

The Christian Visitor.

Saint John, N. B. March 3, 1880.

Half Gone.

At our Convention meeting at Truro last year we resolved to raise, if possible, a dollar per member, for the benevolent work of our denomination. Six months, or half of the Convention year, has now elapsed and but little yet has been accomplished. Why? The commonest answer is, the hard times. But these hard times were upon us when the resolutions were adopted, and in the full knowledge of them the vote was unanimously given. The sacred honor of every delegate in that Convention is pledged to this matter. And more, each church connected with the Convention owes it to its membership in the body to stand by those resolutions and seek by every possible means to secure its dollar per member. Pastors, delegates and churches who do not make such efforts, stand in a very unenviable light before the denomination. It is too late now to say that it is unreasonable to ask so much from us; the time for saying that was at the Convention last year, and as it was not said, let there be no faltering in making a vigorous effort to make up the required amount.

Only six months of the year now remain and in these, and at once let the matter be fairly laid before our churches by pastors and deacons, that some tangible results may be secured. It will be unwise to longer defer action on a matter that is so vitally connected with the well-being of all our denominational work. Every quarter is depleting our Foreign Mission Treasury and our Educational Work is proving burdensome to those to whom we have entrusted its interests. Relief ought to be had, and would ere this be found, had there been a loyal following out of our Convention pledges.

In this Province some delay was occasioned by the tardy transfer of our Home Mission work to the Convention Board but now that it has been handed over, on most advantageous conditions, there should be a generous and universal response to the call for a dollar per member. The Board of the Convention has very nobly agreed to expend this year in this Province \$2,200 in support of our H. M. work. It has already made a number of appointments and stands ready to fulfill its pledges. We must not be backward in endeavoring to carry out our part of the agreement. A number of our larger churches are now beginning to move in this important work. The effort should be universal, and failure will not be the result. The lame part of our denominational work for several years has been Home Missions. We should now remember that vigorous efforts are being made to remove this defect, and that success at home means support for our work abroad.

The Convention has not asked of our churches an impossible thing. The great majority of our membership can and ought to give the dollar per head, and the proportion of our wealthy members is sufficient to pay their own dollar and an additional one for all the poor. Blank forms of subscriptions are now being sent to all the churches. Let none of them be laid aside. Rather let each say and feel the success or failure of the plan rests on me, and each do his and her duty, and we shall rejoice in the success of our plans.

A good deal of hard work will have to be done by someone in each church, and unto this God has called us. The Saviour has said: "Take my yoke upon you." This is no world for folding the arms. This is the life of labor for Jesus' sake, and and he who does most to help on the triumphs of Christ's kingdom will be best prepared for the rest of the world to come. A worldling will work for himself and for selfish ends; but he who walks out of this narrowness, and labors in the spirit of Jesus for others' good gives assurance not only of his discipleship, but thereby matures also for higher services, and has the joys of those who walk up the shining way, with others, unto the City having foundations, led thither through his instrumentality. He who gathers gifts for good causes is a co-laborer with Christ, and awaits the welcome: "Well done good and faithful servant." Let us each do what he ought in this matter, and do it speedily.

REV. DR. J. B. JETER, editor of the *Religious Herald*, Richmond, Va., has entered into rest in his seventy eighth year. He was one of nature's noblemen, and will be sadly missed in the ministry, in the councils of his brethren, and in the editor-

ial chair. He had been pastor of the First, and Grace Street Baptist Churches in Richmond; and the Second Church in St. Louis. But it is perhaps safe to say that his greatest success was achieved in the editorial chair of the *Herald*. His broad Christian sympathies shone out conspicuously in its pages, and helped to make it largely what it is, the best Southern Baptist Paper, and not inferior to any of its Northern contemporaries. His last words were: "The Lord reigneth." And because he does the noble work in which our brother was engaged shall be carried on. He was followed to the grave, lamented by all denominations. The religious press loses much in his death, but, he in whom he trusted will call another Elisha to wear his mantle.

A GOLDEN wedding is a thing of rare occurrence, and deserves notice, especially when the parties who have thus long travelled life's pilgrimage are devoted followers of Jesus. Deacon and Mrs. Allan McDonald of New Canaan, Q. Co., have seen fifty years of wedded life, and on the evening of Feb. 23rd, they celebrated the jubilee of their marriage day. They have six children living and four dead, and twelve grandchildren. These with friends gathered upon the occasion, and presented the aged couple with a suitable address, and many valuable presents. A pleasant evening, with many reminiscences of auld lang syne was enjoyed. The *Visitor* adds its congratulations and best wishes for many years more of happy Christian life.

