

The Christian Visitor,

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NOTICE.

To Correspondents, Subscribers and Others.

Items of Religious Intelligence are solicited from all parts of the world; also, communications upon other subjects of interest, especially educational, social, and industrial topics. Correspondents should write upon only one side of the paper, and make their letters as brief as the facts and circumstances will permit. As a rule, all matter, to ensure being published the week of issue, should reach us not later than Monday noon.

When you desire to discontinue taking the Visitor it is necessary to pay all arrearages if any, and notify us by letter or post card. It is not enough to send back the paper marked refused, as in most instances we have no means of finding out the address without much searching.

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The Christian Visitor.

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Wednesday, July 2, 1884.

MILKY WATER PREACHING.

We have heard of milk and water preaching, but the following extract from a published sermon of Phillips Brooks, which appeared as correspondence in the *Christian Messenger* of the 25th ultimo, reminds us of the remark of a laboring man, whose stipulated drink was to be milk and water; but when he found it contained so little of the lacteal fluid, he said it was milky water. For the last forty years Henry Ward Beecher's admirers, and they were not a few, kept his liberal dilutions of theology before the world, as an indirect rebuke to the preaching of the Wesley and Spurgeon type. Now that Mr. Beecher has got under a cloud, Mr. Brooks seems to be bidding for ardent disciples to fly his theological kites. Here is the extract from one of his sermons, and found in the *Messenger*, highly commended by the correspondent who sends it.

2 "The final glory of Gamaliel lies here. He believed that God was the only life of this world, that all which did not live in him must die. We do not know whether Gamaliel ever became a Christian before he died, whether, in this life, he ever saw that the true light which these prisoners adored was true, and gave himself to Christ. The legends say he did. History seems to say that he did not. But at least we know that, if we have rightly read his character and story, he made the Christian faith more possible for other men, and he must somewhere, sometime—if not here, then beyond—have come to the Truth and the Christ himself. I wish that I could speak to the Gamaliels here to-day, men not Christians, but men who are earnest, thoughtful, tolerant, and sure of God, pure and sincere and ready for the light which God shall show them. Be sure, so I would say to them, be sure that man in this world can be earnest and sure of God without helping the world to faith, often to a faith clearer than his own, or, without himself going on to a completer and completer faith, and certainly at last somewhere coming to the perfect faith himself. Therefore be earnest and keep sure of God! Be earnest and keep sure of God! We who believe in Christ dare to be confident and say that we know that to every such soul, the Way, the Truth and the Life must show himself at last."

The following is the paragraph of the correspondent, commending this precious preaching of the Boston divine:

"And these last strong and valiant words of Mr. Brooks receive confirmation in the declaration of Christ, 'Blessed are they who hunger and thirst after righteousness; for they shall be filled.' 'Blessed are the pure in heart; for they shall see God.'"

How would it do for brethren Wallace and Chubbuck to tell "men that they are not Christians, but that they are men who are earnest, thoughtful, tolerant, and sure of God, pure and sincere and ready for the light which God shall show them, . . . and that no man in this world can be earnest and sure of God without helping the world to faith, often to a faith clearer than their own, or, without himself going on to a completer and completer faith, and certainly at last somewhere coming to the perfect faith himself?" How would it do for our pastors and evangelists to substitute this milky water preaching for the old bible

declarations, that the Gamaliels, the Nicodemuses, and the Zacheuses are by nature dead in trespasses and sins, and that except they be born again they cannot see the kingdom of God? To tell men not Christians, that they are thoughtful, tolerant, earnest, sure of God, pure and sincere, ready for the light, and that they will help the world to a faith clearer than their own, and that at last somewhere, if not here, then beyond, they will come to the truth and to Christ himself, is to substitute another gospel than that of Christ and his apostles. They taught the world that the heart of man was dead in sins, and could not cultivate the christian virtues of purity and meekness, and exercise the faith that saves, unless that heart was renewed by the Spirit of God, and the possessor made a new creature in Christ Jesus. Without this change fallen man cannot, according to the old gospel, enter the kingdom of God. But according to this weak dilution of truth, people, fine people, we suppose such as heard Mr. Brooks, in their easy seats and fine cloth and gloves, do possess the virtues of religion without having religion itself, and will certainly at last, here or hereafter, come to the Truth and to Christ himself.

