

The Christian Visitor.

Saint John, N. B. March 12, 1879.

Editorial Notes.

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SUNDAY SCHOOL BOOKS.—English and American Sunday School Books can now be supplied at the VISITOR Book Room at rates as low as elsewhere.

SUNDAY SCHOOL PAPERS can be furnished through the VISITOR Book Room as cheaply as they can be procured from the United States. See advertisement.

President Hayes has done himself and the cause of Christian civilization credit by vetoing the bill to prevent immigration of Chinese.

The U. S. Congress wantonly violated the fourth Commandment on a recent Sabbath by holding a Sunday session. Nations, as well as individuals, should remember "Them that honor me I will honor."

The circular of a proposed Baptist College in Paris, to be under the superintendence of Rev. E. C. Mitchell, D.D., is sent out with a wonderful parade of names, English, French, and American. In fact the weight of names is almost sufficient to sink it, but, doubtless there is enough gas to float it for a while.

"To our simple mind it had always occurred that a renunciation of the Five Points, meant an acceptance of Arminianism."—Wesleyan.

Anybody who is possessed of a mind so "simple" as that had better not exhibit its vagaries. If all beliefs that do not include the Five Points are Arminian, then we think less of Arminianism than ever. Some one ought to teach our friend what Arminianism is for he is sadly perverting it.

A striking contrast, and one not very creditable to our Dominion, is that at the late receptions at the White House, no wine was placed before the guests. At the late ball at Rideau Hall there was such an overflowing profusion of it, that many of the guests became thoroughly drunken. The pastor of the Ottawa Baptist Church, from his pulpit, gave a telling rebuke to the drunken carousing of the hour. We shall give an extract next week in our Temperance column.

Arthur Mursell who, with many doctrinal and practical wanderings, as viewed from the standpoint of an orthodox Baptist, came to this country on a lecturing tour, and was well received, has returned to England and says in the Christian World that he will not effect to sympathize with a system which chains a sectarian Cerberus to the leg of the Lord's name, to bark at every comer who does not pass our shibboleth exactly in our presentment. So long as our English brethren will encourage this kind of remark in relation to Baptists and the Lord's Supper, so long may they expect to make progress at a snail's pace. For many of our Open Communion brethren and churches in England we entertain the most profound respect, but they ought to rebuke those of their number who can throw such vile slander upon their brethren here whose fidelity to the practice of Apostolic days has wrought so wonderfully for our upbuilding.

The liabilities of the Roman Catholic Archbishop Purcell are now put down at \$4,000,000, and a gigantic lottery is proposed to bring him relief. We are glad to note that Protestant churches everywhere are denouncing lotteries. May the day soon come when Rome shall have full monopoly of lotteries as she now has of indulgences. In the interest of Christianity such things are simply abominable. Mr. Beecher has done himself credit in the following announcement in respect to a fair to be held under the patronage of Plymouth Church:

"There will be no gambling, latent or obvious, and no undue solicitation. The lips of beauty can be better employed than in persuading unwilling people to buy what they don't want. There will be no overcharging, and no cheating in making change. Gambling, lying and cheating are worse in a church fair than anywhere else. They are infamous and ought to be scourged out of the churches, as Christ with a whip drove the sellers of oxen and doves and the changers of money out of the temple."

The days of persecution for Jesus' sake are not yet passed. The so-called Christian nation, Spain, imprisons a Baptist missionary, Rev. G. S. Benoliel, whose only offence is that he preaches the gospel as Protestants understand it. Every now and then the statement is made by Roman Catholic authorities that they were the first to introduce religious liberty. They refer to the Maryland Colony, under Lord Baltimore, but the facts are that Roman Catholics not only did not inaugurate religious liberty, but they don't know even now the meaning of the term. Intolerance to this day is a characteristic of most Roman Catholic countries.

The sermon preached by Dr. William R. Williams, in memoriam of Rev. John Dowling, has been sent us. It is a fitting memorial of a good and honored man of God. Dr. Williams says: "Where a mocking world sees only mortality, despair, the void chair, the silent pulpit, and the dark, voiceless tomb, we discern anew in the parting charge and the exultant aspiration, the indestructibility of the soul, the invincibility of a faith which soars into a world where man, now made like to the angel, no longer walks, totters and stumbles as in this lower prison house; but his movement is a flight swift and unimpeded and the Communion of the Church and their Head, in that city of which the Lamb is the Temple and the Light, becomes a fellowship unbroken free and eternal. Lift upon us O Lord, the light of Thy countenance, and that in the way of Thine own choosing; and in thine own fit hour translate us also to the rest that remaineth for the people of God."