We are pleased to note the following fact in relation to General Grant in the interests of temperance. When he sits down to dinner on a public occasion, he turns his glass upside down as a public testimony that he so far as social drinking goes is a total abstinence man. A large part of our ministers of the Dominion Government are pledged total abstinence men, and in this connection we regret that our Governor General took occasion on his recent visit to Halifax, to pronounce upon the excellent quality of the beer manufactured at Halifax. Public sentiment is being formed on the Temperance question, and we are pleased to note that in influential circles it is being respected more than ever before.

MR. SPURGEON has been made the recipient of a superb walking-stick of ebony and gold by Mr. Gough. The former is the greatest preacher in the world and the latter is the chief of the great temperance army. We rejoice that true religion and temperance are being more firmly united.

For the Visitor.

Boston Correspondence.

DEAR EDITOR:—It is long since any thing from my pen has been published in your pages; and that is of very little importance. The silence and neglect are not intentional. The multiplicity and pressure of official labors, occupying all my time and demanding all my thoughts, have made it next to impossible for me to devote myself to other and alien pursuits. The work of the American Baptist Missionary Union, both in the home and in the foreign department, is every year assuming a greater magnitude, and imposing a heavier tax upon the official managers. The years, now over seven, I have been employed as the District Secretary for the six New England States, have been years of hard labor and deep anxiety. Throughout this period, until the present year, there has been a wide-spread prostration of all the industries of the country, rendering the task of collecting funds for the prosecution of the work of missions in foreign lands, under the auspices of the Missionary Union, excessively difficult. In hard times, when every body feels he must retrench his expenditures and practice a rigid economy in living, the first act of retrenchment is sure to be in the line of giving—in the sphere of Christian Benevolence. The people of God have not yet learned to make any sacrifices in giving for the propagation of the gospel and the extension of Christ's Kingdom in the world. Giving money for this purpose is, it is vaguely thought, a wholly optional thing, not a religious obligation—a part of the duty and life of a Christian discipleship. The giving, even in times of financial prosperity, and when more abundant than in times of commercial depression, has in it nothing, or next to nothing, of the sacrificial element. What is cast into the Lord's treasury is not needed for the use of the donor, and is not missed from the abundance remaining. But I must arrest this rambling, and bring myself to some topic not so personal to myself—my official self. For my friends who know where I am, and what I am about continually, will see in the above the *Secretary of a Missionary Society*,

and some of them I mean those in New Brunswick, rejoice, I suspect, that my labors do not summon me over the line that divides the Dominion from New England. Well, dear readers of the *Visitor*, don't, I beseech you, wait until some body calls on you for your pecuniary offerings in aid of the precious work of diffusing the gospel in distant and dark lands. "Lay by in store" for this, and forward to the treasurer or the secretary without pleas or promptings from head quarters.

Among the leading topics of the day, in this country, is the visit of Mr. Parnell, who is striving to—well, some are in doubt what it is he is aiming at. His receptions, in different cities in which he presents himself and his speeches, are not alike in confidence and cordiality. Some think, and say it, that Mr. Parnell is more of a political demagogue than anything else; that he is seeking opportunity to employ his enormous gift of gab rather than to procure grub for his famine stricken countrymen, that he is aiming to excite among his fellow-Irishmen on these shores bitterness and hostility against the English Government. In all he says that books to this latter purpose, he meets with no sympathy from the American people. If Mr. Parnell will confine himself to his avowed philanthropic mission, he will have an attentive hearing and meet with a generous response. But this feeding the starving in Ireland to-day is no remedy for the evil that may, in the present state of things, come again and again. The philanthropists and statesmen in England have in hand a large and perplexing problem in the Irish affairs. I read with close attention last evening, in my *London Times*, the speech delivered a few days since by Mr. Bright on the Irish land question—a question as pressing as it is difficult. In going over that speech, so comprehensive, and lucid, and forcible, as it seemed to me, I said to myself, "Well, why should not the whole difficulty be solved at once?" Then turning to the editorial reader on Mr. Bright's speech, I found or was informed by a masterly piece of rhetorical diction, that what I thought was broad, clear and vigorous, was as narrow, stupid and weak as any speech from Mr. Bright could possibly be! But the *Times* frankly says that the situation in Ireland is in the highest degree unsatisfactory; that no plan yet devised touches the radical cause of the wretched condition of things in that country, that what Messrs. Gladstone, Bright, Parnell, and others propose, will only remove the symptoms of the disease, leaving its source uncured. But is there no remedy? The *Times* thinks there is, but it is one requiring a long, rigid and persistent application. It has more to do with the tenantry than with the land lords, the co-operation of the latter, and not their abolition. Effusive benevolence will not heal the wounds of Ireland with a breath, or with bread. Industry, culture, enterprise, pluck, and less of the papacy, less futile agitation in politics, less brag about bringing the English Government to terms, more honest, hard work, then there will come to Ireland prosperity, plenty, quietness.