Mr. Brooks evidently has rhetoric and genius, and in the above extract from his sermon, he has successfully laid them under tribute to quiet the consciences and allay the lawful fears of his fellow men. These mischievous sentiments, clad in ornate speech, may please a Boston audience and foster empty dreams, but they never have, never can and never will humble perverse, dark human nature, and make it cry to God for mercy. C. H. Spurgeon well says, first preach to the sinner the law and its condemnation, and then the justification which is through Christ Jesus.

SPURGEON'S JUBILEE.

The 19th of June was observed in the Tabernacle as the fiftieth birthday of Rev. C. H. Spurgeon. We have as yet only the telegraphic account of this celebration; but this informs us that on the evening preceding, a large meeting was held and that Mr. Spurgeon was the principal speaker.

The jubilee services were attended by the Earl of Shaftesbury, Canon Wilberforce of Southampton, Dr. Joseph Parker, Sir William McArthur, Mr. Moody, the Evangelist, the Rev. Newman Hall, and the Rev. O. P. Gifford, who presented the greetings of the Baptists of the United States, and many other clergymen and distinguished persons.

Mr. Moody acknowledged his indebtedness to Mr. Spurgeon for his success in preaching. After he was converted, he read everything he could lay his hand on from Mr. Spurgeon. As early as 1867 he came to London and took a seat in the gallery of Mr. Spurgeon's church. On returning to America he tried to preach, and again went to London to hear the great preacher again. He said he never entered the Tabernacle without getting a blessing.

The Earl of Shaftesbury presided at the meeting of the jubilee. The house was crowded to the very doors with about 7,000 people. The noble Earl said Mr. Spurgeon's work outside of his preaching was enough to occupy the minds of fifty men. Canon Wilberforce spoke in the highest terms of Mr. Spurgeon, and told the audience that he held in his hand a letter from Mr. Gladstone, marked private, regretting that he was not able to be present with them.

Sir Wm. McArthur said in travelling he found Mr. Spurgeon's sermons in all parts of the world. In Australia one gentleman pays five thousand dollars a year to a newspaper for publishing in its columns the sermons of Mr. Spurgeon.

Mr. Spurgeon received a check for \$22,500, and intimated that it would be expended for the Tabernacle work.

Mr. Spurgeon has preached twenty-three years in the Tabernacle. The influence that has gone out from this centre is fully known only to God. Sincere christians over the whole world devoutly raise their hearts to God in gratitude for the work already

done by Mr. Spurgeon, and sincerely pray that his valuable life may long be preserved so that he may continue to preach the gospel of the Son of God, and carry forward the great enterprises now on his hands.

ABSENCE OF RELIGION IN UNITED STATES COLLEGES.

A correspondent of the *Examiner* thinks the College anniversaries of the United States do not recognize God. He says:—

"We have at our annual college festivals the deorous presidential prayer and the resounding doxology, but, beyond this, the supreme being receives but little attention. He is not indeed assailed or openly insulted; he is only politely ignored. No allusion is made to Him as the author of Nature and the chief end of life. An oration distinctively christian and evangelical would give a commencement audience a genuine sensation. The young man who should deliver it would run the risk of being pronounced very bold or very silly. So far as the average commencement speech is concerned, one might be in doubt whether he was attending a pagan ceremonial where the God of the Bible was entirely unknown, or a symposium of philosophers by whom he had been relegated to the limbo of exploded superstitions."

If this writer would attend the anniversary exercises of Acadia College a very different impression would be made on his mind. There it is the rule, and not the exception to recognize, not God alone, but the Bible as his revealed will, given the world for its only rule of faith and practice. The utterances heard from this platform are not merely "goody-goody" sentiments; but the principles of christianity naturally mingled with the culture and thorough training received in the college.

