

THE CHRISTIAN VISITOR.

"HOLD FAST THE FORM OF SOUND WORDS"—Paul.

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SAINT JOHN, N. B., WEDNESDAY, JUNE 28, 1882.

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EDITORIAL NOTES.

The Honorable D. M. N. Parker returned to Halifax, much benefited in health by his three months' sojourn in the United States.

The walls of the Cotton Factory, Halifax, are beginning to rise from their foundations. The structure will be pushed forward with all possible speed.

We are glad to note that our dear friend, Mable, pastor of the First Baptist Church, Indianapolis, has been honored by Chicago University with a well merited D. D.

The headquarters for all Sunday School and Church supplies is now at the Visitor Book Store, 99 Germain Street, St. John.

J. E. HORPER, Proprietor.

We congratulate the Baptist church in Fredericton on the success of their annual meeting. It was liberally patronized, although political matters tended to interfere with it, yet nine hundred dollars were raised.

The recent commencement exercises of Crozier Seminary, we note that Trueman Bishop and J. O. Allen, formerly students of Acadia, among the graduates. We rejoice that they are not coming back to the Provinces, where they are so needed.

PERSONAL.—Mr. Bert Ellis has returned from his studies at Acadia College, Wolfville, N. S. He is delighted with that portion of Nova Scotia and delights to speak of the beau, Grand Pre and other points of interest along the Annapolis Peninsula.—N. B. Reporter.

Referring to Baptist Churches in Southern States, a correspondent writes: "The Baptist says: 'Our numbers are increasing by baptisms, but our funds are diminishing.' Do the funds of the Baptists in the Provinces increase with the numbers by baptisms?"

The London Baptist Association has rendered assistance to a deserving church, resulting in the erection of a edifice every year. This is practical work for our Association, and with little effort they give such help as would result in a meeting-house being built near within their bounds. The worth trying.

CHAPMAN, Esq., of the enterprising firm of Chipman Brothers, merchants, in Halifax, is driving a herd of 1,000 cattle and mares from the Western to their ranche in the North. The herd moves 10 miles a day. Newly born calves are carried on for two days, then they are driven independently. Mr. C. expects to reach the ranche by the last of the month.

DAVIS, aged 15 years, son of Mr. Davis, of Indiantown, while with some boys near Tapley's on Friday evening June 23rd, was rolling a log into deep water, and unable to swim was drowned. His remains were interred in the cemetery Sabbath afternoon. One of the largest funerals ever held in Indiantown assembled to express sympathy of the community bereaved family.

ROBERTSON SMITH for a share of attention before the Free Church Assembly, held in Edinburgh. A move by Mr. Smith dismissed the matter for the present. A. B. Bruce, D.D., in the Free Church College, was also before the As-

sembly for heresy. His recent work, "The Chief end of Revelation," is alleged to contain heresy on the "fall" of man and also on some books of the Bible,—heresies somewhat disguised in his apologetic discussions. His case was also dismissed. The students in the gallery cheered when things went favorably for Drs. Bruce and Smith. That is a bad sign. Students will likely go further than the men they admire.

PROFESSOR W. A. STEVENS, of the Theological Seminary at Rochester, shows, in a conclusive way, in the last number of the *Bibliotheca Sacra*, that the more important part of the study of the Scriptures must be made in the student's mother tongue. Greek and Hebrew and commentaries can be used to shed light upon certain points; but the drift of argument, the manifold phases of truth in the progress of its discussion in the books of Scripture can be apprehended only in the language in which ordinary thinking is done. Each book of God's Word must be mastered by the use of the mother tongue. The helps now at hand will enable any minister to obtain a general, yet an accurate knowledge of the Scriptures.

The opening ceremonies of the Assembly of the State Church in Scotland are as formal, grand and imposing as would be any purely political service. The Earl of Aberdeen is the Queen's Lord High Commissioner. In the outdoor procession, His Grace and the Countess were in a carriage, drawn by four horses. Other earls, countesses and grand people followed. Here is the procession:—

