

The Christian Visitor.

Saint John, N. B. April 16, 1879.

Sabbath Observance.

This subject is to be prominently brought before public attention in two series of meetings. The one to be held at Springfield, Mass., on the 6th and 7th of next month, and the other at Boston, on the 16th and 17th. Talented speakers of different denominations are to present Essays and discuss them. We notice the names of Drs. Hall and Schaff, Presbyterians; Drs. Warren and Townsend, Methodists; Drs. Taylor and Bacon, Congregationalists; Drs. Brooks and Young, Episcopalian; Drs. Armitage, Lorimer and Robinson, Baptists; Judge Strong and Joseph Cook. Such subjects as the following will be considered, viz:—The European and American Sabbath—the natural and divine foundation of the Sabbath—the Jewish and Christian Sabbath—the authority for the change of day—the obligation for observance on the part of Christians—and the relation which corporations and government sustain to it. These Conventions cannot but do good, because they will not only call the pulpit, but the press to a new consideration of the rest day. And should nothing more than this result, the assembly will have accomplished a worthy end in entering a plea for a more humane and Scriptural observance of the day God gave for rest in body, soul and spirit. The most superficial observer cannot but be cognizant of the laxity of observance that is stealthily, yet surely coming upon us. The body worn with the toils of the week is goaded to service on its natural resting day, either by the demands of corporations, or by the unnatural desire for recreation involving toil. Working men ought to be the last to join in the popular clamor for a Sabbath without restraint, for it means to them in the end no Sabbath at all. God gave us the day for rest of body, and we should be careful how we ourselves break it, or urge plans such as the opening of public places of amusement which involve the breaking of the day on the part of many. If man were only as beasts of the field the cessation from toil would be true Sabbath observance, but as he is possessed of a soul, he must give it suitable repose in worship, and instruction in the divine will. There should be no forsaking of the assembling of ourselves in the Courts of the Lord, where praise, prayer and instruction are to be enjoyed. Too many act as if they had no souls, or possessing them, they endeavor, in opposing natural and divine law, to crush out all higher aspirations. It may be that the old time Sabbath had overmuch of Jewish exaction, but it is certain that in our day there is a revolt from divine requirement that is alarming. In many families, even among professing Christians, there is no observance of the day that can rank any higher than that of a secular holiday. The reading done is that of secular papers and books. Our Sunday School libraries abound in worthless trash, in fact, in point of excellence, they are generally vastly inferior to the public libraries. The Sunday School has taken the place of family instruction, and while in many instances it is well done, in many others it has degenerated into a mere hour's recreation. Sabbath drives and excursions are popular, and when religious services are thought of they are selected not for the amount of solid truth conveyed and the devoutness of the praise and prayer, but for the attractiveness of the church, the rhetoric of the minister, and the artistic effect of the music. Children growing up in homes where parents hold so lightly the sanctity of the Sabbath, cannot be expected to be possessed of very true ideas of its Scriptural observance. What is needed is a truer observance of the day in Christian homes, a vigorous protest against the invidious undermining of the restraints of the day by corporations, by the demands of pleasure seekers, and by a spirit of worldliness in our churches demanding a service not for the promotion of vital godliness but of entertainment. Remember the Sabbath day to keep it holy.

Dr. Lorimer has decided to accept the pastorate of the First Church, Chicago. He will then have a most promising field to cultivate, and a church edifice which is a perfect gem, and an enterprising and intelligent congregation. The only drawback seems to be the \$30,000 debt, but Western pluck and benevolence will make it vanish, and under so worthy a leader there can but be prosperity.

Editorial Notes.

Mr. Spurgeon has been rapidly gaining in health and expects to be present at the Tabernacle and preach on Easter Sunday.

Rev. J. McLaurin and wife who are on their way home have been sorely afflicted in the death of their youngest daughter in Bombay of diphtheria, aged 3 years and 2 months.

It is reported that Rev. J. A. Spurgeon is contemplating a visit to America. He will be sure of a warm welcome, and will not malign his brethren here as did our last English Baptist visitor.

We are contemplating publishing a Sunday School paper the size of the Young Reaper, beginning May 1st. Sabbath Schools desiring papers are requested to correspond with us. We furnish all English and American S. S. Papers at lowest rates.

REMOVAL. After the first of May the office of the CHRISTIAN VISITOR will be at 99 Germain St. The removal has been necessitated by the growth of our business. In the new premises we shall have steam power, and a store on the ground floor for our Book Room. We shall keep a full supply of Sunday School and Church requisites, also stationery and school books, and hope to see all our friends when they visit the city.