We are in receipt of a copy of the "Minutes of the 46th General Conference of the F. C. Baptists of this Province. Their total membership is 9,389, in 148 churches. Our brethren are engaged in Foreign Mission work, and collected and expended last year \$331,02. Rev. Dr. Phillips and wife are their missionaries and their field of labor is Ballasore and Midnapore in India. The Woman's Society last year collected \$335.93, and have sent out Miss Jessie Hooper to accompany Dr. Phillips and wife to India.

For Home Missions \$398.21 were collected, and several mission stations received aid.

A resolution was offered and lost, looking toward the establishment of a Theological chair in connection with the N. B. University.

A strong Sabbath day resolution was passed, and hereafter Sabbath steambot excursions to the Conference will be unheard of.

Our brethren are growing in numbers, perfecting and broadening their plans of work, and performing excellent service for the Master.

Some little discussion has been provoked by the act of Dr. Boyd, pastor of the Second Baptist Church, St. Louis, who on a recent Sabbath invited Dr. Eliot, a Unitarian, to remain and partake of the Lord's Supper. The press here very generally rebuked this act of disloyalty to Baptist principles and practices.

Dr. Boyd tries to make out that it was an unofficial act of Christian courtesy. The Watchman very justly remarks that it was an official act, and that it lays Baptists open to a charge, if endorsed, of being wanting in Christian courtesy when they do not invite unbaptized Christians to the Lord's Supper. Dr. Ford, who was present at the communion service referred to says: "If I had known of the invitation consistency would have compelled me to have left the house (with all my respect for Dr. Eliot as a gentleman and personal friend.) Every now and then some brother in an hour of sympathetic gush betrays his principles and uses the Lord's Supper to show forth, not Christ's death, but his love to his unbaptized brother. If in the word of God, baptism did not precede the Lord's Supper, we would never make another objection to the sitting down with unbaptized Christians, but loyalty to New Testament teaching and practice compels us to censure the act of Dr. Boyd and others acting similarly. Baptists have as much Christian charity as others, and on all proper occasions are not slow to show it, but may the day be far distant when we practise any other charity than that which "rejoices in the truth." The doctrinal unfitness of Dr. Eliot, as a Unitarian, would have prevented his being invited to the Communion in an orthodox pedo-baptist church. What ought then to be thought of Dr. Boyd's impulsive surrender?"

The Baptists of the Upper Provinces.

Their Year Book just published gives a fair exhibit of their work and its results. They have a membership of 27,489. There are two Conventions, one named "Regular Baptist Missionary Convention of Ontario," or Western Convention, and the other "Canada Baptist Missionary Convention, East," or Eastern Convention. These two Conventions manage the Home Missionary interests of the Upper Provinces. Each appoints an Executive Board which meets quarterly. The Conventions meet annually. Last year the Western Convention employed a Secretary, Rev. Dr. Davidson, who devoted his time and talents to the oversight of the Home Mission work, and the securing of the necessary funds. Forty-two missionaries were employed the whole or part of the time, at an expense of \$5,640.41, and 531 persons were baptized. The Eastern Convention employed twenty missionaries the whole or part of the time, at an expense of \$2,644.60, and eighty-two persons were baptized. The amounts paid the missionaries seem small, but they are in addition to the amounts which the missionary churches pay their pastors. In Manitoba there are three churches, two are assisted by Mission Societies in Ontario of which Prof. Torrance is Secretary-Treasurer.

The Baptists of Ontario and Quebec unite in one Foreign Mission Society, and occupy a section of the Mission field in India adjoining that occupied by our own Society. The Rev. A. V. Timpany and wife, Rev. John McLaurin and wife, Rev. G. F. Currie and wife, and Rev. John Craig and wife, are the missionaries supported by the society.

The women in each Convention have a missionary Society, similar in object and work to our societies in the Maritime Provinces. The Western Association raised last year \$859.89, and have a balance in bank of \$589.03. The Eastern Society raised \$598.44, and have a balance in bank of \$97.44.

The educational wants of our brethren in the Upper Provinces are well met both in a literary and theological respect by the excellent facilities for instruction provided by the Canadian Literary Institute, at Woodstock. Since the lamented death of Rev. Dr. Fyfe, Professor Torrance has been the Principal of the Theological Department and Professor Wells of the Literary. Good, thorough work is done, as is evidenced by the honorable position won by their students in the Toronto University. The Institute has a library of some 3000 volumes, and accommodation for 100 male and 64 female boarders.