If the statements of the writer referred to are correct, it will be seen that something more than a denominational college, yea more than a Baptist denominational college, is needed to ensure a christian college; for Baptist colleges are the institutions referred to by the correspondent of the *Examiner*. If such colleges are kept related to the churches as Acadia College now is, the high probability is that the piety of the college will rise and fall with the piety of the churches, never being much above or below what is found in them.

EDITORIAL NOTES.

DR. BROADBENT says the hardest thing under the sun to do, is to do right, and the next hardest thing is to have the mind so trained that it can think.

THE gospel, says *The Baptist*, has been long since banished from Noyon, Calvin's native town. Pasteur Codot, a Baptist, is now preaching a purer gospel in that place than the great reformer did.

THE dedication of the Baptist church at Dorchester deprives us this week of our editorial head. Dr. Hopper went up to preach the sermon. The holiday on Tuesday obliges us to go to press on Monday, which is before his return.

THE Rev. J. A. Rogers was elected President of the Methodist conference, at Halifax, in its final organization. The city pulpits, except the Episcopal and Roman Catholics, were filled on Sunday by Methodist clergymen.

CANON WILBERFORCE has had a baptismal pit into his church at Southampton for the immersion of adults. This is, in form in harmony with the Scriptures; but in practice it is to be feared that sacramentalism is intended. The form, without the truth it puts forth in symbol, is dead.

THE Rev. Fraser Campbell and Mrs. Campbell, the Rev. K. J. Grant and Mrs. Grant, formerly of Halifax, and Mrs. Robertson, the latter a returned missionary from Eromanga, and the others from India, will receive a welcome at Halifax on the 17th of July, by the Ladies Presbyterian Missionary Society.

A COUNCIL has been called by the Wolfville church to meet on the first of July to advise in the matter of ordaining Mr. Walter Barrs. The church to which he goes in British Columbia has no near neighbors to give council in a matter of this kind: We believe it soon will have neighbors after Mr. Barrs gets to work.

IN Central America, a priest, a few years ago, caned a man who was circulating the Bible; but now Baptists,

Methodists, Presbyterians and Episcopalians are becoming in some places influential bodies.

The Roman Catholics hold carnivals in honor of the Virgin. They crown her as queen of heaven and then plunge into dissipation.

THE assembly of Presbyterians at Toronto passed a resolution, after some discussion, deprecating party spirit in the politics of the Dominion. The *Toronto Globe* has come to the rescue of the politicians, condemning the assembly and squarely telling that body that its behaviour did not justify the imputations it made to politicians. The *Presbyterian Witness* tells the *Globe* that the discussion, as a whole, was a sincere attempt to arrest the bitter spirit that too often prevails in political contests.

THE Methodist conference had a pleasant session in Halifax. The *Wesleyan*, under the successful management of the Rev. Falson Smith was approved by the conference, and so was the Book Room superintended by the Rev. Mr. Huestis. The *Wesleyan* has for its field, Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda; but it did not meet current expenses last year by about \$400. Our readers will please make a note of this. By it they will get a hint as to the amount of money made by religious papers.

N. B. WESTERN ASSOCIATION.

The N. B. Western Baptist Association convened in the Albert St. Baptist Church, Woodstock, on the 24th inst. The invited ministers present were: Rev. A. W. Sawyer, D. D., Prof. D. F. Higgins, Rev. G. E. Good, W. D. Corey, A. E. Ingram, S. J. Skinner, Alex. Estabrooks, Rev. Mr. Dutton.

Free Baptist—Revs. G. W. McDonald, B. Colpitts, A. Taylor, G. T. Hartley and Jos. Noble.

The Baptist Ministers, in connection with the Association, present were:—Revs. C. Henderson, W. M. Edwards, Samuel Burt, Geo. Howard, P. O. Rees, F. D. Crawley, W. H. Beckwith, F. S. Todd, J. G. Harvey, H. J. Coy, B. N. Noble, Calvin Currie, P. R. Knight, O. C. Herbert, H. J. Shaw, T. A. Blackadar, H. A. Charlton, W. P. Anderson, Henry Haines, B. N. Hughes, A. H. Hayward, G. N. Ballentine, Ben. Jewett and Thos. Todd.

