

The Christian Visitor.

Saint John, N. B. June 18, 1879.

Baptist Anniversaries at Saratoga.

The Anniversary meetings are reported as being of unusual interest and importance. A spirit of unity and earnestness characterized the deliberations: while the reports of the year pointed, on the one side, to work and sacrifice, and on the other, to grand results.

The Missionary Union convened on Tuesday, May 27th. President Robinson, in his opening address, referred to the unexampled prosperity of the year. The baptism of nearly eighteen thousand converts, in one year, in the missions of a single denomination, is something unprecedented in modern missions. Not only among the Teelooos, but in every field the conversions have been numerous. In answer to the objection that the results, in missions, are disproportionate to the giving, he showed that the excess is vastly on the side of the results—that the giving is small, while the results are of astonishing magnitude.

The Treasurer's Report showed an expenditure of \$231,452.62, and the receipt of \$235,430.24, leaving a balance of about \$4,000, by which the debt against the Union is reduced to \$22,512.80.

The Executive Committee reported a considerable reduction in the number of missionaries from sickness compelling rest and return home.

The Foreign Secretary, after a review of facts, declared that India, at the present rate of progress, will soon become as truly Christian as Great Britain, and that China at the present rate, will have, in thirty years, twenty millions of Christians.

Reference is elsewhere made to the resolutions in regard to Baptists supporting the American Bible Society. We have not space to notice the valuable addresses and papers presented. The kindly expressions between North and South were especially gratifying as contrasted with the bitterness in the political arena.

The Publication Society's report records the payment of the debt of \$25,000. The total receipts were \$335,413.65, being 30,863.39 over those of last year.

Resolutions were adopted, enforcing the duty of greater effort for the Freedmen.

The report of the Home Mission Society shows the receipts to be \$217,093.90, being a considerable increase, and leaving the debt diminished to the amount of \$14,835.51. A report was adopted instructing the Board to perfect a plan of organization for a Woman's National Home Mission Society, existing Societies being requested to disband and reorganize in accordance with the directions of the Board.

The Woman's Home Mission Society seemed to regard the action of the Home Mission Society with favor, and are likely to approve any reasonable plan that may be presented.

S. S. Literature.

The questions of the use of Sunday School books and their character are important. The demand of the young for books makes these almost indispensable to a Sunday School. The taste underlying this demand is often vitiated—a taste for weak fiction rather than sound instruction yet the fact of the demand remains. How shall it be treated? Shall the Sunday School be abolished?

The circulation of books is not the work of the Sunday School. Their abolition would save much time and money. Yet it would be difficult to do. It would need to be done universally and simultaneously, and even then the number of scholars would decrease. Still the result would be to concentrate effort on the real work of Sunday Schools—the teaching of the word of God—and ultimately to widen the sphere of their real effectiveness. Difficult then, as the work of abolition is, it is well worth the doing.

Meanwhile, before that day dawns, a preparatory work needs to be done. The books in use should be supplanted by better ones. Vapid fiction, seasoned by religious sentimentality, as untrue to the Bible as its characters are untrue to life, is the staple of too many libraries, and is chiefly sought and used. Fiction has value and legitimate use, but valuable fiction is the work of master minds, and its place is in the hands of those who can and will study men and things therein. The most of extant Sunday-School Literature is not of this character, and is not subject to this use. Under the guise of reading Sunday School books, the fourth commandment is often broken, and a taste for low fiction engen-

dered. Parents who banish Dickens and Scott on the Lord's Day, and do well, allow the reading of books less helpful, if they have the imprint of a Sunday School. The dime volumes of Beadle and Munro are driven out every day—and this is well—but the use of books more dangerous because of the influence their semi-religious character gives, is freely permitted. This evil demands the present attention of parents, of Sunday School managers, and of well-disposed publishers.

But good books can be had. Some of our best writers are doing work for the young. Attractive historical, biographical, scientific books and works of travel and missionary adventure, are being prepared especially for them. The duty immediately before those interested is the weeding out of Sunday School fiction and the substitution of truth—truth especially concerning the souls God has given, and generally in reference to the world he has made.

A Good Time Coming.

