

THE CHRISTIAN VISITOR.

HOLD FAST THE FORM OF SOUND WORDS—Paul.

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BOSTON LETTER.

Easter is over. The struggling, pushing, jostling crowd around the High Episcopal and Catholic churches have seen the decorations, heard the fashionable music, and returned to their homes, not to be seen within a mile of a church until next Easter. The policemen stationed at the doors have also been dismissed. Nothing is to be seen at the doors now but express wagons being loaded with the decorations. So extensive were the "programmes" published in the newspapers for the Easter services at the above churches, that many people openly said they were trying to outdo the theatres!

With the close of Easter comes glove-fights, wrestling matches, "tugs-of-war," dog-fights, fancy-dress parades, roller-skating, and a general "spree all 'round."

In regard to the secular newspapers of Boston, very little that is creditable can be said. Those of any respectability or culture have a very limited circulation, while those whose columns are filled with brutal prize fights, disgusting particulars about divorce and scandal cases, interviews with dynamiter assassins, communists, socialists, labor demagogues, free lovers, atheists, and all that can be gathered from the corners of the world that is low or disgusting,—whose advertising columns are as filthy and rotten as their news columns, open to medical quacks, impostors, abortionists, venders of indecent cards, and men and women of the lowest degree of abandonment, have circulations bordering on the millions! The same may be said of our Sunday papers.

With some of those newspapers, the efforts made to secure readers from the Irish element is decidedly amusing. One sheet will publish a column of "Catholic Church News," another sheet will publish two columns, and so on, until the race becomes an actual farce, enjoyed by no one as well as the Irish people themselves. The *Herald* and *Globe* of Boston are doing a big fight in this way, with the advantage in favor of the latter. Other papers are following suit, and between newspapers and politicians the Irish are well supplied with "blarney." I would not be surprised to see business men, authors, actors, etc. etc., trying the same trick with the sons of Erin.

Speaking about the Irish, I feel called upon to say a few words here about the altitude of that race on the temperance question. Although no class of people suffer so terribly from intemperance as the Irish, it is a singular fact that they are bitterly and bigotedly opposed to temperance. Even those belonging to temperance societies connected with the church will vote in favor of rum at every election, will frequent bar-rooms, play dominoes and shake dice for drinks, and pay for the drinks when they lose the game, thinking it all right because they take a cigar themselves! And it is not an uncommon sight on Sunday to see groups of men coming from mass and making straight for the rum shops, and remaining there for hours, drinking, smoking, and indulging in talk anything but decent. Irish fathers and mothers are perfectly oblivious to there being any wrong or sin in their sons or daughters getting drunk, or even leading drunken lives, but let one of their offsprings join a temperance society not connected with the Irish church, no matter how sober, respectable, and good they become after doing so, and those noble fathers and mothers are at once aroused, and woe to the child that still continues to keep company with the heretics! They may get drunk, go to prison, beat their parents, lead idle and impure lives, and go in rags, and not a tear comes from father and mother; but let it come to light that

they attend a temperance meeting not under the control of Catholics, or visited a Protestant church to hear a temperance lecture, and then the tears will come in quarts!

How different with the world outside of Romanism! Here and in vicinity the Evangelical churches are doing a great and noble work for the check of this monstrous rum traffic,—a traffic that is bringing shame and blood on the nations of the world, pauperizing, brutalizing, and sinking into perdition families by wholesale. And just remember, readers of the *CHRISTIAN VISITOR*, that out of the thousands of rum-sellers in Boston and suburbs, not one member of an evangelical church can be found among them!

The Mission Church of St. John the Evangelist (Catholic Episcopal) is also doing a great work in the temperance cause. In the temperance society connected with this church there are two pledges, one total, and one partial. With the partial pledge, great good will be accomplished among those who will not abstain entirely from the use of liquor. It will break up visiting bar-rooms, treating or being treated, getting drunk, or indulging in anything but malt liquors, and that only at meal times.

A sad feature of the rum cause here is found in the large amount of beer and ale drunk by young girls. The medical faculty are largely responsible for this degradation, as beer and ale is all their medical education allow them to prescribe when called on to attend the opposite sex.

JUDGE.

For the Visitor.
James and Paul.
BY REV. J. A. CHILL.