- The Mid-Lothian Troop, of the East-Lothian and Berwickshire Yeomanry Cavalry.
- Six City Police in Full Dress, three abreast.
- The Moderator of the General Assembly.
- The Solicitor-General.
- Halls of Holyrood.
- Provost and Magistrates of Portobello.
- Provost and Magistrates of Musselburgh.
- Provost and Magistrates of Leith.
- The Sheriff of Lothians.
- The Foreign Consuls.
- The Chairman and Office-Bearers of the Parochial Board.
- The Master, Treasurer, Clerk and Assistants of the Merchant Company.
- High Constables.
- Edinburgh Municipal Officers with Mace and Sword.
- The Magistrates and Councillors of Edinburgh.
- The Right Hon. the Lord Provost of Edinburgh.
- Six City Police, three abreast.
- Detachment of 2d Dragoon Guards.
- Band of 3d Dragoon Guards.
- Carriage and Four with Mace-Bearer and Pages.
- Six Trumpeters, in State Dresses.
- Two Outriders.
- His Grace the Lord High Commissioner.
- His Grace the Countess of Aberdeen.
- The Parson-Bearer and Chaplain.
- The State Carriage.
- The General Commanding, and Staff.
- The Countess of Aberdeen's Carriage.
- Detachment of 3d Dragoon Guards.
- Private Carriages.

Here, no doubt, in such worldlyly services as these, may be found some of the reasons why there is such a clinging to Church and state. "My kingdom is not of this world," said Christ.

At the recent session of the Southern Baptist Convention, Mr. H. K. Ellyson said the greatest obstacle to the universal prevalence of Christianity was Christian unbelief—a hindrance that not even the Almighty arm could remove. If that was past, Zion could arise and go forth conquering in glory. All of the churches were mission churches but only in theory. The reports showed half of the churches delinquent. Thousands of brethren in the best churches and such feeble faith that they could not look beyond their normal boundaries, or if they did, relapsed on viewing the magnitude of the work to be done. It was not to these that the agents of Home Missions applied, for they felt that those whose hearts were large enough to go abroad would never refuse to aid the work at their own doors. He referred to the fact that there are twelve hundred millions of Catholics and Pagans, and but one hundred and fifteen millions of evangelical Christians. But the conquests of the cross were glorious, and increasing

with accelerated speed. Fifty years ago there were 50,000 Christians in heathendom; now there are more than two million. Then the Bible was in fifty languages and dialects. Now it is in 250, and 150,000,000 Bibles are in circulation. In China the Baptists are more successful in proportion to men employed than anywhere in the United States. The percentage of increase was three times greater than that of the Baptist, Methodist and Presbyterian churches in the United States. There were 3,000 converts in India last year. In Japan there were fifty churches against one a few years ago; in Asia the heathen were flocking to the cross, and in Africa the army of 150,000 Christians was being recruited. He referred to the magnificent work of the century, excelling even that which had apostles for preachers and miracles to attest their divine mission. The beginning in 1792, when a few men had dug up the dead spirit of Christian aggression, had led to the present time when 4,870 Missionaries and 28,000 foreign assistants were at work, supported by an income of \$7,500,000. The pittance of \$50,000 given, and the 27 Missionaries supported by the Southern Baptists should cause them shame. Mr. Ellyson then proceeded in a very strong and handsomely constructed speech to urge the claims of foreign missions, denounce the lukewarmness of Christians on the subject, and warn those who felt indifferent and cold on the subject to look well to their foundations. The speech was generally pronounced to be one of the ablest and most eloquent of the convention.

The Rev. C. C. Bitting, of Maryland, was introduced after the choir had sung "Jesus will save." He looked, he said, for the prevalence of the spirituality of the Christian religion—the evangelical churches, although he welcomed any approach to the cross no matter how far off. He spoke of the gradual enlargement of the injunction to "go into all the world," since it was delivered. A little stone—the loadstone—had been the instrument of extending the world and opening new fields for the work of God. That little needle had discovered America, thrown down the mitre, laid aside the crown, broken feudalism, kingcraft and priestcraft, and led to liberty—civil and religious liberty. He referred also to the discovery of printing in the construction of a child's toy, as another stupendous instrument for the extension of God's word and of work for him. He related an anecdote of an infidel banquet many years ago, when one of the toasts drunk was, "The Bible, in the next century an abandoned and forgotten book." On that very spot to-day stands the largest Bible house in the world. The general scope of Mr. Bitting's speech was the providence of God in spreading missionary work, of which he graphically related many striking illustrations.