"The impossible always occurs." So it would seem from an article taken by the London Times from the Brisbane Courier (Australia), which avers that a certain Signor Rotura, assisted by a Mr. James Grant, has perfected a process of suspending animal life for an indefinite period. These gentlemen have an establishment at Woolhara, Australia, where experiments verifying this discovery have been made on dogs, pigs and sheep. These animals have been rendered lifeless by a preparation resembling strychnine in its operation, which is injected under the skin. They have then been subjected to intense cold and packed carefully away. After periods of different length, in one case extending to 19 days, these animals are first placed in a warm bath, and then have received another injection, and lo! life returns and resumes its functions. A lamb thus treated "went gambolling and bleating over the garden."

It is thought that the discovery will revolutionize the cattle and meat trade. We foresee other endless and boundless applications. Our Poor Relief organizations may subject paupers to this process, prevent starvation and save money. Churches, burdened by ministerial support, may give the minister and his family weekly translations beyond this troublesome world as regards bread and butter. If judiciously revived Saturday night the pastor could "gambol and bleat" on Sunday and retire on Monday. A new era is dawning upon us!

We may add that delinquent subscribers are not to be allowed to take advantage of the invention, else they might thus turn a deaf ear to appeals.

Obituary.

We chronicle this week the deaths of two of our old ministers—Rev. John Shaw of Three Rivers, P. E. I., and Rev. Thos. C. Dejong of Tancook, N. S.

Bro. Shaw was widely and favorably known in Prince Edward Island and Eastern Nova Scotia, where his labors had been abundant. Though advanced in years, his health had been comparatively good. Thursday last he was stricken with heart disease, and passed at once away. A man clear in doctrine and strong in the faith has gone to his reward.

Bro. Dejong was, perhaps, the oldest of our pastors, having reached the age of 83. His later work was done chiefly in Yarmouth and Queens Counties, N. S., where he will long be affectionately remembered. For some years past he has resided at Tancook. His death took place at New Albany.

Less Hurry, Please.

The S. S. International Lessons have been, on the whole, excellent. We have felt, however, that they have been too fragmentary in character. A single lesson cannot be made to summarize an Epistle or give the burden of a Prophecy. The attempt only results in giving a "sample brick" and not the house. The effect of thus "taking from" the Scriptures is hurtful. We take the following from the National Sunday School Teacher on the point:

"We are going through the book with bewildering rapidity. In each new field we are allowed to pluck only a flower or two, before we are hurried on to the next. . . . The winding up of the lessons reminds us of the famous story of Horace Greeley.

"He was in California, and had engaged a driver to take him to a place to lecture at 7 o'clock. The driver was slow, and

Mr. Greeley hurried him on, and was met the assurance, "Mr. Greeley, ye needn't fear; I'll git ye there by seving." Soon the road ran down a mountain side, the the horses were let out, and Mr. Greeley was more anxious to stop than he had been to go on. But Jehu would not relent, he would get him there 'by seving.' Mr. Greeley arrived in time, but he was shaken up and demoralized."

We will get to the end of the lessons in the same state, perhaps.

The Flight of The College People.

Under this caption the Hancock man (who, by the way, is as worthy a Baptist as he is a racy humorist) refers to the removal of Prof. L. E. Wortman and family and Mrs. L. W. Williams and family, from the Burlington Collegiate Institute. After a pleasing reference to the closing exercises of the Institute and to the parting address of Prof. Wortman, he says:

And sorry enough we are to see him go. The state numbers no better men in its educational ranks, and but few, that are equal to him. In scholarship, in enthusiastic, honest devotion to his profession, in all the elements of a good teacher, in his practical methods, in the results that followed his work, Professor Wortman excelled. Every student prepared for college under his teaching went into the older and higher schools of the east with honor, and the records of the Baptist college at Burlington will always point with pride to worthy names of students who distinguished themselves in the highest seats of learning in the land. Under such a teacher as L. E. Wortman, the school has acquired the best and highest reputation it has ever attained.

With the return of Professor Wortman and his family to St. John, the college also loses its musical instructor, Mrs. Williams, who, with her son and daughter Charlie and Lila, return to their old home in Nova Scotia. They will be missed all of them alike in school, in the church to which they are bound by ties of membership, and in social circles that have been made brighter and happier by their presence. We will miss them sadly, and will long, how many times, for the old circle under the big hickories in the campus, with the deep, still summer night about us, and just enough starlight to see each other's faces, and just the pleasant murmur of their voices beneath the nestling boughs, as they syllable the names of other absent loved ones.

