

The Christian Visitor.

Saint John, N. B. November 19, 1879.

Several of our subscribers have inquired whether Rev. George Armstrong has executed his legal threat. In reply, we have to say he has not, and we leave the matter where he assayed to put it. The CHRISTIAN VISITOR does not exist either for the ventilation of our own or others' grievances. We are prepared to substantiate all statements made, and show the necessity for our caution, and shall not permit any one to injure the patronage of the VISITOR, without vigorous resistance. We sympathize with our brethren who are threatened with lawsuits, and again caution them to look well to their accounts, because of the inaccuracy of many presented. We have lately largely increased our subscription list, and we hope no one will stop his VISITOR, because of the legal processes begun and threatened by Mr. Armstrong. It is our denominational paper, and we are determined to make it increasingly worthy of patronage.

Monthly Concert of Prayer for Missions

The Monthly Concert has not yet become an institution in the majority of the Churches. Nevertheless the success of the Churches and the claims of Missions equally demand its establishment. The Concert of prayer is obedience to the Lord's commission; then the Church goes forth in spirit, and wrestles for the world's conversion. The concert of prayer stimulates to obedience; then the Church listens to Christ's great command, hears the world's Macedonian cry, and gathers inspiring news of the triumph of the Cross. The Churches cannot afford to forego stated seasons of united prayer for Missions, unless they can also afford to pay no heed to the Great Commission.

But we do not propose to discuss the imperative need and uses of Monthly Concerts. We wish but to throw out a single hint as to their management. While the Concert is chiefly for prayer, it must also be made the means of quickening the Spirit of supplication. The careful presentation of Missionary intelligence will do this. There are rich mines of this intelligence, and they can be well worked by the lay members of the Churches. Ordinarily, the overworked pastor has to do this, and he hastily "prospects" the missionary periodicals for specimens. There is a better way, and here is our point. Let brethren and sisters in the Church receive monthly, appointments in advance to this work. Let one be asked to glean during the whole month, stimulating facts respecting missions in Europe; let another do the same for Africa, another for India, another for the Home field. Let these reports be brief, five or ten minutes, and let them be interspersed with prayers for the fields considered, which they would naturally evoke. The order of procedure could be varied each month, and during this time the leading members of the Church, could all be engaged in the reporter's service. The result would be a wider general knowledge of missions, and a deeper and vital interest in them, especially on the part of the many who would thus be led to study and watch missions for themselves, where they now depend on desultory and soon forgotten facts and incidents, gathered by the pastor. We give an example of such a Concert, to illustrate our meaning.

Opening Exercises, with brief address by pastor on Matt. 28: 16-20.

Singing.

"The work of the Month at Home, with reports of revivals,"—Bro. L.

Prayers for pastors and home missionaries and their field.

Singing.

"Month's progress of American Baptist Missions a broad,"—Sister A.

Prayers for Foreign Missions.

Singing.

"News of the work of other bodies,"—Bro. R.

Reports from our own missionaries.—Bro. C.

Prayers for our missionaries.

The hard times press upon us heavily, and we much need the amounts due us.

One or Two Sayings.

How complacent, profound, conclusive, the utterance, "There are good people in all denominations." Complacent as the Pharisee's prayer and of the same class. The speaker says to the hearer, "you, sinner, have not the love that sees good in all; I, thank God, am not as you." How calmly he takes for granted that condemn-

nation of error, is denial of moral goodness to its holder. With what refreshing coolness does he assume, that his hearer is so unsound in head and heart, as to do just that thing.

The profundity of the remark is as striking as its complacency. Of course the equality in goodness, proves that denominational differences are not material, or that where one misses the truth, the other seizes it, and *vice versa*. Any way, if any are in error, all are in error. Error and truth are in different cases differently mixed. Therefore let us continue the mixtures. But is not "goodness" the fruit of the Spirit, and is not "badness" the work of the father of lies? "Good people," who denies it? but are they not good through the truth, and despite the error they hold. If their goodness were because of their error, then it would be an argument in favor of that which is not of the truth. Profoundly wise is it to make moral goodness a ground for the toleration of error.

Conclusive too, the saying proves that the speaker has little appreciation of the fact, that Christians are "sanctified through the truth," proves that he regards the right understanding of God's word as immaterial, proves, therefore, that he has little moral earnestness or strength of purpose. The difference to him between truth and error is a matter of speculation, not of life.

