The Christian Visitor,

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TO CORRESPONDENTS 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.

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Wednesday, October 11, 1882.

AT the suggestion of the Convention, and with the concurrance of the Finance Committee of the Convention, a special collection for Foreign Missions is requested from all our churches during the month of October. Will pastors and deacons urge the demands of our Foreign work and endeavor to procure a liberal response from all who pray: "Thy kingdom come."

DENOMINATIONAL NEWSPAPERS.

Special attention has, of late, been called to this department of the Lord's work among the Baptists of the Maritime Provinces. The importance of it has, from the first, been felt and recognized. The *Baptist Magazine* and the two weekly papers which now go forth to not a few families, are the living witnesses of the value attached by the Baptists to denominational newspapers. A careful survey, however, of the ground has brought to light the fact that but a small minority of the families are supplied with this kind of literature. There are not less than *fifteen thousand* (15,000) families in which our Baptist papers are not found. There are, it is true, substitutes of one kind and another in perhaps the quarter part of these households. Many of these papers are good of their kind—good for political and general news. Some of them, however, are of a very doubtful character. But none of them can supply the place and do the work of a well-conducted, home, Baptist paper. Some are commended for their cheapness; but no advantage of this kind can make up for the loss sustained in not getting the vitalizing freight, borne week by week to the families of the denomination on the pages of a paper, through which there constantly flows the sympathy, zeal and intelligence of the body at large. It is the weekly correspondence of the family. What scattered family can sustain its love and interest among the various members, without the frequent letters in which are conveyed the affections, the principles, and the purposes of the household? The Baptist churches of the Provinces comprised in the Convention are a family. The households need the weekly communications. They suffer if they do not get them. No big papers from without; no cheap papers with pictures can make a good substitute. We want to know how it fares with our fathers, mothers, brothers, sisters and friends. It is of the last importance that the plans, labors, successes and adversities even should be known. The denominational weekly is a circular letter. It is a most accommodating medium. It is marked with the frankness and familiarity of a private letter. The sympathies of all the churches flow through this channel. The various views of all religious and other proper subjects find expression on the pages of a denominational paper.

It should be the first paper in every Baptist household. There are many good books. Of making them there is no end. The Bible, however, has an undoubted claim to the first place in the family. After the Bible, other proper books may be added. The sermon has the first claim to the platform. Give the first place to the gospel. After that, so far as it may be profitable, lectures may be enjoyed. The religious newspaper has also its claims to the first place. Literary, scientific and political journals have a secondary claim. And among the religious papers those of the body composed of the organized churches come in for prior claims over all other journals.

The purposes, joys, sorrows and experiences in the work of the Lord in Home and Foreign Mission fields, cannot be shown in any other way. The burdens that are borne and the blessings of success are shared in by the knowledge gained through the weekly paper. Churches are bound together in this way. They feel the burdens in common. Joys, too, are distributed. Strength is imparted; zeal is inflamed; resources—mental, spiritual, and material, are developed; strength is renewed; power is gained, and union and success—grand ends—are the result.

LIBERALISM AND THE DENOMINATIONAL PAPERS.

The christian world is now effervescing with the leaven of a false liberalism. Good feelings have become, not only the highest aim of christian life in some quarters, but they have laid their hands on the pen of the interpreters of God's Word, and have assumed to dictate the policy and practices of the churches of Christ. God's servants, the pastors of our churches, are finding it hard work to stem this current. This cry for liberty is a taking cry. There is a shudder when the old doctrines are referred to. The feelings of some one, it is thought, will be injured. Baptist practices are offensive. These differences must be kept in the back-ground. A good denominational paper is a right hand of strength to pastors in fighting with this false liberalism. His hands are held up by it. He is doing his work. The paper sustains him.

THE HOME, DENOMINATIONAL PAPER SAVES LABOR.

To advocate all the enterprises of the body, unaided by the weekly paper, is a heavy labor. It throws upon the pastor the burden of explaining everything, of awakening thought, enkindling zeal and calling out the benevolence of their respective charges; but with the aid of the weekly paper, the work is much lightened. Information is diffused abroad; interest is created, and the work is already begun when the pastors and representative men put their hands to it. Sermons bearing on these subjects, and, indeed, sermons on any subject, will be more intelligently heard and more fully appreciated by those who, like the pastor, read the denominational papers.

HELP NEEDED.