Editorial Notes.

Rev. J. H. Robbins has assumed the pastorate of the Pine Grove Baptist Church, Annapolis Co., N. S. We anticipate joy and success for pastor and people, and wish them God speed.

The largest check ever drawn on the Bank of Scotland—viz., \$500,000 was lately drawn by a Scottish earl and given to missions. This don't look as if men were forgetting our Lord's great Commission. Nor does the following item minister much comfort to the assumptions of Rome.

It is estimated that there are 7,000,000 people in France who have renounced the Roman Catholic religion.

From the "News and Notes" items of the Religious Herald we glean:

"There are a great many people that talk of having backslided that never slid forward," was the reply of Mr. Moody to an inquirer.

"Wherever the gospel has been faithfully preached there should be an inquiry meeting."—D. L. Moody. Think of that pastors, and don't wait for the annual protracted meeting, but call for inquires at almost every service. Hold an inquiry meeting occasionally simply for professing Christians.

"The average church will soon make an effort to wipe off its debt, as the strawberry season is at hand."—Ex.

Truth sharpens that satire. Appeals to the pocket through the stomach are frequent. The dignity and power of the Church of God are thus sacrificed. Money is gained, and strength is lost. Real growth and progress will come when the Lord's business is done as His. It surely is not morally elevating for churches to conduct saloons, bazaars and lotteries in His name and for His glory.

With unfeigned pleasure we chronicle the following confession of Bro. Moody. Would that all the later crop of evangelists returned to similar sound views. For an earnest protest against the error that Bro. Moody here confesses we have suffered in the past no little unkind criticism:

"I believe that we have all erred in not preaching the law more than we have done. I know I have failed just there, and I am going to make some sermons on the third chapter of Romans."

And we add, may the Lord help him to make them and thunder them as effectively as Edwards and Knapp.

Dr. Dollinger formally denies that he has made his submission to the Pope.

The S. S. Missionaries of the Baptist Publication Society have organized 4000 Sunday schools as one result of their work.

The following sentiment is as good for this country as for Great Britain. The interdependency idea has in many instances been pushed into the wildest extremes.

At the meeting of the Baptist Union in England, recently, the Moderator of the London Baptist Association said that the Baptists might spend twenty-five years in organizing and consolidating their work, and that he would be content if he did not hear another word about Baptist individualism for the next quarter of a century.

Appropos to our editorial of two weeks ago on Associational work, are these remarks of Dr. Robinson of Brown University, made at the Union Meetings at Saratoga. Speaking of the custom of appointing committees at the meeting where their work is to be done, he says:

"No committee can do justice to the subject assigned them in the time they can give to it. . . . What I would propose is that Committees be appointed a year beforehand. . . . The Secretary wishes this, the Executive Committee wishes it, and I hope it may be done. Then the brethren will have time to intelligently consider the work assigned to them and to present a report of real value."

Dr. Cathcart, of Pa., who spoke on S. S. work at the Saratoga Anniversaries, is reported to have dwelt at some length upon the influence of early training, illustrating how much depended upon it in the case of the Jansenists of the Middle Ages, and how by careful early training the Romanists have been able to establish themselves wherever they have gone. He believed the great need of to-day was the Catechism. He had been taught the Catechism when a boy, and the truths learned at that time had never been forgotten. He was an old-fashioned Calvinist, and was more firmly established now because he had learned the great doctrines of salvation in the Sunday School. The masterpiece of human cunning is the Society of the Jesuits. They have not a church anywhere without having a college. They understand the value of early impressions and careful training. The children have the greatest claim on the Baptists, for they hold the whole truth, and can give it to the Sunday-school children.