Then this spurious liberalism, which is infidelity, clothed as an angel of light, has another common dress, which she wears among the people: "If a man thinks he is right, that is right to him," and "If he does what he thinks is right that pleases God" are its theoretical and practical forms. And so man's conceptions, formed in prejudice, passions, indolence, or indifference are the standards of eternal truth. And his conceptions of duty, made in the light of a seared conscience, by a darkened understanding controlled by a depraved will, are the measure of God's requirements. Man, as a knower and doer of the law, is thus made his own God, or at least an assistant to Jehovah in the interpretation of right and obligation. And yet the sayings, and worse, the practical atheism beneath them, live.

Sussex Re-Opening.

Last Sabbath the re-opening services of the Baptist Church Edifice in Sussex were held. The interior of the building has been thoroughly refitted. The platform has been lowered and made to accommodate the organ and choir. A new and elegant pulpit and chairs of modern construction with handsome carpet, add greatly to the beauty of the house, and contribute both to the comfort and convenience of minister and choir. The wall in the rear of the pulpit is so painted as to give the effect of an arched recess, and the entire wood work and arched ceilings now present a most pleasing appearance in their soft and happily blended colors. New chandeliers are to be forthcoming, and in all respects the church and congregation have determined that Pastor Corey shall have a house worthy of the high esteem in which they justly hold him. The services of last Sabbath have been fully reported in the Daily Telegraph yesterday by its efficient Sussex correspondent, Squire Wallace, who has reproduced the morning sermon so fully that we cannot find space this week for his graphic report. We shall give it on our Sermon page next week. "What has God wrought?" we involuntarily said to ourselves as we took our seat before those large congregations last Sabbath, when we remembered that only 15 years had passed since we established Baptist preaching services in that town. Then we were ably supported by brethren who still stand at their post, and by a good friend of ours and the cause George White who freely gave his time and money, and without whom it would have been difficult to have made the beginning. These all have their reward in the substantial progress made. The Sabbath School under the efficient Superintendency of John S. Trites is large and full of interest.

EDITORIAL NOTES.

The sermon we give this week by Mr. Spurgeon has been commended by Mr. Gladstone, ex-Premier of Great Britain as a striking and powerful setting forth of truth.

The article in another column entitled "Perpetual Preachership" is from a most loyal Baptist, and worthy of reading and reflection. It may be open to adverse

criticism but is there not a kernel of truth in it.

With sorrow we learn through President Sawyer of the death of Rev. John Chase, one of our old ministers, who in other days labored much and successfully for the Master as pastor and as agent of Acadia College. He was intimately associated with the early history of all our denominational work, and we shall hope to have next week some fitting memorial sketch of his life and labors. To his family we tender our Christian sympathy.

The Denver Land Company scheme, advertised in our columns last week, is no doubt a swindle. The party getting it up has been arrested in Cincinnati. The advertisement was given us by one of the most responsible advertising houses of New York. We propose to protect our readers, as far as we are able, against all swindlers, and, therefore, advise them not to invest in the scheme referred to. Over 800 papers were made accessory to this great fraud.

Thursday the 20th ought to be observed generally by us as a denomination, as a day of prayer. Without the divine blessing we are nothing but a sounding brass. God will be inquired of. Let us privately and publicly seek his face and favor, that this year may be one of great blessing to our churches. Our National Thanksgiving was held on the 6th, would it not have been wiser to have had the two coincide. As it is there is practically a conflict of interest and attendance between the two especially as they are so near together. Our real interests, hopes and desires as Baptists in no wise differ from those which we have as Canadians. Could not the Committee of the Convention make the two coincide next year, and thus secure a more general observance, a fuller attendance, and no less real religious power and interest.

The rebuilding of Tremont Temple will be upon an improved plan. The seating capacity will be enlarged to about 2,700, the platform deepened and a new organ erected. The principal entrance will be broader. The facility for exit will be increased by a straight flight of stairs from the corridor in the rear of the auditorium. Hopes are entertained of completing the building within six months. In the meantime Union Temple Baptist Church worships in Music Hall, having the use of the building free of cost, while the temple is in process of restoration.