James is very often, and very appropriately, called the Apostle of good works. He enforces the need of holy living in order to be saved. Paul, on the other hand, is called the Apostle of grace. He dwells largely upon salvation by grace without the deeds of the law.

Many persons who read the writings of James and Paul claim that there is a contradiction between them. That the grace preached by Paul and the works preached by James do not harmonize. One says, I prefer the doctrines of James. I believe James, for I believe in works. Hence, this one reads and studies nothing but James and always quotes from James. And by this person, works, in relation to human redemption, is exalted to the exclusion of sovereign grace. Another says, I believe in grace and hence I prefer Paul, for Paul exalts sovereign grace, and he was the prince of Apostles. This one reads only Paul and always quotes from him, and exalts salvation by grace, by excluding works. Now the result of this is, that we have many one-sided men. Men with but one side developed. Men with but one idea. And these in most cases are the very men, who, in their own estimation, knew all the truths and are impressed that their especial mission to this lost world is to defend that which they so well know.

These one-sided men come together. One all works, another all grace; and at once there is controversy. They wrangle in the name of Christ, but in reality it is in the interests of the Prince and Kingdom of Darkness. Now Paul and James when controlled by the Holy Spirit must be in perfect harmony. And if these persons would only admit that there are two sides to a truth they likewise would agree.

Paul and James look at different sides of the redemptive work. Paul examines and analyzes the stream of spiritual life; and after viewing it in its eternal source, shouts, "Grace!" Yes, it is by grace without the deeds of the law. God's eternal love to the

lost and helpless is its main-spring. Human merit and faith are not its source, and can form no part of it. He declares that God's sovereign and unmerited love is its origin.

James, on the other hand, views the stream as it flows down from the eternal fount of God's love through man's sin sick soul. And as it touches the pulse of human existence, and human need, and woe, he shouts, Works! By thy works thou shalt be justified. The river of grace when it touches human relations and human life manifests itself in acts of kindness. Paul analyzes the origin of the stream; James views it as it flows through human hearts. One says, eternal, infinite love. The other, human love for this suffering race. One examines fundamental principles; the other deals with results. Good works prove sovereign grace. We are to prove our faith in the grace by our activity in christian work. The stream is all works, the origin of it all grace.

Hence we conclude that the contradictions we sometimes see between James and Paul are caused frequently by our failing to comprehend and rightly interpret their thought. Let us seek the guidance of the Great Interpreter—the Holy Spirit, who will guide us into all truth.

For the Visitor.
Responsibility.
BY REV. A. MACDONALD.

It is a very commonplace and trite utterance that "we are accountable beings," yet the fact and the extent of our accountability, seems to be a matter often sadly lost sight of.

Not very long ago, in his reading, the writer met with the startling statement that "there are a great many acts which in themselves are neither good nor bad," which set him to thinking on this subject, freighted with such weighty importance.

And first he thought, may not this be the cause that so many people act so strangely inconsistent with what many of the best thinking people consider proper and right? May they not be just carrying into practical effect the above enunciation, perhaps without a very clear definition of it in their minds.

May they not think that such and such acts have no moral character, "are neither good nor bad," and hence, without conscious guilt, indulge in them? Is there not a basis in the above quotation for a world of wrong thinking and sinful doing, which frequently is excused by the negative query, "what harm is there?" God's holy law is broad, reaching into all the minute details of human thought, purpose, desire, motive, and feeling; hence it has to do with all acts, and just as they are in accordance with its requirements, or otherwise, they must be good or bad. That righteous law demands entire and constant allegiance, and unceasing obedience to its supreme author, and when these are not rendered, the defect indicates badness, or sin, and where the righteous demand is fulfilled the act is good.

We read that "for every idle word men shall speak, they shall give an account in the day of judgment," that "We must all appear before the judgment seat of Christ," that every one may receive the things done in the body, according to that he hath done, whether it be good or bad; but no mention is made of a third class of acts that "are neither good nor bad."

Throughout the whole record of the revealed will of God, there is silence in reference to this third class of human acts. Conscious, intelligent, sane human beings, under law, are constantly represented as guilty or innocent in all their acts.