Both Provinces unite in the support of a Church Edifice Society, which, though small seems to be doing a much needed service. They loaned last year \$750. Since the organization of the society it has loaned \$8,190. The work entrusted to such a society, well sustained is most important and vital to the rapid growth of the denomination. We regret there is no such organization in the Maritime Provinces. A few hundred dollars will often stimulate a few brethren to undertake building a house of worship where otherwise there would be no effort made for years.

Both Provinces also unite in the maintenance of a society for the relief of superannuated ministers, their widows and orphans. Ten brethren, ten widows and four children under 15 years of age were helped last year, at an expense of \$1,744.31. The receipts last year were \$1,822.18. The society has \$15,300 invested capital.

The Toronto Baptist Missionary Union is an organization which has done some good work in the building of the College Street Chapel, and the Lewis Street Mission Chapel, as well as the support of the work in both these places.

The Grand Ligne Mission, began and fostered by Madame Feller, has made its influence felt among the French Roman Catholics. There are six missionary pastors, one colporteur and evangelist, and two student evangelists. There are about 1600 adherents to the mission, and there are two educational institutions, one at Grand Ligne for males, the other at Longueuil, called Feller Institute, for females. Some 110 students receive instruction in these schools.

The Ladies Grand Ligne Association is an organization formed some two years ago to help on the good work. The ladies in several cities in the United States have organizations to help the Mission. A new building is much needed at Grand Ligne, and hopes are entertained that soon it will be provided for.

Our brethren in the Upper Provinces have plenty of denominational machinery

and it seems quite well adapted to promote the objects contemplated, but what they and we need to promote greater efficiency and grander triumphs for Christ is a more thorough consecration of our means, as well as prayers, for the propagation of a New Testament Christianity. May the Spirit brood over us and beget in us that service and sacrifice that will hasten the coming of the Redeemer's Kingdom.

From Miss Carrie A. Hammond.

To the Secretary of the Central Board, New Brunswick.

This letter will be written in a first-class manner, but you would cease to wonder, could you see the style of my surroundings. The walls of my present abode are built of mud, about eight feet high. The roof consists of leaves of the Palmyra palm. The floor is the ground, my seat is about six inches high, and I am writing in my lap. In one corner is a sort of bed on which are Mrs. Sanford and the children asleep. Mr. Sanford, Mr. Timpany and Mr. McLaurin are snoozing about in different places.

Well, the truth of it all is, we have been up to Conference. Left Bimlipatam last Saturday. Our present party increased by the Churchills and Craigs, travelled all night in our bandies, which, though devoid of every elegance, possess a few comforts. A bamboo tent on two wheels expresses my idea of them. One will contain one person and a valise comfortably, or two with a little crossing. In the bottom we put a mattress, then sheets, pillows and quilts, climb in and lie down for the night. After a little practice one will forget the noise and jolting, and sleep, but always with one eye open, as the roads are very rough in places, and numerous streams to ford. We are drawn by bullocks which average about two miles an hour, and that is called pretty good travelling.

It is forty-three miles from Chicacole, where we arrived on Monday morning. Of course we don't travel during the day; stop about eight, and resume our journey about four or five.

I forgot to say the Curries did not come because he has been ill with fever. They came up to Bimlipatam by steamer, but he could not endure the long bandy ride.

The Armstrongs will have a comfortable, large house, when they have completed the repairs, and from my short experience should say they have fine opportunities for making a good station. We had a nice Conference. Monday afternoon was devoted to organization and arrangement of business. Tuesday the Bible revision question was discussed most enthusiastically. The Baptists here have united with the Pedo brethren in attempting a Telugu translation. In doing so the latter are not willing to give the former words which imply a sufficiency of water. They have gotten out a copy which some have refused to use, consequently have none to distribute at their stations. There is to be a meeting in June, and unless the opposite party comply with our terms, our delegate is instructed to withdraw from the Union, and some of our friends will proceed with the work alone. Moreover, they want the Old Testament, we want the New first, and if we wait for them it will be when the next generation of missionaries are in the field, as the committee has only met twice in eleven years. The sprinklers are scattering their edition broadcast throughout the length and breadth of this Telugu land. It seems too bad that minds that are just awakening to the truth, must first receive tares.

