

The Christian Visitor.

ST. JOHN, N. B., FEBRUARY 12, 1879.

Editorial Notes.

JOB PRINTING of all kinds done at the VISITOR OFFICE. Orders Solicited. Rates Reasonable.

Dissolution of Co-Partnership.

Notice is hereby given that the Co-Partnership heretofore existing between the members of the firm of Armstrong & Hopper, has been dissolved by mutual consent, and that the undersigned George Armstrong, has retired from the firm. The business hereafter will be carried on by J. E. Hopper, who will collect all debts due the said firm of Armstrong & Hopper and pay all the liabilities of the said firm.

GEO. ARMSTRONG,
J. E. HOPPER.

Dated this 31st December, 1878.

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.

All sums due the VISITOR are needed, however small. Send in as soon as possible.

Rev. Geo. Armstrong's address is "P. O. Box 291, St. John, N. B.," and he requests all letters and papers directed accordingly.

The Spurgeon testimonial amounts to something over \$32,000. He gives it all for the support of Alms Houses connected with his work.

The Baptist National Anniversaries for the U. S. will be held in May at Saratoga, N. Y. We learn that board at \$1.00 per day is to be provided for all delegates.

The American Baptist Home Mission Society have engaged Dr. Marston, of Missouri, as Superintendent of Missions to the Freedmen. A good man, full of energy, who has a grand record in the West, is thus to devote his energies to the furtherance of a most important work.

Among the Baptists Rev. J. D. Fulton is getting a pretty severe handling for his unprovoked attack on Dr. Samson, in the N. Y. Baptist Ministers Conference, and Dr. Talmadge is feeling the lash from strokes on all sides for his recent course of sermons on the dark sides of N. Y. City life. Both are capable of making pretty caustic retorts, and they are doing it.

The Rev. J. Denovan's paper on "The Believer in Christ and Christ in the Believer," is now issued in pamphlet form at six cents a copy. This is the address over which our Methodist (Arminian) friends were so much exercised. They attacked it in the person of Dr. Potts, and when we uttered a word in its favor, the Wesleyan ridiculed our remarks, but now, sad to relate, it is wrathly. Time and sound doctrine, such as Mr. Denovan's paper gives, will bring the much needed *otium cum dignitate*.

We direct attention to interesting correspondence on our second page from Rev. E. C. Cady, formerly of Portland, N. B., also to the articles of Dr. Ashmore, Baptist Missionary in Swatow, China. Miss Norwood, of Nova Scotia, is a member of his family, and in a letter of friendship he says she is making good progress with the language, and has all the elements of a successful Missionary. Further, don't fail to read Minim's article on Prayer. The writer is one of our most cultured Christian Fathers in the gospel.

Zion's Advocate has the following, and it shows how the heaven of truth is working:

A correspondent of the *Vermont Chronicle* writes that a very earnest, gifted man, pastor of a Congregational church, "would not have his children baptized under any consideration." The *Presbyterian*, in a reference to this report, adds: "This is certainly enjoying a large liberty to differ from the church he acknowledges as his own; but what does such a pastor do with other people's children? Does he solemnly bestow a valueless ordinance of the church upon the children of these parents?"

A correspondent writes us in trouble. He says:

"I get far too many names. Sometimes I am addressed as Israel, Isaac, Josiah, and sometimes J. S.; in fact I get so bewildered among names that if I was not a Baptist, I would get sprinkled in order to get my proper name established."

[Query—Would sprinkling here be any more helpful than as a substitute for baptism?—Ed. VISITOR.]

Miss Arch, daughter of Joseph Arch, who labored so successfully for the benefit of agricultural laborers, has entered upon Evangelistic work. She preaches and is said to be a very ready and effective speaker.

Miss Marianne Farningham, the popular story writer, has entered the lecture field, and is achieving success. Thus the ladies are asserting their rights in the old world.

In our death list this week will be found the name of Mrs. J. E. Wells, wife of our Brother, the Principal of the Canadian Literary Institute. Mrs. Wells was the daughter of Rev. John Chase, of Wolfville N.S., and sister of Mrs. Dr. Sawyer. She was a graduate of Mount Holyoke Seminary, and by her many estimable qualities of head and heart has greatly endeared herself to a large circle of friends. We tender our heartfelt sympathy to Prof. Wells in his deep affliction, and to the aged father and other friends. May the gracious influence of the Comforter be their strength and solace.