Now, if God's law is so searching and discriminating, if God's revelation in reference to his judgment of

conduct, speaks only of acts good and bad, and if the whole record of his will is silent as to any other acts than good and bad, are not casuists unwise and guilty of great wrong, when they represent such a distinction as existing in human conduct? It may oftentimes, be beyond our power to clearly discriminate the real character of an act, even when performed by ourselves, much more so when performed by others; but never is the deliberately, intelligently performed act, without its character in the sight of the Omniscient of "good or bad."

SECULAR AND RELIGIOUS NOTES.

Henry Ward Beecher said recently that it is better to burn down a church than to quarrel in it. Let striving Christians bethink themselves.

The *Examiner* says: "Our Methodist friends are the most proselyting of any evangelical sect, and their whole machinery is adjusted to the one end of making Methodists."

It is thought that over 400 young ladies were led to unite with Christian churches, as the result of the labors, as Sunday-school teacher, of Mrs. Horace Waters, who died recently in Brooklyn, N. Y., in her 72nd year. Her gifts in benevolence exceeded \$100,000.

Ministers cannot blame people for making very stupid comparisons between preaching and other forms of public speaking as long as they do so themselves. Nothing is more common than to hear ministers say, sometimes not in the best temper, "Oh, they can sit for hours and listen to political speeches, but they can't listen to the word of God forty minutes." The comparison is most unfair. Would these same people listen to one hundred political speeches a year? No; nor fifty, nor twenty. Very few of them would go ten evenings to hear the best political orator in Canada. There is a vast difference between doing a thing regularly and doing it once or twice in a number of years. The same mistake is made in speaking of concerts and balls; "There is a crowd at the concert to-night and only a few at the prayer meeting." That proves nothing. Hold that concert once a week, and in six weeks there would be nobody at it but the performers. We have often heard good people mourn over the fact that there were a hundred couples at a ball and thirty or forty at a prayer meeting the same evening. The ball probably could not be held over again. No power on earth could make it live a year. The biggest fool at it would get tired in half that time. There is nothing that holds men like religious services when reasonably conducted, and a minister never does a weaker or more foolish thing than when he asserts the contrary.—*Canada Presbyterian*.

The annual supper connected with the Pastors' College at the Metropolitan Tabernacle is to take place on Wednesday, April the 23, Mr. T. A. Denny to preside. The Rev. C. H. Spurgeon writes:—"The work of giving further instruction to young men who have begun to preach is very dear to my heart, and commends itself to my understanding. I give to this work the best of my thoughts and energies, for it seems to me that to aid a man to preach the word of God is one of the noblest tasks of the human mind, and one which bears the richest fruit, both towards God and man. In this service the Lord has been very gracious to me in giving me able tutors to do the bulk of the labour, in sending to the college a large number of the right sort of men, and in blessing the students in their after career. Upon no labour of love has the Lord more surely set the seal of His own approval. Generous

friends year after year have contributed £2,000 at the supper, and this has been a grand assistance to the funds. I hope the same will be done this year, for there is the same need. So many of my ablest helpers have gone home that I might tremble; but the Lord liveth and with him are the hearts of all men, and therefore He can find fresh supporters for this gracious work. It is my fiftieth year, and it will be peculiarly encouraging to me, in the midst of my many infirmities, to feel that I have among the Lord's people as many friends as ever to aid me in His service.

In the April number of the *Baptist Teacher* Rev. Dr. Moss has an article on "The Rebaptism of the Twelve," in which he makes the following discrimination between the baptism administered by John and that administered by Paul and the Christian ministry of to-day:

But John's baptism speedily became obsolete. When John baptized Jesus, his own office was fulfilled and exhausted. He had announced the Messiah, and inaugurated him, and then passed forever into silence and history. He must decrease, while Christ ever increased. The least in the kingdom of heaven was greater than John. The baptism of the Holy Spirit had come, and now the only fit symbol of this was baptism "into the name of the Lord Jesus." Therefore, to receive John's baptism, after John's mission was wholly accomplished, and he himself was beheaded, was like taking the oath of allegiance to a dead king, when his successor was already on the throne. It was a faith that looked backward, and not forward; that faced yesterday's sunset, when to-day's sun was high in the heavens; that had to confess it "had not so much as heard whether the Holy Spirit was given." It was an inversion of the instrument of spiritual vision, looking out of the kingdom of God into the darkness that preceded it, and so dwarfing all the objects of faith and hope. John's baptism, like circumcision, was valid so long as it was symbolic and prophetic, and expressed a crescent faith. "But when that which was perfect had come, then that which was in part was done away." John's baptism, like circumcision, became invalid when the symbol had yielded to the reality, the prophecy had been fulfilled, and a matured faith stood joyously in the presence of its Author and Finisher. These twelve men had undoubtedly been baptized into John's baptism, by some travelling disciple of John, after it had ceased to be baptism, and had become a mere immersion without significance. They were now baptized, on profession of an intelligent faith, "into the name of the Lord Jesus."