The choir sang, and the Rev. A. E. Dixon, of North Carolina, was introduced. The heathen, he said, needed the gospel. The question was, what do we need? The monster that met missionaries on the shore of China was not Paganism, but American politics. What was needed at home was the conviction of universal damnation—the obliteration of the deep seated idea that the heathen would be saved without the gospel. He had heard it argued in this very Convention. Another need was the obliteration of the preachers who acted as soul compressors; who saw nothing beyond their own church, and took no interest in anything else. The appreciation of God's direct command to spread the gospel was needed. Just as soon as the missionary spirit died in a church, the church mildewed and

died, for God left it for disobeying his expressed commands. Another need was being mesmerized to Christ—thinking his thoughts, doing his works, speaking his words. Another need was the gospel of patience—willingness to strive, and strive and wait for results. People here could not presume to be impatient about China until they had killed sin and superstition in their own land. Mr. Dixon in connection with superstition spoke in a very amusing way of the horse shoes, dead snakes, and old shoes in use in this country, and said he preferred the Chinese customs. Another need was missionary history. All the lives of Christ ever written were merely prefaces. They needed a history of Christ in the world—living, moving and acting in his servants. The great need was opportunity to do something for Christ. The people did not need to be persecuted. Baptists were not a stingy people. There was power—vast power—in the people. They were standing ready and eager to move. All that was needed was an engineer to pull the right valve and start them to tremendous work. He closed with a practical appeal to every pastor to go home resolved to be the engineer of his county. The light that was to lighten the world was not to come direct from God. It was to be a light reflected through God's ministers and people, and they were to reflect green light, golden light, the light of prayer and the light of desire, to concentrate in one great dazzling light. This, he said, seemed to be a paper age, and a waste paper age at that. Circulars and letters would do no good where a man with man in him had not been.

BRITISH AMERICAN BOOK AND TRACT SOCIETY.

To the Editors of The Christian Visitor:—

Kindly afford me space in your columns to refer to the work and claims of the British American Book and Tract Society, to which all the churches of the Maritime Provinces are greatly indebted for fourteen years of most effective home mission agency. This Society exists that it may publish the glad tidings of Salvation to our people. It is Catholic in Spirit and organization. Christians of all our evangelical churches uniting in disseminating the great practical doctrines of the Cross. This Society furnishes a most striking example of the value and success of united effort on the part of the various denominations of christians. More than 175,000 copies of the Scriptures have been placed in our homes through this agency, and 1320 Protestant families found without this blessed means of enlightenment and their wants supplied. Hundreds of thousands of other good books such as "Come to Jesus," "Pilgrim's Progress," "Hodge's Way of Life," "Baxter's Saints Rest" etc., approved by a Committee comprising a representative from each evangelical denomination, have been scattered over these Provinces. Ten million pages of tracts and three and a quarter million Sunday-school papers have been circulated through this united effort. It is safe to conclude that not one-fourth the number of these silent messengers would have been distributed through the agencies under the direction of the churches.

2. This Society is benevolent in aim and object, love to Christ and the souls of men being the moving principle. It was organized to do a much needed mission work left undone by the churches. The object is not, nor has it ever been, to make money. A large share of the supervision of the various departments of the work is done by the Committee year after year, and for this no pecuniary remuneration whatever is received by these philanthropists: The depository continues, as usual,

to do a thriving business, but all accruing profits are applicable to colportage work and gratuitous distribution. The people's books, too, have thus since 1867 increased the \$34,800 donations to colportage to \$66,660 in paying 87 colporteurs for the 130 years labor performed by them. The work is therefore, in all respects, purely benevolent.

3. It is missionary and aggressive in its character. Carrying the gospel to those living in neglect of it. The means used are the printed truth accompanied by personal, prayerful christian effort. The value of the words spoken and prayers offered by the colporteurs in the 323,000 visits made, including 14,500 visits to Roman Catholics, is simply incalculable. One of the most powerful agencies for doing good is the house to house visitation. Hundreds of persons who never darken the church door are these reached and blessed. The poorest hovels around the shores of Newfoundland and Labrador, as well as those in Cape Breton, P. E. Island, New Brunswick, and Nova Scotia, have had a visit from our christian colporteurs, and the sunshine of heaven has entered through the opened doors. More than one hundred tons of the choicest books in the language, the very cream of evangelical literature, have been left in the homes by these men. The "Dairyman's Daughter," as circulated by the Religious Tract Society, has been the means of the conversion of 3000 persons. May we not hope that the \$307,000 worth of invaluable publications circulated by the Society in 14 years—including a gratuitous circulation of publications valued at \$14,000—has been productive of good only known to Him who sees the end from the beginning. Especially may we hope for good results from such work because it is carried on in the spirit of prayer and humble dependence upon Him who giveth the increase. It is not a dead and formal agency, but one designed to win souls and build up the kingdom of Christ. It co-operates with the regularly ordained ministry in preaching the great Salvation. It aids every good work, while it hinders none. Its beneficent influences are extending more and more over these Provinces. Our staff of colporteurs has been doubled this year and now numbers fifteen, four of whom labor in New Brunswick. There is a good prospect of increasing the number of laborers for 1883. Two thousand friends came to our help in 1881 and cheerfully placed \$3,400 at our disposal for colportage. Already this year from sections not visited in 1881 we have received about \$700, and everywhere numerous friends from all the churches vie with each other in supporting this most effective union home mission work. This work has in it the elements of vitality and perpetuity; for it is most economical, unselfish and Christ-like. Every dollar given to the Society goes as far in doing good as a dollar can be made to go. Spurgeon says of his unsectarian colportage agency which in 1876 made 300,000 visits to the peasantry of England:—"We find a colporteur to be the best and cheapest worker imaginable." "He is in fact at first a missionary, then a preacher, and by and by in the truest sense a pastor." "No money can be more wisely expended, nor used more directly for the benefit of those who most require it."