It may not be uninteresting to many to know how Rev. I. S. Kallach, D. D., pastor of the Tabernacle Baptist church, and Mayor of San Francisco, is esteemed by many of his brethren on the Pacific coast. Rev. Dr. Frost Rev. Winfield Scott and Rev. C. A. Buckbee, and other prominent clergymen speak of him in high commendation, saying he has the largest church and Sunday School in California, and that he was so much the exponent of public sentiment that out of 41,000 voters, only 225 were cast against him in his late election. Strong resolutions affirming faith in him were passed in the Baptist Association of which his church is a member. He certainly is a man *sui generis* and his brethren who uphold him are among the best we have. They say his good work for God and humanity has just commenced. We hope so, and still we have some misgivings, but shall rejoice if these good opinions are verified.

Rev. J. Hyatt Smith, of the Lee Avenue Baptist (?) church, Brooklyn, accepted the "People's nomination" for senator, expecting also a similar honor from the Democratic party of the IIIrd District. Disappointed in the latter, he wrote as follows:

"I accepted the nomination in good faith and with prospects of success which were acknowledged by the best men of both parties. The failure of the endorsement of a powerful party left me without the necessary organization with which to carry on a campaign, and I therefore deem it wise to withdraw my name from the canvass."

Well! How is this for a man who avows and practices not only open Communism, but acknowledges and performs almost anything as baptism,—a man who in the breadth of his Charity will say or do what is most pleasing to the company he may be in, all save the regular Baptists. We should have expected so liberal a man to have received a more liberal support, but the old adage holds good: "between two stools &c."

Our Foreign Mission.

By the last English Mail, letters were received from Rev. R. Sanford and Miss C. A. Hammond both stationed at Bimlipatam. Mr. S's letter is dated 30 Sept., and contains no items of general interest, except it may be the following:

"Perhaps you are aware that we have been living on the Mission premises since the first of June. It was awkward, and added much to my labor to be living a quarter mile distant from the scene of daily toil. We moved into the * Go-down.

From the first of October, we shall use our own School House for day and Sunday school, and for religious meetings. Thus future payments of rent will cease."

Miss Hammond writes on Oct. 1, thus: "Since 1st August the weather has been extremely trying. There have been much suffering and fever among the natives. From three to five deaths daily are not uncommon here.

My school was nearly broken up, but we managed to keep a few pupils together by hard work and constant looking after them. But we feel that God's blessing rests upon us which is a source of unfailing strength.

This morning we took possession of our new school house with a feeling of thankfulness.

To have facilities for doing part of my work on the compound, where I can go to it any moment, is much more to the purpose than to be obliged to reach it at a distance from my lodging place.

It is a great advantage for us all to be on our own premises. From them we can obtain a firmer hold of our work, and aim more definitely to accomplish our purposes.

I was unable to spend much time in the school this morning, but now I hear the pupils singing. "Salvation! oh! the joyful sound," in Telugu, and I know they are busy and matters going on satisfactorily. The house is a very good one, and will answer for all our services until our Mission in this place assumes larger proportions. I hope that many will learn the way of righteousness, and both teachers and pupils receive the Divine blessing.

We must win our way into the hearts of this people. They must be made to feel that we have sympathy for them and interest in them, before we can do them good, or before many of them will come to us. The ground must be broken up and seed sown, before we can expect a harvest. To do that, hard, faithful and prayerful labor must be expended.

I hope that our work here will rest with weight on the minds of our people at home,—with such weight as shall compel them to go frequently to God on our behalf. Until we get in earnest about a matter, we do not accomplish much."

* A sort of storehouse.

For Visitor.

Chicago Theological Seminary.

DEAR EDITOR,—In complying with your request,—perhaps a few words concerning the Baptist Union Theological Seminary, of Morgan Park Illinois, would be acceptable, as this institution has a great deal to do, either directly or indirectly, with the work and progress of Western Baptists.

It is situated eight miles South of Chicago, in one of the most beautiful suburbs. Its site is elevated ninety feet above the level of Lake Michigan, which gives it a fine view of the surrounding country. The air is pure and climate healthy.

It has a four story brick building well arranged to accommodate about one hundred students, and has a library of nearly 20,000 volumes. The work done by this institution in the past speaks for itself,—it has supplied many successful pastors, both to Eastern and Western churches. Others have graduated from here who are occupying prominent positions as teachers, e. g. Rev. R. R. Williams, President of the Telugu Baptist Theological Seminary, Ramapatam India, Prof. Wood, Principal of Beaver Dam school, Wis. &c.