Considerable discussion has taken place among our American brethren on the relation of American Baptists to the American and Foreign Bible Society. It will be remembered that a report signed by some leading Baptists, was addressed to the churches, a while ago, informing them that they could consistently co-operate with that Society. Many Baptist papers have controverted that position. At the Saratoga anniversaries the following resolutions were introduced by J. B. Colgate Esq., of New York, and passed unanimously. Though they do not distinctly allude to the question of co-operation, they give no uncertain sound as to what the denomination requires:

Whereas, It is a distinctive and cherished principle of the Baptists to insist on an open Bible for the people, fully translated in the language of all the nations, and

Whereas, Fidelity to this principle and consistency with our antecedents demand that Baptists stand firmly by the position they have always held on the translation of the Word of God: therefore

Resolved, That we declare our unswerving loyalty to this view by reaffirming the sentiments embodied in the resolutions adopted unanimously by the Baptist Triennial Convention in 1833, as follows:

Resolved, That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure word of God in their own languages, and to furnish their missionaries with all the means in their power to make their translations as exact representation of the Holy Scriptures as may be possible.

Resolved, That all the missionaries of the Board who are, or who shall be, engaged in translating the Scriptures, be instructed to endeavor, by earnest prayer and diligent study, to ascertain the precise meaning of the original text, to express that meaning as exactly as the nature of the language into which they shall translate the Bible will permit, and to transfer no words which are capable of being literally translated.

Rev. E. G. Gange, of Bristol, Eng. says that, in his country, the men colorless creeds who declare themselves "free from all sectarian bias," are frequently the narrowest bigots."

It is true also in the Maritime Provinces. The most liberal men in the best sense of the term we have met have been those who have had brain enough to arrive at convictions, courage enough to avow them, and Christian charity enough to wish others the same liberty.

From all that we can learn from most reliable sources, and in this we do not include the Examiner and Chronicle, we are disposed to think that the population of the Southern States has been sadly misrepresented as to their ment of the colored Population. Mr. Ebeltoft, a most estimable Baptist Pastor of Louisiana says there has no terrifying of negroes by lawless bands that he can discover. He ought to be competent to judge, and religious papers ought to be careful how they witness against their neighbors.

Compensations of the Student's

THE VALEDICTORY ORATION AT AN ANNIVERSARY, 1879, BY C. K. HARTON, SYDNEY, C. B.

Four years sacred to study, years which have been largely excluded from influence and the ordinary interests of life into which have entered but slight common anxieties and distractions, which have gathered the unobtrusive resistless influences which are born of lege associations, and thrive alone in lege atmosphere, unto which have been voted much thought and toil of Professors much interest and encouragement from friends of education whose sympathies are about Acadia, come, to-day, to us. We ask, What result? What end has been served? What are we the better for? What are we the richer, for the years at Acadia? A moderate knowledge of Latin, Greek, Geometry and Calculus, Rhetoric and Logic, Geology and Philosophy, hard names and a few long words, a scholar's hood and an A. B., a piece of parchment and a flutter of congratulatory time and toil, devotion of professors, sympathy of friends, end in this? We go forth to-morrow, sorrowing, from the grave of dead years and buried enjoyment, or shall we go from a harvest field, reaping over our sheaves?

We do not overlook the bright side of college life. The merriment that rippled through the class room around the dining-table, the breezy afternoon on the campus, the supper song, morning and evening, the tide and moonlight glory flung over river and mountain; the high, if satisfaction that comes to the mind in sense of its own advance and expansion if pleasure were the end of living, in alone would we find our recompense. What is valuable must touch the future must be woven into the character of the mind. We honor no past, however worthy, for itself, but for its influence on the future. Past and last do not express an equivalent.

The lily, as the ripples part,
Sighs not to feel the waters flow,
But gathers beauty as they go,
And fairer shine its cheeks of snow,
And deeper glows its golden heart.

The summer field catches the very of the flying season. The past four years may have been rung out of the calendar by the Anniversary Bells, but they have not been rung out of our lives, for their characters. Each year into which we enter will stretch out broader and deeper for them. Life is not to be measured by the sun-dial, but by living, thinking, enjoying and enduring. Our three years are worth all the centuries of Moses' slaying, for the choice wine of those and the succeeding ages is poured into this chalice. And as the years have come to us fuller and richer at Acadia than could have in any of the ordinary conditions of life, so across the days to come there will be flung a worthier influence. Year will be longer, or, what is the thing, broader, and thus it will outpass that our season of labor in life's immediate work will be increased, not diminished, by the time given to study.

Our resources of enjoyment have multiplied. We will henceforth be independent upon the world external and material, for before our vision there sprung into light a new creation—spiritual, the realm of our own mind—this creation, rich in wondrous influences and relations, subject to mysterious and fruitful in strange and striking phenomena.