Brethren, whatever we may do for denominational work, and let us not neglect that, let us help this grand, general work, by which alone hundreds of our people can be reached. Pray for the success and extension of the colportage work; and although all may not be able to support a colporteur as Messrs. E. R. Burpee and L. Chipman of N. B., and Messrs W. C. Bill and A. Robb, of

N. S., have done in the past, or even to give as liberally as many of our good friends in Halifax, St. John's, St. John and Fredericton have done, yet every one may do something to sustain this work pre-eminently designed to glorify God, and cultivate a taste for pure literature among our people. With many thanks for your courtesy in permitting me thus to reach your readers, I remain, Yours faithfully, A. N. ARCHIBALD, Supt. of Colportage. Halifax, June 10, '82.

REV. C. H. SPURGEON'S "COLPORTAGE ASSOCIATION"

In his history of the Metropolitan Tabernacle, Spurgeon says:—"Although in order of time Colportage was our third work, we are very far from considering it to be of third-rate importance; on the contrary, we believe it to be one of the most efficient and economical agencies in existence, and, as education increases, it will be more and more so. The sale of vicious literature can only be met by the distribution of good books; these can only be scattered in rural districts by carrying the good books to the doors. Scotland has long had a grand staff of colporters."

"The work was forced upon us in 1866, by the earnestness of a generous friend at the Tabernacle. Six men were employed during that year and the next, and it was not easy to find the means for their support; this enterprise seemed one plant too many in our garden, and had it not been for the persevering entreaties of the principal promoter of the work, we should have allowed it to die out. In 1872 the work began to grow, and God's good hand was with it, so that thirteen men were employed. In 1874, thirty-five men were employed, and the sales reached 20,000; and in 1876, forty-five men were employed."

"The Society is unsectarian in principle, after the same manner as the London City Mission. Each man costs £80 per annum, but on the receipt £40 a year from any lovers of a full and free salvation, a colporteur will be appointed to the district which the donor may select. Many churches find such a man to be the best and cheapest worker imaginable. The colporteur not only endeavors to sell books, but he visits from door to door, and in doing so converses with the people about their souls, prays with the sick, and leaves a tract at each cottage. He is frequently able to hold prayer meetings, open air services and Bible readings. He gets a room, if possible, and preaches, founds Bands of Hope, and makes himself generally useful in the cause of religion and temperance. He is in fact at first a missionary, then a preacher, and by-and-by in the truest sense a pastor. We have some noble men. Some have proved slothful; but a man's negligence is soon discovered, since his sales fall off, and the monthly report tells the tale. "The book-hawker stands upon a vantage ground as a house to house missionary. His pack is a passport to every door, the attempt to sell is an opportunity for declaring the Gospel, and the book itself is a ready text. When we think of 300,000 visits paid in one year among a priest-ridden peasantry we are encouraged, and give God the Glory. But we cannot restrain the sigh, 'O that some rich stewards of the Lord would look on this work and help us to increase it.' Will no one employ a man? No money can be more wisely expended, nor used more directly for the benefit of those who most require it."

Fort is the inheritance of all, by a law that is universal and exorable, and that fearfully avenges its violation. It is the command of God, and, like all his mandates, is wise and merciful. Do not grieve because others seem more favored than yourself; for such appearances are often deceptive. With all the varied cares and duties and strange qualities of life, we are largely, if not wholly, moulded by our own efforts; and sunshine or shadows will predominate, as we may decide for ourselves. No community was ever prosperous where "wealth accumulates and men decay;" no church ever advanced in vital piety when indolence prevailed among its worshippers; no social circle ever improved in morals, intelligence, or happiness when labor was rejected as wanting in respectability; and no individual idler ever made himself useful, or gladdened a home with the wealth of content.