We are inclined to think that many of our brethren across the border have been a little too sanguine in their belief that all hinderances are now out of the way for Baptists to unite with the American Bible Society. Will the A. B. Society accept of our Telogoog and Japanese translations with their renderings of baptizein to immerse, and on the other hand are Baptists prepared to give money to support translations in which baptizein is rendered sprinkle. We doubt it. Zion's Advocate thinks that the old rule of the Society by which it obliged translators to transfer baptizein rather than translate it was preferable to the present rule which will give us versions of sprinkle, and pour, and immerse. We shall not be surprised if Baptists are not in the end made to feel the uncomfortableness of the new situation, and look back to the days when they did conscientious work and supported it without any compromise. We shall watch the trial of the new experiment with some anxiety. We have a vivid recollection of Mr. Marshman's pleading for the Bible Translation Society in England, and Spencer Cone's ringing manly sentences in favor of our American and Foreign Bible Society, and we love these Societies too well to vote them out of existence till we are more fully assured that they are no longer necessary.

In the death of Gardner Colby a good man has entered into rest. He was born in Maine, but when a lad his widowed mother moved to Charlestown, Mass., and opened a millinery shop. He served an apprenticeship to the grocery business, and afterwards opened a store for himself in Boston, first as retail, then as wholesale dry goods jobber. His last business was railroad construction in Wisconsin. From poverty he worked his way up to affluence. He early made a profession of religion and joined the Baptist Church, and began a princely system of giving to worthy objects. Missions and Educational Institutions were his especial favorites. From one to two hundred thousand dollars were given to these. The University at Waterville, Me., he enriched to the amount of \$75,000, and in honor of him the Charter was made to read, "Colby University." Newton Theological Institution he assisted largely, and the Missionary Union and its Missionaries had a warm place in his affection. Our men of wealth will find in him a worthy example. He has left his earthly post, but his wisely bestowed benefactions will continue to bless the world, and his memory will be green and fragrant for many years.

QUESTION. Who should administer the Lord's Supper?

ANSWER. If there be an ordained minister as pastor of the church where the ordinance is to be administered, he is the proper party and to him, for the sake of good church order, the administration should be confined. If the church has as pastor a Licentiate it would be wise to have him exchange with some ordained minister on the Sabbath for Lord's Supper if possible. If this be impossible the ques-

tion then presents itself thus: Is it better to dispense with the ordinance or request, by special vote of the church each time, the pastor (licentiate), or one of the deacons to administer the ordinance. As the Scriptures do not make it imperative that the administrator shall be an ordained man, we are inclined to the opinion that sooner than allow many months to pass away without the ordinance, it would be better for the church to authorize the licentiate pastor, or deacon to administer it. We can see advantages arising out of this course, and evils, in the line of church order, should they occur, could be prevented by the church refusing to sanction the administration. "Do this in remembrance of me" is not conditioned by the possession of an ordained pastor. The omission of the Supper for long periods is productive of injury to the church.

It is necessary that those who owe for their VISITOR since last May heed our exhortations and send us the \$2. It is small to you, but hundreds of such make it large to us. Many to whom we have sent reminders through the Post office have forgotten. "Necessity knows no law," and hence our appeal. Heed it and you shall have the benedictions of the Editor. Send direct to the office. Address, J. E. Hopper, St. John. Complaints have been made about acknowledgments not being made. In every case the reason has been that the money was not sent to the proper person. All sums received by the editor are acknowledged at once, and if you do not see the acknowledgment, write us, for something is wrong.

Letter from Charlottetown, P. E. I.

This day closes the third year of my pastorate here, consequently three years of united work, as pastor and people, for the advancement of the Redeemer's kingdom, have come to an end. The period naturally awakens in the mind thoughts of mingled sorrow and joy. When we think of precious time wasted, opportunities for doing good allowed to pass by unimproved, half-heartedness in labor, and want of faith in prayer, the retrospect causes sadness, and prompts a prayer for forgiveness for the past and grace for the future; but thoughts of God's favor in permitting us in our unworthiness to accomplish anything for Him in the spread of His kingdom, mingle our cup of sorrow with drops of joy. "Hitherto has the Lord helped us."

At our first acquaintance as "laborers together with God," we numbered only sixty-one; to-day by His blessing we number one hundred and ninety-two and the outlook is promising.