The following records the success of a New Brunswick boy, the son of an honored father in the ministry. We wish some of our churches would call him back so loudly that he would hear and come.

"Rev. W. A. Newcomb has resigned the pastorate of the Baptist church in Hal-lowell, and accepted the call of the Baptist Church at South Berwick. A correspondent of the *Augusta Journal* says: 'The announcement was a painful surprise to his people, although there had been apprehensions that he might be called to another field of labor at an early day. His entire church and society, as well as the public generally, will regret the departure of Mr. Newcomb from our city, and their best wishes for his prosperity will follow him to his new home.' Mr. Newcomb goes to a most inviting field of labor, in which he will find earnest helpers in Christian work."

We commend to the *Wesleyan* the adage, "None so blind as those who don't want to see." We have drawn the distinction between Calvinism and Arminianism in the language of Dr. Abbott, endorsed by Dr. Conant, and have shown that every large denomination, save the Wesleys, are Calvinistic in creed. If the *Wesleyan* can't see what it wishes in this, the fault is with its perceptive faculties.

Our neighbor says he has "borne with the VISITOR from time to time, and helped it to its feet after a sorrowful stumbling." Well, we were in blissful ignorance of all your patience with us and help in our behalf. We would try and feel grateful if we only knew what for. We doubtless have two gross sins in the *Wesleyan's* estimation.

1st. We don't believe in baby sprinkling.

2nd. We don't believe in Election as the result of God's foreknowledge, nor in falling away from grace.

Mr. Spurgeon has left London for Mentone, in the South of France, where his people hope he will remain for some three months, in order to restore his health. From Paris he wrote the following letter to his congregation:

Beloved friends,—By God's gracious care I have journeyed thus far, and feel already that pain and sickness are losing their dominion over me. The weather has been extremely favorable, and if it continues so a few days longer I hope I shall reach my destination with comparative ease. This is enough about myself. Now, may every blessing rest upon you all in my absence, and may the esteemed brother, who in an emergency so generously consented to fill my place, have your hearty prayers, that his ministry among you may win many souls to Jesus. You have just lately brought all the tithes into the storehouse, and now you may look for a great blessing. Does not the promise so run? On arriving here to-night I have been greatly saddened by the intelligence of the death of the wife of our beloved brother, Mr. Merrell. You know well with what diligence he serves the Church and labors for all. He is greatly afflicted, for he has a tender heart. I pray you, therefore, as you would wish to be upheld in the hour of bereavement, plead for him that the Comforter may cheer him. My love with you all.—Yours, for Christ's sake, C. H. SPURGEON.

TO OUR PATRONS.

Complaints are coming in to our office in reference to bills prior to May 1st, 1878. The present proprietor has no interest in these bills, and knows nothing about them. Persons seeking information must write the late proprietor, Rev. George Armstrong. Further, the present proprietor finds the names of many subscribers upon the VISITOR books against whose names there are no credits. All such he has marked as paid to May 1st, 1878. It is probable that a number of these are not indebted to the VISITOR for so long a time. If any who receive bills since May 1st, 1878, find them inaccurate we wish them to inform us at once, that we may correct the mistake. Henceforth we are determined that the VISITOR accounts shall be kept in a more satisfactory and accurate manner.

The spiritual father of four German Baptist churches, Rev. J. G. Oncken, still lives. He is in his eightieth year. He was baptized with six others in 1834 in the Elbe, at Hamburg. They were organized into a Baptist church and Oncken was chosen pastor. For nearly forty-four years he has wrought faithfully and well, in the midst, at times, of bitter persecution. He has lived to see the triumph of the principles he espoused. There are now 22,000 church members and over 200 missionaries in Germany alone, as a result of so small a beginning. In a recent letter to friends in England, Brother Oncken writes that he is growing very weak, and is unable to attend public worship, or take any active part in the spread of the glorious gospel, which, he adds, is "The only great work in which a Christian can be engaged. On earth," he continues, "we shall probably meet no more, but how glorious the prospect of meeting where we shall see the King, our glorified Saviour, in all his glory and shall be like him."

The London Baptist Association has just held its Annual Meeting in the Metropolitan Tabernacle. The President, Rev. J. Clifford, M. A. L. B., referred in the course of his address to the distinguishing tenets of Baptists, and remarks that the special works of the association were—the building of chapels, the formation of churches, and the sustenance of the pastors. Beginning with Holloway, they next went into the East, and had travelled into all parts of London. One proof of their success lay in the fact that, beginning with 64 churches and 15,466 members, they had now 148 churches, with a membership of nearly 37,000. Besides this work, the association had done much towards securing unity amongst the various churches.