Brethren in the ministry! Brethren in the churches, now reading and enjoying the CHRISTIAN VISITOR, come forward and help us in this great work. We thank you for your many self-denying labors in the past. We want to help you in your ardurous labors; we also want your help in our efforts to spread abroad the knowledge of the truth. You are working on the same building with us. Let us work hard and heartily under the direction of the wise master builder. Our work is co-operative. If we labor in fidelity to the laws of our Heavenly Master, we shall at last all reap and rejoice together.

WE have heard that the churches at Parrsboro and Liverpool are seeking to obtain the services of the Rev. J. A. McLean. Either church will be fortunate if successful.

MARIA MITCHELL, professor of Astronomy in Vassar College, has just received the degree of LL.D. from Hanover College, at Madison, Ind. This is, we believe, the first time that the degree of LL. D. has been conferred upon a woman, and Hanover College has the credit of it.

"THE DISCOURSE WAS EVERLASTING."

The late Rev. Thomas Ainsley, of Bridgetown, preached the sermon at the ordination of the first pastor over the Westport church. The clerk of the church in making a record of the ordination services, states that "the discourse was everlasting." This, it will be seen, on reflection, is a sound, scriptural view to take, not only of that sermon, but of all sermons. Some people think that sermons more than twenty-five minutes long, are everlasting; but at the time the sainted Ainsley preached this ordination discourse, the nervous, worldly, restlessness under the gospel had not become fashionable. People could sit more than thirty minutes at a time, without clicking their watches in the minister's face, and hear the gospel preached. Everlasting, as used in the record referred to, had no reference to the time consumed in delivering the sermon; but the results of the gospel preached, were without doubt, in the mind of the clerk of the church.

When a sermon leads an enquiring soul to Christ, the everlasting effects are fully apparent. A soul is saved. The lawful prey is taken from the mighty. A member is taken from the kingdom of darkness, and added to the kingdom of light. The comfort and instruction received through the preaching of Christ continue in their blessed effects upon the soul. The Angel of the Revelation "had the everlasting gospel to preach to them who dwell upon the face of the earth." The gospel at home, and the gospel in distant lands, is everlasting. It is a savor of life unto life, or of death unto death. The results are everlasting. This is an important view to hold in mind. It should not be lost sight of, neither by saint nor sinner. The minister of the word will feel the importance and responsibility of the place he occupies, when he realizes that his words will affect his hearers throughout eternity. In view of this fact, the exhortation, "to take heed" in hearing, is filled with great weight.

SEEDS SCATTERED.

A review of the work of the Lord, in carrying the gospel to many parts of these Maritime Provinces, by the Baptists of the past generation, reveals the fact that, in a large number of instances, before the pioneer preachers went abroad to preach, a few Baptist families from the chief centres had gone before them, and prepared the way for their coming. This holds good in regard to the work commenced and carried forward on the Islands west of Digby Neck. Before the feet of Peter Crandall trod those shores, Baptist families from Weymouth and Lower Granville had found their way to these places. They welcomed the pioneer preachers. Their prayers and faith united to those of the fathers, in their youth, effected those wonderful revivals experienced in so many places.

PASTORS OF THE FREEPORT CHURCH.

From the date of its organization, till Feb. 1853, this church had no permanent pastor. The pulpit was supplied, partly, by the pastors of the Westport church, and partly by Missionaries. The Rev. Ebenezer Stronarch, whose labors were so much blessed at St. Margaret's Bay and Hammond Plains, organized the Freeport church, and remained with the people for some months. Others followed him. The Rev. J. C. Morse has done much effectual work for this people.

Their first pastor was the late Rev. J. E. Balcom. This pastor and two of the brethren in the ministry, who laid hands on his head in Feb. 1853, the Rev. R. N. Cunningham and Charles Randall, have gone to their rewards. Mr. Balcom went to Freeport at a very important time. It was strikingly providential. He had come to Digby Neck, and was staying at deacon Denton's. Mr. Denton advised Mr. Balcom to go to Freeport. A man had lately arrived in the place, who was preaching doctrines, contrary to the Baptist faith. There were reasons to believe that, through him, divisions might be made in the church. After receiving the advice to go, brother Balcom spent a night, as he said in the morning, without much sleep, and decided to go to Freeport. The church and congregation welcomed him. His ordination was called for; no division was made; the church was kept together; and continues till this day occupying the entire ground. After about three years of successful labor, Mr. Balcom resigned his charge of the church and went to Wolfville to pursue his studies. From 1861 to 1865, the pulpit was occupied by the late Rev. Wm. Hall. His pastorate, like that of his predecessor, was a successful one. The Rev. J. A. Moore succeeded Mr. Hall. He remained about three years. After him came the Rev. John Hughes, whose labors extended over a period of one or two years. Since that, the Rev. W. L. Parker, and L. M. Weeks have done faithful and successful work as pastors. The Rev. J. F. Kempton is now at work in this important and pleasant field of labor. The labors of all these brethren in the Lord have been effectual in building up the church and confirming it in the faith of the gospel.