A brief sketch of the work of the year just closed will not be without interest to your readers. The addition during the year have been thirty-seven, twenty-five of whom were pedo-baptists and entire strangers to us at the commencement of the year. Our prayer meetings have been profitable, and our Bible class has been flourishing. We have been breaking up new ground on Rastico Road, of which work see an account in the CHRISTIAN VISITOR of Dec. 11th, '78. Nineteen have now been baptized in that community, four of whom were baptized last Lord's day, and the work is deepening and widening.

Our house of worship in the city being old and cold, and on many occasions too small, we decided to "arise and build." Having secured an excellent design, we let the contract in the early part of last summer to be completed in October next, if we can raise the "wherewithal." The building is up, and the basement nearly ready for plastering. The walls of the building are of brick, and the roof is to be covered with slate. Some of our good brethren of other churches, not understanding the circumstances, think we might be content with a wooden building, and their zeal to aid us is slackened by the thought. A word of explanation here, we are sure, will satisfy all that the Church have acted wisely in deciding in favor of brick. We had our plans and specifications made out for a wooden building, but asked contractors to tender for both. On opening the tenders we found that a brick building, with slate covered roof, would cost only \$1,750 more than a wooden building. We mentioned the fact at the close of our prayer meeting, and asked the brethren to think and pray over the matter ere they decided which tender to accept. A gentleman from Brantford, Ontario, being present, gave me \$25, and said if we built of brick he would give \$100. Another (not a member of the church) said he had made up his mind as to how much he intended to give us, but if we built of brick he would

double it. Another (not a Baptist) said if we built of wood he would give us nothing, but if of brick he would give \$50. Thus before our time for decision came we were all convinced that it would be easier for us to raise the amount needed for the brick than that needed for the wood, besides having a house that would not begin to rot as soon as it is built; one that would not need the expense of painting every three years, one that would be warm in winter and cool in summer, and one that would save considerable, yearly, in insurance premiums. I am convinced that any one, understanding the situation, would fully justify the church in their decision, and instead of withholding his aid because we built of brick would send the additional proportion. We may be compelled to postpone operations for want of funds. We think we are doing all we can, and we are earnestly praying that God would give us favor with our friends outside.

On a flying visit last fall, to Shediac, Moncton, Hillsboro, Hopewell and Amherst, we received much sympathy and encouragement, notwithstanding the "hard times," and hope soon to receive from these places the aid for which we asked. Dear reader, if you find it in your heart to help us in our work for God, the smallest donation sent to the undersigned, or to Mr. John Darrach, Treasurer, will be thankfully received and duly acknowledged. If "silver or gold you have none," go to your closet and pray that God may give us favor with those who have. Although we are growing in numbers it is here, to a large extent, as it was in the days of Christ's flesh "the poor have the Gospel preached unto them" as we preach it.

D. G. MACDONALD.

Charlottetown, March 30th, 1879.

Those Hopewell Baptists.

It seems, do not hope well in their expectation that converts may be gained from Methodism without resistance and complaint. They ought to do better. What is brother Chipman doing? I knew him from a boy. We studied in the same school; we together sought the Lord in the days of our youth, and together we rejoice in his pardoning love. You will not wonder, dear Editor, that I have hitherto entertained the most kindly feelings towards the pastor of the Hopewell church. But has he really fallen from grace, and his people with him, that they have so ungraciously baptized some whom the Methodists hoped to have gathered into their fold? They ought to be ashamed who have so grossly "waylaid," "tampered with" Methodist converts.

There are several circumstances that tend to heighten the enormity of their offence.

1st. It would seem that they have been making prominent the teachings of the New Testament. Now what has that to do with the Christian church, or Gospel ordinances? Did not Rome long ago teach that the word of God was a dangerous book for the laity? "The priest's lips should keep knowledge, and they should hear the law from his lips." Now these converts had been, or were to have been, taken in hand by certain infallible guides, and taught that Jesus went only to the river, and was at its margin sprinkled, and that the Eunuch had a bottle of water under the seat of his carriage when he said to Philip, "See here is water"—when, lo! and behold! when success seemed to be almost certain, their bright anticipations have been dashed to the ground, and the labor lost. The converts have been decoyed away; and now they no longer feed in the shady pastures of Methodism.

2nd. They have injured the feelings of a people whose charity aboundeth. Their affection for all Christians, and especially for Baptists, has no limits. They can scarcely speak to any mixed assemblage without discarding on the beauty of union. Some ungraciously represent them as raising the cup of union for sectarian purposes; but, as all know, or ought to know, bigotry has no place in the Methodist heart. Among the pure they are the purest,—the loving, the most affectionate. In fact the world must become Methodist before the Millennium can dawn upon the earth. These Baptists are keeping back The golden age.