Mr. Spurgeon in the *National Baptist* has a suggestive article headed "In my Fiftieth Year, and Getting Old." He gives valuable hints to ministers advancing in years. He quotes with approval the following: "It is not the first intrusion of gray hairs in the pulpit which is a signal of alarm to the pews. No man in average health should be less of a man at fifty, or seem so, than at twenty-five; but many are so in appearance and in fact; and to them, not to the people, is chargeable the slackening demand for their services. The most of our professional feebleness is traceable to our own want of mental virility. If we will, we can remove a great deal of uneasiness from our congregations. Preachers who grow duller as they count their years, this side of sixty at least, do so from simple mental shiftlessness, very much as the Virginia planters have let their lands run to waste from mere depletion. We must perpetually replenish heart and brain, or the fields of thought will turn meagre and barren." Mr. Spurgeon then goes on to say: "The peculiar danger of advancing years is length of discourse. Two honored brethren have lately fallen asleep, whose later years were an affliction upon their friends. To describe one is to depict the other. He is so good and great, and has done such service that you must ask him

to speak. He expects you to do so. You make bold to propose that he will occupy only a few minutes. He will occupy these few minutes, and a great many more minutes, and your meeting will die out under his protracted periods. Your audience moves, all interest is gone, your meeting is a failure, and all through a dear old man whose very name is an inspiration. The difficulty is not to start these grand old men, but to stop them when started; they appear to be wound up like clocks, and they must run down. This is a seductive habit to be guarded against when years increase; it may be wise to resolve upon being shorter as age inclines us to be longer. It would be a pity to shorten our congregation by lengthening our discourse."

Make Fast the Bow-Line.

These words are often heard when vessels are making fast to their piers. The bow-line once made fast insures a safe mooring; and, corresponding to the use of this cable is the exercise of faith which holds the soul in everlasting security. "Make fast the bow-line" is an order that should be heard and heeded by a good many Christians. They are not firmly fixed and are sadly in need of mooring. Their bow-line is of no use because it is not made fast to what is fixed and solid. This applies to the great truths of religion and suggests the importance of a firm hold on the things of eternity.

The use of the bow-line is one of Dr. Bushnell's very happy illustrations of prayer. A man standing on the bow of a boat drawing up on a line attached to the shore, suggested to his mind the secret of the power of prayer. The pulling at the rope does not move the solid ground; it moves the boat towards the land. This is the office of faith, it does not move the throne of God, but it draws the soul closer to it and holds it in perfect security and peace.—*Bap. Weekly*.

Selections.

A man's charity to those who differ from him upon great and difficult questions will be in the ratio of his own knowledge of them,—the more knowledge, the more charity.—*Norman Macleod*.

"The life of christianity," said Luther, "consists of possessive pronouns. It is one thing to say, 'Christ is a Saviour,' it is quite another thing to say, 'He is my Saviour and my Lord.' The devil can say the first; the true christian alone can say the second.—*J. C. Ryle*.

Remember it is to the will of a wise God that we submit ourselves, who has his eternal reasons for the events he prepares for us, who sees the various uses of the situation in which he places us, who does nothing haphazard, and who knows results before he has taken his measures.

A SAD CASE OF DROWNING.—A Mr. Leonard Akerly left his home Tuesday, 8th inst., and went up Newcastle Stream to drive some lumber, and was drowned on Wednesday, 9th, in the stream; brought home Thursday, 10th, a corpse to his sorrowing wife, five daughters and two sons. May the Lord sustain the bereaved family.—*Com*.

For a club of five new subscribers to the *Record* at its subscription price 50c each we will send the party getting up the club a gold dollar. For a club of twelve with cash subscriptions we will give a half sovereign, and for a club of twenty a sovereign. Boys and Girls try the work and let us hear from you.

We hope all will come to the advance system of payment for their "Visitor."