Who is to be the next President of the United States? But already is this letter too long; and if I begin to write about the speculations now rife on that question I shall be asking more space than any sane editor would be willing to grant me. Does any reader detect a slight effort at a pun hereabouts? Wholly undesigned.

W. S. MCKENZIE.

Boston, Mass., Feb. 23, 1880.

For the Visitor.

Missionary Letter.

MADRAS, JAN. 20, 1880.

On my world tour of Christian Missions it has been my pleasure lately to meet all but two of our Baptist Missionaries from the Maritime Provinces, and my grateful heart prompts a few words by way of report to those whom God has led to send them forth, and to support them among these heathen Telugus of India. During the year past, I have seen at their work between five and six hundred foreign missionaries of the various denominations throughout Japan, China, Siam, Burmah, India, and elsewhere, and I testify in all candor, that nowhere can be found a band of truer Christian men and women, inspired more thoroughly with the evangelizing spirit, and toiling on with greater conscientiousness and wisdom than those here from the Baptists of the Canadian Dominion. The fact is, for I might as well make the confession, I did not know that America, out of the States, would furnish such material. Most assuredly they deserve the hearty confidence and enthusiastic support of their constituency.

On the deck of the British India steamer from Rangoon to Madras, I had been looking through my field glass at the city of Bimlipitam, and having special attention drawn to a beautiful new building in process of erection on a most commanding site, when Bro. Armstrong, of Chicacole, introduced himself and the whole missionary party just aboard, and then Bro. Sandford re-directed my attention to the same building I had been admiring—saying that it was their new Canadian school and chapel. These brethren, with their wives, and Sister Hammond were on their way to the annual conference at Cocanada. They persuaded me to change my plan of visiting the Southern Telugu work first from Madras, and stepping off with them at Cocanada, go through the four hundred miles of country, from North to South. It did not need much urging, for the opportunity seemed so providential.

These missionaries from the Maritime Provinces were going down in such a hearty spirit of unity to confer with their fellow laborers from the Upper Provinces of Canada, that before I knew of the present controversy over the question, I was impressed with the inconsistency of those representing the same denomination in the same country, and in the same work, supported by different societies. Hasten, dear friends of the Dominion, hasten over all your real and imaginary difficulties, and effect that organic union in your foreign missionary work, which is so beautifully betokened upon your field here in India, and would greatly strengthen the hands of those you have sent out to the Telugu land, to labor together in the Lord. Kindly allow also this additional exhortation, that there be no impatience for a harvest, corresponding to that which is being reaped at Ongole. North of Cocanada there has not yet been anything like that amount of seed sowing, that has there many long years past been preparing the way for the large ingathering of the "Lone Star Mission." Do not make any hasty conclusions, if for a long time yet, some of your missionaries report but the few scattered conversions while you are hearing all the while of the hundreds flocking to our churches in Ongole, Rampatam and Nellore. Yours is the sowing time.

However, at Chicacole, you are having some special and unexpected encouragement. Sister Armstrong's school is a grand success. It is evidently so, though Sister Hammonds with all her discouragements, in fidelity to correct principles, at Bimlipitam, may be none the less so. Bro. Armstrong's access to the educated caste-people is very significant and hopeful. I believe he will be a match for all their learning and subtlety. You will be interested in his report of some late baptisms.

It has been very hard to forgive Bro. A. for robbing the Union Mission in Burmah of that excellent missionary, Sister Norris. But he could not help it, poor fellow. Perhaps she could not either. It is all right. But, remember, dear Canadian missionary bachelors, there is a limit to Baptist patience in this matter over in the States.

Fraternally,

W. F. BAINBRIDGE.

Notes from Wolfville.

Last Thursday, the day of prayer for Colleges, was duly observed here. All the departments of the Institution assembled in the Academy Hall in the morning, to seek the Divine Blessing upon the schools at Wolfville. A large number of the teachers and students took part in the services and an unusual earnestness seemed to characterize their petitions for spiritual enlightenment and renewed consecration to the service of the Master. Very appropriate addresses were delivered by the Rev. Dr. Sawyer, and Rev. Dr. Crawley. We trust that permanent good may result from this service.