At 2 p. m., the Moderator of last year, Rev. G. N. Ballentine, called the meeting to order and conducted a social service of praise and prayer. The officers elected for the present term are:—Rev. B. N. Hughes, Moderator; Rev. F. D. Crawley, Clerk; H. C. Creed, Asst. Clerk; M. S. Hall, Treasurer.

Committee on Nominations—Revs. B. N. Noble, J. G. Harvey, H. J. Coy, T. A. Blackadar and Rev. J. W. Spurden.

The Assistant Clerk read a letter from the Southern Association covering a resolution passed at that Association relating to changes that are desirable to be made in dates of meeting. The letter was laid over for subsequent consideration. The reading of letters from the different churches within the Association, here began. The 1st session closed with prayer, by Bro. Spurden.

The 2nd session opened, at 7.30 p. m., with prayer by Rev. Peter Knight. After routine Rev. F. D. Crawley preached to an attentive congregation, an able sermon from 1 Cor. 6: 20. The Committee appointed to examine Circular Letter recommended that it be read by the writer before the Association and printed in the *CHRISTIAN VISITOR*, and also in the minutes.

The 3rd session opened on Wednesday morning at ten o'clock, prayer being offered by the Rev. Calvin Currie. C. N. Scott and I. F. O. Hoyt were appointed to audit the Treasurer's account. The Association sermon was then preached by Rev. Dr. Sawyer, from Gal. 6: 2. A liberal collection was made toward the Convention Fund.—This was followed by the reading of the Circular Letter. On motion it was resolved that Dr. Sawyer be requested to furnish for publication, in the *Visitor*, the admirable sermon

delivered by him this morning, and further that a committee be appointed to take into consideration, during the year, the numerous important points brought out in the sermon, in order to recommend either to the Association next year or to the denomination through the press that steps may be taken to give practical effect to the suggestions therein, and further that the committee take into consideration the Circular Letter read by Rev. F. D. Crawley for the like purpose. Committee—H. C. Creed, Revs. Crawley and Hughes. The meeting adjourned, on prayer by Rev. A. Taylor, (F. C. B.)—*Sentinel*.

N. S. WESTERN ASSOCIATION.

Hillsburgh was the place chosen for the annual session of the Association for the present year, and no more suitable locality could well be found within the bounds of this or any other Association. Both sides of the beautiful ravine through which Bear River flows is thickly dotted with comfortable homes, a large proportion of which are provided over by good Baptist fathers and mothers. Within a circumference of less than one mile from the Baptist house of worship the members of the Association were all admirably provided with every necessary comfort. They will not soon forget the unstinted hospitality of these homes embowered amid cherry trees which promise abundant fruit a few weeks hence. Some of the delegates, it is believed, would have preferred a later session of the Association! We need not say that pastor W. E. Hall was indefatigable in his efforts to contribute to the happiness of all.

Most of the delegates having arrived on Friday afternoon and early evening, June 20th, the Rev. J. C. Morse, the "father" among our present ministry in Western Nova Scotia, preached on Friday evening to a large audience. His text was James 1: 18,—“Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.” The sermon was full of strong meat. The preacher does not believe the new theology, but grasps with increasing firmness the doctrines of grace. All present were instructed in the deep things of the word of God, and christian experience. This beloved brother preached in Hillsburgh some forty-four years ago, on his way to his present cleavage at Sandy Cove. His hair is now grey, but his face is unabated. He declares that these are his happiest days. May he be long spared to preach the unsearchable riches of Christ.

At 8.30 o'clock on Saturday morning a crowded meeting for prayer and praise was held in the vestry. It was a season of spiritual refreshing.

At 10 o'clock the twenty-fourth annual session of the Association was called to order by Rev. J. A. Gordon, Moderator of the previous year. Rev. J. Melbourne Parker was elected Moderator. Revs. G. H. Goudy, and Jas. J. DeWolf were chosen Secretaries; Alex. McDonald, Treasurer, and B. H. Parker, Assistant Treasurer. The morning session was devoted to the reading of the letter to the Association.