OUTLOOK.

The prospects never were better for the Seminary than they are this year,—with a full Faculty, and seventy students, besides every indication of God's blessings and approval. This institution has a Scandinavian department which is doing good service in training young men to preach in their own language, and it seems to us, this is quite important, as there are a large number of Swedes, Danes and Norwegians in the West, and they are constantly adding to their numbers from the Old Country. We will in our next give something of the religious work going on in the city.

Fraternally Yours,

Morgan Park, Ill. F. E. HUDSON.
Oct. 31, 1879.

Missionary Letter.

CHICAGO, SEPT. 16, '79.

MY DEAR MRS. MARCH:

It is over four months since I wrote to you last, and as I am not willing to let you forget me, I think I will send a few lines over the water to you again to day.

Write as much as we may, I fear it is certain, that much of our work remains unknown and not understood, nor do I wish it otherwise, if only it might not be misunderstood. However all that has been done, or purposed, will be known hereafter. "The day shall be declared," and it is said, too, that, "then shall every man have praise of God."

I think you may be interested in the history of a woman in town, who has been very much in my thoughts of late. Her name is Kunckama, a caste woman, whom I first saw about four months ago. I was reading to a group of women who lived near her, when she sent a messenger to ask me if I would come into her house, as she was sick and wanted to see me. At that time she was suffering from a cancer on her tongue, which had only begun to be troublesome a few weeks previous. She showed it to me and asked me what I thought was the matter with it. It struck me at once that it was a cancer, and I told her it ought to be attended to immediately, as I feared it was a very dangerous disease. Then I talked with them all a long while about Christ and his salvation. Kunckama's mother, who looked but a little older than her daughter, cared little to hear, and at last said they knew nothing about those things. Then turning to some other women near, she said something in a low voice about our talking of other gods, and a new religion. The daughter, I judged, was thinking more of her pain than of any conversation, though she said little.

Her sufferings continued to increase. After seeing her again, I called and asked our Doctor her, who is a most sympathizing, kind hearted man, if he would not see her, and prescribe for her. She had become so anxious, that she was willing to see him if he could help her. The Doctor went next day and gave her some soothing prescriptions, but said that the disease was incurable, as it had probably spread already into the throat and neck. I have seen her several times since, and every time she and her mother seem to listen more attentively. A few days since I went to see her, taking a picture of a shepherd looking for his lost sheep, and one of the repentant prodigal. I found her scarce able to rise from her bed, and fearfully emaciated, for it is only with great difficulty she can swallow anything, and that only in a liquid state. She came to the door to meet me led by a friend, looked at me, clasped her hands, raised her eyes to heaven, and with difficulty articulated, "God will receive me." Then she sat down and listened. I read her the 15th of Luke, she soon was obliged to lie down from weakness, but when asked if she heard me, she made a sign of assent. Her mother conversed freely, and both seemed looking for help to God, as though all other help had failed them. "It will be well with her when God takes her, but it will be lonely for me," her mother said. She is a widow, and this is the seventh and last of her children, the others are all dead. I had never heard her use the word "God" before, she always said the "wealthy one," or in some other way designated Him, without speaking his name. "God will receive her?" her mother questioned as I was coming away. I told her God would receive all who came to him, *through his Son*; that through him only our sins could be forgiven, but that coming thus, His own Word told us how glad the Father was to see his prodigal return. "You must ask him for her," she said. I answered her that I would pray for her then, and kneeling by the bed, I did beseech the Father to give her light and His spirit in her heart to lead her to Himself. They all were affected but not at all displeased. And telling them again of the Father's love to the repentant sinner, I came away.

There is a vast field of work among caste women accessible to me, through the school children, who are all eager that I should accompany them to their homes. Mahomedan, as well as caste Hindoo families, are thus accessible to the gospel. Indeed I judge from some experience, that there are few houses in this town of 16,000 souls, which I could not enter and find a hearing more or less cordial, if only I had the time. Of course all are not equally ready to hear, but I am very glad of the chance of telling them of Christ. That is our part, God looks after sown seed when we cannot.