LECTURE.

The Rev. Mr. MacRae of your city gave a very excellent lecture here on Friday evening, 27th ult., before the *Acadia Athenaeum*. His subject was "Rail Roads a Tide Mark in Civilization" and the Rev. gentleman invested his theme with so much of romance history and prophecy that he had the undivided attention of his auditors to the close. The lecture contained much useful information, and abounded in passages of rare eloquence and pathos.

PRESENTATION.

On Friday last Prof. Jones was made the happy recipient of a splendid dictionary, *Webster's Unabridged*, latest edition with all the modern improvements. This was the gift of the Junior Class sixteen in number, and contain their names and the

following inscription:—"Presented to Prof. R. V. Jones on the 27th of February, 1880, by the class of 1881." Such an exhibition of good will on the part of the students is very commendable.

Truths for Sixteen-Year Old Men.

Remember my son, that the world is older than you are, by several years; that for thousands of years it has been so full of smarter and better young men than yourself, that their feet stuck out of the dormer windows; but when they died, the old world went whirling on and not one man out of ten millions went to the funeral, or even heard of the death.

Be as smart as you can, of course. Know as much as you can, without blowing the packing out of your cylinder heads; shed the light of your wisdom abroad in the world, but don't dazzle people with it, and don't imagine a thing is so simply because you say it is. Don't be too sorry for your father because he knows so much less than you do. Remember the reply of Dr. Wayland to the student of Brown University who said it was an easy enough thing to make proverbs such as Solomon wrote. "Make a few," tersely replied the old man. And we never heard that the young man made any; not more than two or three, anyhow. The world has great need of young men, but no greater need than young men have of it. Your clothes fit you better than your father's fit him; they cost more money, they are more stylish, your mustache is neater, the cut of your hair is better, and you are prettier, oh, far prettier than "pa." But, young man, the old gentleman gets the biggest salary, and his homely, scrambling signature on the business end of the check will drain more money out of the bank in five minutes than you could get out with a ream of paper and a copperplate signature in six months.

Young men are useful, and they are ornamental, and we all love them, and we couldn't enginner a picnic successfully without them. But they are no novelties, my son. Oh, no, nothing of the kind. They have been here before. Do no be so modest as to shut yourself clear out; but don't be so fresh that you will have to be put away to keep from spoiling. Don't be afraid that your merit will not be discovered. People all over the world are hunting for you. A diamond isn't so easily found as a quartz pebble, but some people search for it all the more intently.—*Burlington Hawkeye*.

Mr. Moody's work at St. Louis is growing in fruitfulness. Every Monday evening there is a prayer meeting for ministers, and the active sympathy excited in Mr. Moody's work by these meetings has resulted in an increased zeal in many of the churches. Neighboring towns are feeling the influences of the St. Louis meetings. Mr. Moody's sermons are published by one of the daily newspapers and are read far and wide, so that the evangelist is able to address a vast audience. The most widespread and lasting results for good are hoped for, and it is stated so great an interest in religious matters was never known before west of the Mississippi River.

Literary Notes.

The *Standard Series* is an experiment in publishing standard books at the price of cheap novels. No. 1, *John Ploughman's Talk*, by C. H. Spurgeon. Price 12 cents. No. 2, *The Manliness of Jesus* by Thomas Hughes. Price 10. No. 3, *Macaulay's Essays*. Price 15 cents. These books are published unabridged and unaltered, in large type, good paper and card manilla cover. They ought to have a large and ready sale.

A more complete Sunday-school help for teachers and superintendents could hardly be imagined than is *The National Sunday School Teacher*. Its special forte is the wealth of information it gives upon the lessons, which are explained and illustrated in a way that leaves nothing to be desired. Adams Blackmere & Lyon Publishing Co., 146 and 149 Fifth Avenue, Chicago.

Grip is filling its mission well, and to it we are indebted for many a hearty healthful laugh. It hits with rare precision many of the weaknesses of our public men, and the defects of many of our laws, institutions and customs. It is \$2.00 a year, and may be ordered through *Visitor* Office.

Bequest.

Received from Mr. Daniel J. Purdy the sum of sixty-five dollars, the bequest of the late Mrs. Anne Purdy, of Portland, St. John Co., (formerly of Jemseg, Queens Co.,) the same to be expended in the prosecution of Home Missions in the Province of New Brunswick, in connection with the Baptist denomination.

J. MARCH, Fin. Com. for N. B. St. John, March 3.