This is the largest Baptist Association in Canada, and comprises about one third of the membership of the Baptists of the Maritime Provinces. We are now able to present our readers with a further report of the proceedings of the recent meeting. The session of Saturday afternoon was occupied with the reading of letters from the churches by Rev. Dr. Welton, Dr. Rand, and Rev. A. Cohoon, and the reports on obituaries and on Sabbath schools.

The number of baptisms reported was between 500 and 600 for the year. Letters from two new churches, the 13rd Digby and the Second Weymouth, asking membership in the Association, were referred to a committee to report at a future sitting.

The report on Obituaries, presented by Rev. W. H. Warren, referred to the great loss suffered by the denomination in Nova Scotia by the deaths of D. Rupert Eaton, Stephen DeBlois, Avar Longley and J. A. Durkee, and made appropriate record of the life and character of the two lat-

ter, as members of this Association. The report was spoken to by Revs. A. Cohoon, C. Goodspeed, P. Foster, and J. H. Saunders. These addresses were warm and touching tributes of affection to the memory of Brethren Longley and Durkee. Seldom or never has the Association offered a more genuine and spontaneous veneration to the character of a departed member than was offered to that of J. A. Durkee.

The chief portion of the afternoon was given to the report on Sabbath schools, presented by Rev. Wm. Spencer. The report gave great emphasis to this department of church work, and affirmed the obligation resting upon Baptists to teach in the Sunday schools the distinctive doctrines of the denomination.

Rev. W. H. Warren thought the time had come for the deriving of some means by which the great body of church members should be roused to lend a helping hand in training the young for Christ.

Rev. W. E. Hall believed that the Sabbath school should occupy a foremost place in the thought and effort of the Association. Our children were the hope of the church.

Rev. McCully Black suggested that pastors should search out and utilize all the teaching talent of their churches. There was room for its full employment. The Sunday school was just what an earnest pastor needed to enable him to develop and train the members of the church for a great and true service for men and God.

Rev. A. Cohoon had found by experience that the Sunday school should be held in a bright and attractive room. The arrangements of the school be such as to hold the interest of the children. There should be variety in the exercises. A monthly concert, if well conducted, was a great help. A good library was a good thing for the school. He had proved this. By a wise selection of books, the library had been made especially serviceable in holding the older pupils.

Rev. J. A. Gordon expressed his satisfaction that Baptists were making progress, especially in their capacity for believing that little children might and did experience the converting grace of God. So long as any one believed that the gospel should be preached only or chiefly to full grown people, such a one would never address himself with his might to the work of the Sunday school. We need now to study methods of procedure,—how we can make our schools the greatest powers for good.

Dr. Raad said that the present discussion was the most intelligent on this subject that he had ever listened to in any of our annual gatherings. If fathers and mothers bore upon their consciences the obligation of training their children for God and his service, such fathers and mothers would feel the deepest interest in the Sunday school as affording a great help in the discharge of parental obligation. The service demanded all the wisdom and strength that could be put into it. We should never succeed so long as lesson leaflets and other "helps" were allowed to crowd the Bible out of the hands of the children. Let every child have a reference Bible of his own, that he may learn how to use it and study it. He believed that while the International Lessons had been highly useful in stimulating a wide and concerted study of the word of God, the course of lessons were more frequently than not laid out in violation of sound principles of teaching.

After further excellent addresses by Rev. Dr. Day, Stephen Selden, Revs. John Rowe, J. M. L. Young, W. H. Richan, and J. W. Manning, the report was adopted. The following resolution, moved by Rev. W. H. Warren and seconded by Rev. A. Cohoon, was also passed.

"Resolved, That this Association views with disapprobation the supplanting of the Bible in the Sabbath school by the use of Lesson Leaflets."

SATURDAY EVENING.

Long before the time of opening the Association had arrived, the house of worship contained some 800 persons, while hundreds remained beneath the open windows outside. The report on Temperance was the subject for the evening. The report was an open deliverance in favor of the cause