3rd. The offence is further heightened because committed against a people who themselves never proselyte. They are very careful not to wound the feelings of others in this way. Who ever heard a Methodist trying to induce one to join their church? Who ever knew one of them seeking by the low arts of trickery and falsehood to prejudice one against another sect, that they may the more easily

catch them in their own net? Others they have the right of throwing the first stone against the Baptist.

4th. Those Baptists have unduly interfered with the liberty of Methodists have always stood up for the of conscience. Every man according to their creed has a right to judge for himself and no one should interfere with him following his convictions of duty. In this matter of soul liberty the Baptists forever opposing themselves. They continually interfering with other opinions, and so are setting the world upside down. They won't let Scripture alone, and are ever perplexing the minds of others with their "Thus saith the Lord." Thus are they guilty of shutting out the blessed light of human tradition from souls and warping their judgment by appeals to the Word of God.

Now, brother Editor, is not the charge sufficiently grave. The Wesleyan was not have me expose them, and as I have no hope in getting this printed there, I write it to you; being a Baptist, I think you will publish it.

In closing let me commend to Mr. White the counsel given by the Town Clerk of Ephesus, who, under circumstances somewhat similar, quelled the violence of tumult, saying, "What man is there that knoweth not that the City of Ephesus is worshipper of the great goddess Diana. Seeing then that these things cannot be spoken against, ye ought to be quiet, and do nothing rashly."

NOVA SCOTIA.

BIMLIPATAM, INDIA.

February 15th, 1879.

Rev. J. M. Cramp, D. D. Cor. Sect'y Bap. For. Mission Board.

Dear Brother: I hope you will excuse my long silence. Truth is, I am hard pressed with anxiety of work. Since my building operations commenced I have been in a kind of treadmill. New work in which I had no experience, demanded my attention almost entirely. Though quite out of line, it has seemed my duty to take this mass of building under my own supervision and to carefully after every item of expense. Our Board is not so rich in funds as to be careless in regard to their expenditure. Besides, it is altogether contrary to my feelings to have mission funds expended without due regard to economy.

It is not a trifling thing to put a Mission Station into proper shape, when we have to begin at the foundation in every respect, as is the case in Biml. The land has cost us Rs. 40 (I bought a small piece the other day, having on it a native hut. This piece adjoined our lot on the southeast corner and shut us off from the road in that part, besides making our south line very irregular and unsightly. For this piece I gave Rs. 50.) We have now a splendid situation for all the Mission buildings we need at this Station. I wish you could see it. Everybody seems to admire it. I hope to send you a sort of map of the premises ere long. The place was very unsightly and forbidding when we commenced, and indeed I hesitated some time before concluding to make an attempt to purchase. Had it been easy to build upon, probably native huts would have covered the ground long since. Well, the cost of leveling is considerable, but as an offset we are getting almost all our building material at the same time. We build of rough stone. These with lime mortar make strong and durable walls. Stone is cheaper than brick, though we can get brick at about one quarter their cost in Nova Scotia. Building with stone and lime is necessarily slow work. It is not so cheap as you might suppose, when you are told the low rate of wages we pay for masons and coolies or day laborers. It is my aim to build a substantial Mission house here, to put good masonry and good wood into it. Teak from Burmah or Dammer from the hill districts of this country, are the only suitable woods to stand a proof against the white ants and wood insects which destroy in the course of a few years, any of the common woods of the country. In Burmah they build all their mission houses of teak. In some cases, however, they build of brick in Rangoon and Maulmain. The cost is nearly the same. A teak mission house, I mean an average one of such as I saw at several of the stations in Burmah, costs about eight thousand rupees. I think it altogether probable that during the pressure of these last few years the cost of building is much increased.

I asked our Board for nine thousand rupees with which to buy the land, enclose it with stone walls, construct a small reservoir for holding water (cannot dig a well), build a mission dwelling house, and a set of store-rooms and cook house. The mission house will be larger than one missionary family will need. Indeed, in accordance with the wish of the Board, I planned it, not for two families as a permanent dwelling place, but for a family and single lady, or two families if found needful to have two occupy it—would it not require a genius to construct one house so that two families might be satisfactorily and pleasantly accommodated? We are building a good sized house, and I venture the opinion it will accommodate all the missionaries you will have at this station as laborers.

When brethren Timpany, McLaurin, Craig and Currie came up from Cocanada to attend the conference at Chicacole, Jan. 13th they saw what we had been doing, and seemed much pleased with the situation. Mr. Timpany, who has had some experience in building at Ranyapatam, thought I would be able to accomplish the building of the house at a less cost than I