DEBATE THE DEVOURER.

Discussion is a most important exercise for all deliberative assemblies. Indeed many bodies find it to be their chief exercise. Truth is sought through this means. Parliaments obtain light and arrive at sound conclusions by the free exercise of the debating talent. It is a great mistake, however, to conclude, that, by this means, a Church of Christ is to obtain a knowledge of the truth. The church is supposed to be composed of regenerated men and women. They have, both in their individual and collective capacities, the promise of the Holy Spirit to instruct them in doctrine and duty. The church as a Society is in this respect peculiar. It has to do with revealed truth. Facts, transcending in nature and importance the subjects which engage the attention of men, are to be examined by a church of Christ. Duties of a similar character belong to them. The Holy Spirit through the word of God, reveals truth and duty to believers. Individually and collectively they secure the presence and help of the Holy Spirit by humbly asking for him in faith. The laws for christians are already made. The duties are already laid down. They have been made and given by God. It is not necessary for them to meet in Parliament and discuss general principles with a view to formulate and enact laws. This has been done for them. A church therefore, has but little need of discussion. It can exist without it. Reading the word, exhortation, prayer and the preaching of the Gospel supercede the necessity of discussion which is likely to lead to devouring contention. It is to be feared that in many instances this is over-looked, and debate, from habit in other Societies, is resorted to in deciding questions of policy and practice. The Holy Spirit, whose presence has been promised in the assemblies, is grieved by the spirit of debate and contention engendered. And, instead of remaining in the meeting to enlighten and lead, He takes His flight, and leaves the church, for the time, in the darkness of its own choosing. Prayer and the word of God would in all instances be sufficient to guide the Lord's people. In this way their happiness would be insured. The comforts of the Holy Ghost would be enjoyed. There are churches which have made it a rule not to hold meetings for business after meetings for prayer; simply because the hallowed sympathies of the prayer and conference meetings are disturbed at the meetings for the transaction of business. This ought not so to be. If the will of the membership were, in business meetings, kept in subjection to the will of Christ, as it is in the meetings for prayer and praise, then the tenderest feelings would not be injured. The meeting for the one purpose would be the same, so far as the joy of the soul is concerned, as the meeting for the other purpose. When the church met to choose a successor to the betrayer of our Lord they did not lose their feelings of love for each other in stiff, hard debate. They consulted the Lord in prayer. There was a good chance to have an unpleasant discussion. It was a rare opportunity for the ambitious. Not a little of consumption of good will and brotherly feelings is experienced in the church meetings. There is a more excellent way. Take heed that ye be not consumed one of another.

HENRY MARTYN.

A glance at the list of new biographies, issuing from the press, reveals the fact that the noble characters of the past generation are sketched anew and given to the public. This is commendable. Great schemes were born and notable resolutions were accomplished in the latter part of the last and in the beginning of the present century. Men and women of these times were inspired with noble sentiments and labored successfully to accomplish grand purposes. Henry Martyn for consecrated talents and a courageous spirit is distinguished among the great missionaries of the last generation.

He was the son of a man who by industry had raised himself from the position of a miner in Cornwall to the station of a successful trader in the same part of England. He was sent to a grammar school. So marked were his talents and habits of study that his father resolved to send him to Cambridge. He soon returned from that institution of learning wearing the honors of Senior Wrangler. At the Grammar school he was known as "little Henry," and at College as the "student who never lost an hour."

In that period of upheaval and confusion—the time of passing from a boy to a man—Martyn displayed perhaps more than the usual amount of perverseness. This stung him bitterly in after life. We commend his bitter regrets to the attention of young men who are in this troublous stormy period. If at any time in life fathers and mothers need the wisdom of Solomon, the meekness of Moses and the patience of Job, it is at that time when their sons of character are moving over the stage from sixteen to nineteen. "Little Henries" are often at this time big troubles in the family. They are too big for the rod; too wise to be counseled; and impatient of control. At the time when the man was rising up out of the dissolution of the boy, little Henry in a gush of passion threw a knife at a friend who had annoyed him. The blade missed its mark and fixed itself in the wall. Afterwards he wished that he had made his fond father and loving sister happy in the last holidays that the father lived to enjoy with his son. Of that vacation Henry Martyn in after years wrote: "I do not remember a time when the wickedness of my heart rose to a greater height than during my stay at home. The consummate selfishness and the exquisite instability of my mind were displayed in rage, malice, and envy, in pride and vain glory, and contempt of all, in the harshest language to my sister, and even my father if he happened to differ from my mind and will."