In the course of the proceedings a letter, dated from Paris, was read from the Rev. C. H. Spurgeon requesting that the members of the Association, on meeting, should be apprised of the gladness he should have felt in being amongst them. His spirit was amongst them, though his contribution to the day should be his prayer that the abounding blessing of God would be with them; for the fusion of the churches into union, and that the entire mass of the congregations might be melted with Divine love. He added, in conclusion, "Much better and stronger; can walk elegantly."

Tardy Visitor Subscribers.

A LETTER FOR YOUR BENEFIT.

DEAR BROTHER H.—A few Sabbaths ago a good brother, leading a meeting in one of our village churches made a strong appeal to the church members to come up in the evening to the Sabbath School, adding that, that part of God's work was fearfully neglected, and among other reasons for the neglect attributed indolence as one. At the close of the meeting, a brother stepped up to him saying, "You meant me when you made that charge." The good brother replied that he did not at the time think of him, but thanked the Lord that the remark hit him so hard, and prayed that it would have a like effect on others.

Well, in the same way I have, in several numbers of your VISITOR, noticed strong appeals to delinquent subscribers to pay up, and every time I could not help thinking that perhaps you meant me, so I now enclose \$2.00, the amount due for the VISITOR. If your *duns* cease, I shall certainly know that you meant me, but if you have other delinquent subscribers, I pray that they may all think that you mean them individually, and that they may no longer owe a paper that is doing the Lord's work so faithfully as the CHRISTIAN VISITOR does it.

An Experience of the Gospel.

It is all very well to have a knowledge of the gospel, but it is imperative that we experience the power and love of it in order to salvation. Men must come to Christ before they come to the church for membership. Ordinances are for Christians. They should never be used as means to make Christians. It is here that Baptist churches occupy a vantage ground, and more strongly entrench themselves in Scripture truth and practice than others. Our Pedobaptist brethren, by the administration of the ordinances to others than believers, seem to teach the doctrine that they are a means to produce Christian life. In fact several sections of their churches openly avow their belief in baptismal regeneration, and in this regard play into the hands of the Romish church. Rome teaches that "all the benefits of the redemption of Christ are conveyed to the soul by baptism, and that there is no other divinely appointed channel of their communication." The Romanist, according to his creed, can always tell when he is regenerated by referring to the records of the parish church. While, as Baptists, we discard ritualistic regeneration and care little for a knowledge of the time of the gracious act upon our souls, we should cling as closely as ever to the truth that each one should be able to point to some experience of the Spirit bearing witness with his spirit that he is born of God. These experiences may be of an open and demonstrative character such as Paul's, or they may be the more gentle wooings of the soul gradually and almost imperceptibly into Christly fellowship. When they come and *hola*, is a small matter. It is all important that we be the possessor of a conscious knowledge, however weak, that we have passed from death unto life. Some pass through the Christian pilgrimage tremblingly trusting their acceptance with God. For them we have no word of rebuke. It would however be a greater gain to Christianity, did all who name the name of Jesus reach the point where they could say with Paul, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him." There are degrees in the Christian life, and yet it is all of the same kind. Just as, at the same time, there is the primer, as well as the classical student in our schools; so in the school of Christ there are those who have not left the principles of the doctrine of Christ, and those who have nourished their souls with the truths of the word, and with prayer, till they enjoy "strong meat," and revel in the assurances of their risen Lord. Nothing but a vital experience of regenerating grace will stand God's testing day, and happy shall he be who is so fortified in the promises that in the midst of this world's cares and trials he stands firm in his confidence like the properly ballasted ship, driven through the raging waves on to her destined haven.

[For the Visitor.]

The Population and Destitution Around Swatow.

The Empire of China is divided into eighteen Province (each of vast extent and constituting a kingdom in itself) ruled over by Viceroy and Governors, appointed by the Central authority of Peking. The Canton Province, for example, is much larger than all of New England combined.

The Provinces are divided into Departments, each dominated by an officer called "The Intendant of Circuit." The Department of Tie-Chiu, in which Swatow is located, occupies the north-east corner of the Canton Province. It stretches along the sea-coast for one hundred and seventy miles, and has an average breadth of, say sixty miles. It has the same number of square miles as the state of Vermont.

