. A resolution was also voted on by five of the governors present to tender their resignations to the alumni, and thus enable that representative body to choose a new board of governors. But the other four members of the board in attendance refused to accede to this proposition. And thus the matter stands. It remains to be seen whether the President and professors of the college will accede in the request of a majority of the governors in attendance yesterday to promptly step down and out. And it has yet to be seen whether the five governors will themselves practically illustrate the advice tendered to Dr. Dart and his staff.—*Halifax Herald*.

For the Visitor.

Go Forward.

BY REV. C. H. WETTERBE.

The Israelites were nearing the Red Sea. Behind them were the Egyptian hosts. The Israelites were in quite close quarters. What should they do? God told Moses to say to them, "Go forward." But, to go forward was to go directly into the sea. What encouragement had they to do so? Was it not to attempt an impossibility? Humanly speaking, it was; but, as God told them to go forward, it was possible for them to do it. But had they any precedent to refer to? No. No one had ever waded through that sea. Its waters had never been divided, by miraculous power, to let anyone pass over, dry shod. But never mind, God said, "Go forward," and that was enough. It was not for them to philosophize about the matter, but simply do as they were bidden. They did so, and the result is now a memorable history.

Let us take those words and apply them to ourselves in various ways. As individuals, we have been hedged up sometimes, so that the way before us looked very forbidden. A deep, rough sea of difficulty defied us to cross it. Adverse forces were behind us, pressing us vigorously. Were we in the way of duty? We had prayed to be led aright, and we had thought that we were treading the path of duty. There were providential indications that seemed to certify that we were following God. We really were, for, although no audible voice said to us, "Go forward," we had the witness of the Spirit in our hearts, that God commanded us to advance. But how could we? By simply going ahead, relying upon the power of God to remove all obstacles, and they were taken away. We then thought that we would never distrust God again. It was a way that we had not trodden before. We had no precedent to fall back on. Nevertheless we got through. But, after a while, we came to face another difficulty. It was different from anything we ever met,

and we began to doubt our ability to overcome it. How soon we forgot God's previous deliverance of us! But, if we looked to Him, and rested upon Him, we went ahead. This has been true of churches. They have had Red Seas before them, and hostile forces behind them; but, so long as they have listened to God's commands, they have gone forward. And this is true of God's people, at all times. The great question with each of us should be, Am I in the way of duty? The answer is, Yes, if God say, "Go forward." And He does say so in respect to everything that tends to promote our well-being, and that of our fellow men. However great the difficulties may appear, it matters not, if God bid us go forward, He will take them out of the way if they need His help.

For the Visitor.

McMaster Hall Notes.

FYFE MISSIONARY SOCIETY.

Last evening, the Fyfe Missionary Society held its third annual meeting in McMaster Hall. Mr. S. H. Cain occupied the chair. Addresses were delivered by the Chairman; by H. G. Frazer, upon "The Condition of the North-West;" by J. H. Doolittle, B. A., upon "Our Opportunity in the North-West;" and by W. C. Weir, B. A., upon "Our Obligations as to the North-West." First-class music was furnished by Misses Muir and Patterson of the Jarvis street choir, and by a student quartette.

During the past year the society has accomplished actual missionary work, representing an expenditure of \$2,500; yet the treasurer's report shows a favorable balance of \$200. The society, in its summer work, occupied seven mission stations—five in the North-West, and two in Ontario. Some efforts were also made in Toronto itself, during the past collegiate session. Two men visited the gaol every Sabbath morning, and four others gave considerable time and labour to the Seaton Village and South West City missions. As to the success of the North-West work, it may be said that, in every station occupied by the society's missionaries, our brethren have been much encouraged and strengthened, and some of the fields have received special tokens of God's presence. Four professed conversion at Strathclair: eleven were received into the Emerson church—six by baptism and five by letter; and the church in Carman city has been rendered virtually self-sustaining and has called a pastor—Bro. E. F. Jordan. The two Ontario missions have also been blessed. Eleven were received at Oshawa—six by baptism and five by letter; and Brighton church received an accession of twelve—nine by baptism and three by letter.

Baptist interests in the great North-West certainly demand immediate assistance from the churches in the eastern Provinces. The denomination has scarcely twenty-five preaching stations and churches in all that broad land; and now nearly one-half of these are without pastoral care. But since other organizations have at length signified their willingness to undertake actual work in this wide field, and since it is foreign to the aims of the Fyfe Missionary Society to interfere in any way with existing agencies, this society will, in all probability, soon abandon the North-West as its special sphere of labour. Its future policy will probably be in the line of city missionary effort. This would certainly seem a good move. The students would then undertake a work, the neglect of which has been a standing reproach to many of our churches, and has furnished the only excuse for the existence of such organizations as the Salvation Army. To use the words of the chairman last evening, "There is no rough and

tumble prairie life in the proposed line of action; there is no bracing change of atmosphere as we go amid the slums and destitution of the city—but there are souls to save." Yes, when we know that, we know enough. We agree with the remark of *Samekh* in the last VISITOR; "There is no field that is not a hard field. There is no service but hard service. We would not have it otherwise." What a glorious thing it would be could a few Edward Judsons be sent forth from McMaster Hall.