Just after this his father suddenly died. Henry's wickedness had prepared his heart for the blow. He turned to the Lord. He was made a new creature in Christ Jesus.

He first decided to study law. At last through a variety of motives and influences his mind changed. He entered the christian ministry. He won prizes and other distinctions in his academic course at Cambridge. He was also honored with a fellowship in St. John's College.

One day while talking with Mr. Simeon, a pious minister of the gospel, the work of Dr. William Carey came up in the conversation. The character and labors of this great missionary fired his spirit. From that moment he found no rest till he decided to go to India. He was appointed to a chaplaincy; but his purpose was to labor for the heathen, as well as for English soldiers and other residents of that country. On his way the fleet came to an anchor at the Cape of Good Hope. There he witnessed the battle that took the Cape from the Dutch. His devotion to suffering humanity was seen at this time as at every other period of his consecrated life. He went among the wounded and dying and did all he could to alleviate their sufferings and to point them to the Saviour.

Once in India he entered heartily into his work. Among the English there was much opposition to his devoted labors. To the worldly men in the army and in civil life, Henry Martyn was a fanatic. He, however, labored on through evil report as well as good. He soon found himself able to preach to the heathen as well as to his own countrymen. This greatly increased his labors. At last his duties as chaplain, as translator, and as missionary broke down his health. Among other translations was that of the Bible into the Persian language. To perfect this he resolved to go into the heart of that country and stay till the work was done. He left the coast west of Bombay, and joined a caravan to make the journey. Cold nights on the highlands and a temperature of 126 in the plains were too much for him. Shattered in health, burning with fever, sometimes wrapping his body in wet cloths to moderate the oven-like heat, the journey was made. He reached his destination; finished his work; and then started in the overland route for Constantinople. He fought his way through fever, weakness, and hostile natives till he reached Tocat, in Asia Minor. There he made his last entry in his diary; and there he finished his devoted life.

Henry Martyn did not belong to the patient, plodding class of missionaries, who in a long life accomplish a great work. His was a daring and, in regard to his comforts and health, a reckless spirit. He did not wear out. He burned out.

He being dead yet speaketh. His example calls for the consecration of learning and talent; the giving up of bright prospects at home for the work of Christ among the heathen. Earnestness, too, was an element in his soul. He did with all his might all that his hands found to do. Carey's example first stirred his heart. With Marshman he had many a sweet hour on the foreign field. This minister of the English Church was one in spirit with that trinity of Baptist pioneers—Carey, Marshman and Ward—men whose names will go down to the latest generations as honored and successful missionaries.

Henry Martyn was born in 1781. He sailed for India in July, 1805. In the following May he was on the Ganges. He set out on his journey for home in September 1812. On the 16th of October his devout spirit went to God.

"There is something pathetic in the thought of that lonely death-bed in a foreign land. No kinsman was near to watch his last look or receive his last words. No friend stood by his couch to whisper encouraging words, to close his eyes or wipe the death-sweat from his brow." But the angels of the Lord were there and the Saviour was there.

PERNICIOUS LITERATURE.

There is a temptation to an evil use of almost every good thing. The ability to read is no exception. There are good books and cheap in plenty, good magazines and newspapers also, and the young man and woman who desires to read that which is good and adapted to edify, need not want the means of cultivating the mind and enlarging knowledge. But we must not shut our eyes to the fact that the land is full of literary trash of the most wretched and despicable character, some of it positively and intentionally immoral, which is merely weak, sickly, sloppy, sentimental and effeminate, fit only to enervate the mind, ruin the memory, and create a distaste for everything solid and instructive, whether written or spoken. This wretched stuff, which it would be a sin to dignify, by the name of literature, is finding its way, only too readily, into christian households, heralded by some flaming advertisement, baited for the old folks by an agricultural and kitchen department, and accompanied by a host of gorgeous chromos, or a pile of brazen jewelry! Very surely it does its work, creating an appetite which