I propose, therefore, to people the State of Vermont according to the actual population of Tie-Chiu, in order to convey some impression of the nature of this Mission field.

First of all, then, let us suppose Vermont to have within its borders equivalents to the following Cities: The Hu City, 200,000; Khet Ine, 90,000; Te Ine, 150,000; Teng Hai, 80,000; Tat Han Po, 30,000; Chung Lim, 50,000; Swatow, 30,000; Jio Pheng, 10,000; Pho Ceng, 10,000; Soa Sua, 10,000; Sia Leng, 10,000; Am Po, 60,000; Mi O, 10,000. But the bulk of the population here is not in the Cities. It is outside of walled centres and market towns. For reasons not necessary to be explained here, the agricultural population does not, as among ourselves, live every family apart on its own little field. The people cluster together and form themselves in villages built wonderfully compact, and

the least possible space taken up in narrow thoroughfares, often not more than three or four feet wide.

In these villages and hamlets are crowded the masses of the population. The number of these villages is almost incredible. Suppose, then, in addition to the Cities and principal towns already named, there were six thousand other towns, with an average population of five hundred people to each town, crowded together within the boundaries of the little State of Vermont.

It may be said this is an exaggerated estimate. On the contrary it is less than would be made by any other Missionary on the field. Beside a careful survey of the department from one end to the other, will impress upon the observer the importance of going up rather than down to get at the actual number. This we all know, that in every region, when we have been among the valleys, and over the plains, that lie between these ranges of hills, we are never out of sight of less than a dozen or twenty villages. They dot the plain in every direction. They often lie only a few minutes walk apart. Besides after deducting one half of the number of square miles occupied by mountains and inlets from the ocean, there remain still a little over four thousand square miles for cultivation. There are some places where there is not a village on each square mile, but in many others there are two and three to the square mile, and we know regions where there are four and five on the small square mile. They almost join on to each other, so that here again we think that six thousand is not too large a number of villages to be reckoned. I have not the slightest hesitation in saying that aside from the great cities named, there is a town to every square mile of habitable land in Tie-Chiu, and that these towns will average not less than five hundred people each. I am sure I am within bounds in this estimate, for I think that over a thousand of these towns have a thousand people each, on an average at the very lowest conjecture.

How do all these people live? That is indeed a question worth considering, and at another time I will answer it. But just now I desire to call attention to the appalling religious destitution of the whole region.

We, in our own Mission, have some twenty preaching places. Our English Presbyterian brethren some twenty more. All told there are not more than forty of these towns and villages which have any stated preaching of the gospel. Let the imagination exercise itself a little farther. Let us suppose there are six thousand towns in Vermont, and that only forty of them have any preaching. Our helpers have extended their visits to the other villages around their location. Indeed, that is the great work for which we are training them. How many villages have been reached with an occasional talk on the great salvation, we have not kept a record, and can speak only approximately. Including these that have had only one visit from a native helper since the gospel has been introduced, there are not perhaps more than two thousand towns that have heard anything. Then there are four thousand towns in this narrow region that have never had the gospel offered them at all. The church members of our own and English Missions, reside in perhaps two or three hundred different towns. These two or three hundred towns are in reality the only place in Tie-Chiu that can be said to have even a glimmering of light. Over all the rest hangs the pall of moral death. Let the imagination take also this view of the matter into account, and consider Vermont dotted with over five thousand five hundred towns that not only do not have the gospel, but have but little prospect, the majority of them, of ever getting it, for the simple reason that there is gospel grace provided but nobody is ready to take it to them, and few respond to appeals for help to send it to them.

We are doing what we can to "save some." We are training native Evangelists—men and women—and sending them out among these towns and villages with the gospel message. We ourselves go with them to show them how to do the work. We are overloaded with the burden and responsibilities of the station. We are looking after the flock. We are planning to be vehemently aggressive against the heathenism of these six thousand towns, but our whole force is nothing. The Lord make us to be strong and mighty with the sword of the Spirit. The Lord make use of worms to thresh mountains. The Lord multiply the barley leaves. The Lord enable one to chase a thousand and ten to put ten thousand to flight. The Lord God of Gideon make our flickering lights to shine as the brightness of the sun. That God will be inquired of to do these things for us, is our only hope.

A thousand towns to one Missionary is the present apportionment in Tie-Chiu.

W. ASHMORE.