SOMEWHAT GENERAL.

The Bloor St. Baptist Church will be dedicated to-morrow. The building is a perfect model of taste and beauty. Its architecture is universally admired.—Rev. P. S. Henson, D. D., of Chicago, lectures before the students next Monday and Tuesday afternoons.—On Thanksgiving day the students, availing themselves of a kind invitation, dined with the members of the faculty and their ladies. The occasion proved most enjoyable.—Yesterday the McMaster Hall boys defeated their Knox College friends at football by a score of 2 to 1. Well done. We can never have active, energizing Baptist brains without Baptist muscle. C. W. McMaster Hall, Sat. Nov. 8th.

The Higher Life.

To the Editor of the Visitor:—

The following has been clipped from an issue of the *Watchman*, of October, 1882. It may be instructive to those of your readers who profess to have reached a high state of Christian perfection, while it may afford encouragement to those who, with a consciousness that they have not yet attained, are nevertheless applying themselves to the performance of Christian duties, and who by their faithfulness to their covenant engagements have become the pillars of the churches.

Humility, is a grace that, as one has remarked, is "the chiefest when it does not know itself to be a grace at all." He who has made high attainments in the divine life is not puffed up with self-conceit; he does not make a show of his piety, nor indulge the censorious spirit towards his brethren. His works testify to his devotion to the Saviour. There is a higher life for us—We shall not look with envy upon those who excel us in their love for Jesus, but will rather seek to emulate their virtues. We will bid them "God speed in this good way."

Increase of holiness, means increase of power in the churches. We shall all be more effective in our work when we have more of the Spirit of the Master.

A preacher once remarked that it was said that liberalism is creeping into all the churches. "If that be so," he continued, "I hope it will soon strike the contribution boxes." Perfectionism is best known by its fruits. The nearer we approach the divine ideal, the more perfectly shall we glorify Him who has called us into His blessed service. "The contribution box" will be honored, the prayer meeting filled, love and meekness abound, zeal for the conversion of souls aroused,—the blessing of God will rest upon his people, and multitudes turned from their evil ways, in proportion to the measure of the consecration of the followers of Jesus to His cause and service. M. P. F.

"THE HIGHER LIFE."

The following paragraph is a part of a letter written by a Baptist church to the association with which it is connected just after a season of special interest and revival:—"Some of our members are walking in what they call the 'Elysian fields of earthly paradise,' receiving daily, fuller tokens of God's presence, and wonderful insight into the great work of salvation. In some places it is called the 'Higher Life'—'Rest in Faith'—here, 'Full Salvation.' The name matters not to us, if we only have an assurance of an acceptance with God. We pray for them that they may continue on, and bid them 'God speed' in this good way. And they are

continually praying for, and entreating us, to come up on to that high and holy plane of life."

"The above paragraph was written ten years ago. Now these same members who manifested such consecration and devotion to the Lord—alas!—are like stagnant pools—motionless and dead. Then they were exhorting the rest of the church to "come up on to that high and holy ground;" now the church is laboring to bring them back to their first love. Those members are now stumbling-blocks, over which sinners are falling into hell. They do not frequent the Lord's house on the Sabbath, they absent themselves from the covenant-meeting and the prayer meeting, and though they are getting rich in this world's goods, they pay nothing or the merest trifle for the support of the gospel.

"On the other hand, those members who they thought were living far below their privileges are faithful in the discharge of every duty, and zealous in every good work. If it were not for those unassuming, devoted ones, the church would cease to have a name.

"The Lord give us that kind of consecration and devotion to His service which will insure a healthy religious life year after year, and not that spontaneous effulgent kind, which gleams and dazzles for awhile, and then is extinguished forever."

"PRESENT PASTOR."

SUNDAY SCHOOLS ARE ASKED TO SEND FOR SAMPLES OF OUR OWN S. S. PAPERS, THE RECORD, YOUTH'S VISITOR AND GEM BEFORE ORDERING ELSEWHERE. PRICES ARE LOWER THAN IMPORTED PAPERS.

Our English Letter.

To the Editor of the Visitor:—

I should not have referred again to the subject of my last letter, but since I wrote, a second volume of Carlyle's Life has appeared containing entries from his diary, in some of which he has expressed his opinion of Gladstone. As you appear to have some doubts about the prevalence of the sentiment in Scotland, which I had described as being held by many in England in regard to Mr. Gladstone, I subjoin two or three short extracts from the diary of Carlyle in order to show that at least one distinguished Scotchman shared the sentiments of his English brethren.