It would never do for the Baptists to use their version at a baptism for it contains words which signify to sprinkle. How would it look in the eyes of this ignorant people, for them to act in deliberate opposition to what their Bible says, and immerse their candidates.

Wednesday, the question of F. M. Union at home was before the meeting. There was very little said against such a step and a good deal for it. Yesterday the stray ends were gathered together, and the Conference dismissed to meet at Cocanada next year.

About dark we started on our return journey. Mr. Churchill was detained by an attack of dysentery, brought on by over exertion the night we left Bimlipatam. His bullock gave out, and unable to procure another he was obliged to walk a large part of the twenty-four miles that night. The Craigs remained with them, hoping to start to-night. We hope to get in all right to-morrow morning, and get nearly settled for Sunday.

Now for your letter; I have been wanting to answer since the moment of its arrival. You are right in thinking I desire

particulars. I hope you will continue to do as you have begun. I am as you said almost two busy to be lonely. From six till ten it is one steady round of duties, but my thoughts to-night, revert to the dear ones in Canada. I want to be taken right straight into your hearts, so will try to behave. I am a foolish girl for the tears are coming, but I am glad to be here and hope to remain for many years.

DEAR EDITOR:

I was much pleased as well as instructed in reading an essay by our venerable Dr Cramp, on the "Second Coming of Christ," in the Messenger of Feb. 19th. It is a good article, on a subject, though much discussed and quibbled over, yet of no practical value. But there is one expression in it to which I would modestly call attention, found on page 58, at the top of first column. It runs thus: "He who refuses to do his part in providing the gospel for all nations, is, in fact engaged in an adverse enterprise, and is doing what he can to delay the Lord's coming." This may be a "lapis penna," or it may properly come under the head of errata. But I take exception to that statement as it stands. It is too sweeping! Without determining its falsity I ask is it strictly true? Is it true that an individual who is not doing his part towards spreading the gospel, is really doing all that he can to hinder the Lord's coming? He, of course is criminal, but are there no degrees of criminality? Is the man who may be moral but from some cause or other may fail to understand the claims of the gospel upon him and gives nothing, is he equally criminal with the immoral, the openly profane? Is he equally guilty with those who besides being profane, lustful and blasphemous, even steal from the Lord's Treasury? Is there no difference between such a person and an Ingersoll, other things equal? Is the individual who does nothing for the promulgation of the gospel doing what he can to hinder its universality? He is to some extent hindering it, if doing nothing may be called that—but most certainly not to the extent of his ability. We could not say more of the devil!

There are numbers of people who give nothing—to their shame be it said—still they are good moral people. They really exert an influence favorable to the Lord's coming; nor would we dare say they were not Christians. They are of the spongers class that absorb but never scatter. Of course they are imbeciles but still they are subjects, likely, of grace. They belong to that class who are saved "so as by fire." They build on the foundation but not with "Gold, silver, precious stones," but "hay, wood, stubble." Their works perish but themselves are saved as indicated.

Now is it true that these people are doing what they can to hinder the progress of Christianity? Shall we class them with such men as Voltaire, Hume, Paine, Col. Ingersoll, and others who are doing and have been doing what they could to hinder the Lord's Coming? This is saying too much. I know that Jesus said "He that is not with me is against me," etc. I am aware that no man, in his moral relations to the cross, can be neutral. At the same time, if I have read my Bible right, there are degrees of criminality clearly revealed in God's word. That there is a difference between men's guilt is not only gospel but common sense. The expression amounts to just this—If a man is not doing all he can for the furtherance of the gospel he is doing all he can for the hindrance of the gospel. Is this really so?

QUISETOR.

Quarterly Meeting.

On the invitation of Pastor W. A. Corey, a meeting was held on Thursday, 6th inst., in the Baptist Chapel, Sussex, for the purpose of re-organizing "The St. John and Kings Counties Baptist Quarterly Conference."

Rev. W. A. Corey was chosen to preside, and Rev. S. W. Kierstead was elected Secretary pro tem.

The following ministers were also present: Revs. E. C. Corey, W. T. Corey, J. E. Hopper, W. P. Everett, and Licentiate H. B. Shafner, T. P. Davies, Joshua Goodwin.

Several other pastors from the city and county who were unavoidably detained, sent expressions of their approval of the contemplated re-organization.

The Conference was duly organized, and a brief and simple Constitution adopted, provided for but a single permanent office, viz., Sec'y-Treasurer. Sermons were delivered by Rev. Messrs. Kierstead, Hopper and Goodwin.

It is expected that the next meeting will