When the Resolution for disestablishing and disendowing the Irish Church was moved and carried in the House of Commons, Carlyle made the following entry in his diary:—"Irish Church Resolution passed by a great majority. *Non flecti facio*. In my life I have seen few more anarchic, factious, unpatriotic achievements than this of Gladstone and his Parliament in regard to such an Ireland as now is. Poor Gladstone! Poor old decayed Church and ditto State! But once more, *non flecti facio*, him or not. If they could abolish Parliamentary eloquence it would be worth a hundred abolition of the Irish Church, poor old creature!"

In 1873, he returns, in a letter to a friend, to the question of the Irish policy of the Government in power:—

"The whole world is in a mighty fuss here about Gladstone and his Bill; the attack on the third branch of the Uvas Tree, and the question what is to become of him in consequence of it. To myself from the beginning it seemed the consummation of contemptibilities and petty trickeries on his part, one of the most transparent bits of thimble-rigging to secure the support of his sixty Irish votes, the Pope's Brass Band, and to smuggle the education violin into the hands of Cullen and the sacred sons of Belial and the Scarlet Woman, I had ever seen from him before."

And again:—

"March 23, 1873. Gladstone appears to me one of the most contemptiblest men I ever looked on. A poor Ritualist; almost spectral kind of phantasm of a man—nothing in him but forms and ceremonies and outside wrappings! incapable of seeing verily any fact whatever, but seeing, crediting, and laying to heart the mere clothes of the fact, and fancying that all the rest does not exist. Let him fight his own battle, in the name of Beelzebub the god of Ekron, who seems to be his god. Poor phantasm!"

Your readers have doubtless seen a great deal in the papers about the Health Exhibition, which has been open all the past summer in London, and which will close at the end of this month. I was anxious to see it, as its beauty and interest were so highly extolled both by the press and by many persons with whom I conversed who had visited it. Since it was opened nearly four millions of persons have visited it, and one would suppose that the interest was nearly exhausted. So far, however, from this being the case, when I was there two days ago, which was within ten

days of the close, the crowd was enormous, and was increasing continually during the day. In so large a collection, there was of course much of an interesting character, but the impression left by the Exhibition as a whole, was disappointing. I have had the opportunity of seeing several large Exhibitions, both in this country and in Philadelphia, and the conviction has forced itself on my mind that they have been overdone. The vast numbers who resort to them do not prove the contrary. The railways run cheap excursions for the purpose of attracting people from distant places; and it makes an agreeable day's "outing" to great multitudes of persons to spend a day in wandering through the various courts. In fact an Exhibition is as good an excuse for holiday making as any other. But as it appears to me they have degenerated into advertising organizations on a vast scale. One becomes wearied of the endless rows of stalls for the display of biscuits, confectionery, seeds, boots, wines, and other merchandize, which form the chief features of the collection. There must be some persons whose interest it is to originate and carry out projects of this nature, and we can readily understand that an extensive coterie may find profitable occupation in "promoting" them. Last year the Fisheries provided a very plausible pretext for holding a great International Exhibition; the *raison d'être* of that now drawing to a close is the public health; while "Inventions" are already announced as the basis of the next.

Let it not, however, be supposed that there was nothing of interest to be seen at the "Healtheries," to use the term which has been coined for the present exhibition, and which is almost universally employed. The re-production of a London street of two centuries ago, with the quaint houses and shops, the swinging sign-boards, the ancient weapons, and suits of armour, the old-fashioned furniture and tapestry, constituted a very interesting element of the collection. But, perhaps, the most attractive feature of the exhibition was the lighting up of the grounds at night. There must have been literally thousands of Chinese lanterns in addition to numerous electric lights, the whole effect being exceedingly brilliant.

The chief interest, however, was centered on the illuminations of the fountains, the jets of water rising to the height of at least fifty or sixty feet, as far as I could judge, and falling over in clouds of spray looking like gigantic feathers waving gently in the air. A very powerful electric light, which, by an ingenious arrangement continually changed its colour from crimson to green, from golden yellow to blue, was thrown upon these misty columns, which assumed the shifting tints with such fidelity as to complete the illusion of a fountain of coloured waters. The immediate connection between this pretty spectacle and sanitation, I do not think is very clear, but it attracts thousands to witness it every night and affords a pleasant and innocent recreation to them.

I am, Yours truly,
Oct. 24, 1884. VIATOR.

The following brethren are agents for the VISITOR in the places named:

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|---|-----------------------------|
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WILL ALL THESE SUBSCRIPTIONS ARE UNPAID FOR THIS OR PAST YEARS PLEASE REMIT.