

The Christian Visitor.

Saint John, N. B. May 28, 1879.

The Southern Baptist Convention

Which met this year at Atlanta, was a large and notable gathering. Dr. Boyce President of the Southern Theological Seminary was chosen President and filled the chair with his usual dignity and parliamentary precision. It has been said that the Southern Baptist Convention is the best officered religious body in America. One of the resolutions which called forth most discussion was that offered by Dr. Tichenor in reference to some formal co-operation with Northern Baptists. While it was not carried in full, yet expressions of cordiality and brotherly feeling were a prominent feature of the meeting. Prof. Whitsett, of the Seminary offered a resolution in favor of a catechism and a committee was named to prepare it. The Foreign Mission work of the Convention, while it has cost only \$54,551 is an exceedingly interesting and important one. Missions are sustained in China, Italy and Africa. We give an extract from the report on the latter Mission:

"A recent baptism at Lagos, where five converts 'put on Christ,' is described as witnessed by 'thousands of Christians, Mohammedans and Pagans,' who were eagerly awaiting the impressive ordinance. Of a recent visit to Abbeokuta with brother Cosby, our missionary Colley writes: 'We have just spent eight days in that town, where we labored with much success among the people, from old tyrant Ogué down to the poor naked boys and girls in the streets. We baptized three happy souls, in the presence of all the rulers and the people. The Governor attended service at the chapel. He, and many of the chiefs, gave close attention, and knelt with us in prayer. In the afternoon the house could not hold one-third of the people. Several expressed themselves willing to be Christians.' The missions in Africa have been greatly hindered by the war prevailing in their immediate vicinity."

Discussions eliciting much information in reference to Home Missions and Education took place. One feature of the meeting was marked and prominent. All discussions were conducted with ability and in the best spirit. If there are a good many ignorant Baptists in the South, as some say, it is very apparent there are a good many who in scholarship and gentlemanly bearing, are the peers of any in the world.

Bible Studies.

No. 3.

In this day, by some teachers, we hear very much about the "Love of God." Joseph Cook in his trenchant style says that some make out God to be "an enswathing kiss," but he would remind them that he is also a "consuming fire." Our English Scriptures are sufficient to rebuke those who are running wild with sensational gush, but the language as used by inspired men is even stronger than that which our translation reveals. The wrath of God is revealed in the strongest terms. Two words *thumos* and *orge* are translated wrath. The former refers to the passion or excited impulse, or boiling "agitation" of anger such as we see in animals which soon subsides. The latter is the word used to express the habit or settled purpose of anger coupled with revenge. Both terms are applied to the anger of God against sinners, in Romans ii. 8. The term used in Revelation, in that most wonderful expression, "wrath of the Lamb," is the latter and stronger of the two words. The symbol of harmlessness, the lamb, joined with the strongest term in the copious Greek language to express settled indignation, makes indeed a strange phrase, and one that challenges sober reflection, and forever sets at rest the true attitude of the merciful God against the impenitent sinner. By how much God can love a repentant soul, by so much he can treasure up against him wrath against the day of wrath. It becomes the ambassadors of God to set forth "the goodness and severity of God" in the order and proportion in which He has revealed them in his Word.

Our Sunday School paper, the *Youth's Visitor*, was issued last week, and specimen numbers have been sent Sunday School Workers, whose co-operation in introducing it into all our Sunday Schools is earnestly desired. It is illustrated and printed on good book paper. Price 13 cents per year postage paid. Any number of copies supplied, and for any time at the same rate. Address *Visitor* Book Store, 99 Germain St., St. John, N. B.

Editorial Notes.

President Andrews, of Denison University has been elected to the Chair of Sacred Rhetoric and Pastoral Duties in Newton Theological Seminary.

Sir Robert Lush, one of the twelve English Judges, a member of the Baptist Church of which Dr. Landells is pastor, has recently been admitted to the Privy Council of Great Britain and Ireland.

The "Visitor Bible Lessons," International series for June are now ready and we hope our schools generally will order and use them, as we claim them to be unequalled by any now being used in the Provinces. The "Youth's Visitor" for June will be ready next week and will contain two good illustrations.

Now is the time to subscribe for the *CHRISTIAN VISITOR*. We will send it to the close of 1879 to all new subscribers for \$1.00 cash. Eight months for \$1.00. Let our pastors and friends make known the offer, and send us in several hundred names. Secular papers may be had for a dollar, but no religious paper in the Dominion as large as the *Visitor*, or approaching it, is less than two dollars. And further, no good religious and denominational life can be built up by taking secular papers and excluding the religious. Brethren, if you wish the new members taken into your churches to be thorough-going Baptists, induce them to take and read the *CHRISTIAN VISITOR*.

In the graduating oration of one of the Southern Theological students the subject was, "Bows and Arrows" and his felicitous and pithy divisions were:

1. Have your own "bows and arrows." Respect your own personality.
2. Keep more than one arrow. Don't exhaust your resources by any one single effort; but always be greater than your work.
3. "Pick your game, take dead aim and shoot."

These counsels are worth being heeded by ministers in a higher latitude. We need girded thinking, concentrated effort, and personal appeal.

The Southern Baptist Theological Seminary has just closed a prosperous year. Its removal from South Carolina to Kentucky has been an advantage. 92 students have been in attendance the last year. A vigorous effort is being made to secure half a million endowment, and the last \$100,000 is now being raised. Dr. Toy who has been professor of Semitic languages has resigned. The reason assigned is a difference as to the inspiration of the Scriptures. We are not surprised at this for Dr. Toy has evidently been drifting as his exposition as his exposition of the S. S. Lesson in the *Times* clearly shows. We regret that one so well skilled as a Hebraist should be lost to orthodox, but honor the college for accepting his resignation, and we honor him for offering it. Had he been like some we could mention he would have remained a professor, teaching in opposition to the denomination that supported him.

Dr. Manly has been selected as his successor.

The great "wide awake" paper of New York has had its eyes opened wider by *Zion's Advocate* in reference to Bible Society matters. The *Examiner* and *Chronicle* has like Jeshurun "waxed fat and kicked," and isn't very particular who it strikes show long as it can show its muscle. Lately it has been playing a little game in the Provinces, which it is well for our patrons to understand. First, after many years of exchange on equal footing, the *E. & C.* has refused to exchange with the *Visitor*. That is an affliction that we can bear, however, without much pain. Second, it has advertised itself in the secular press of the Provinces as the "great Baptist paper," published at "the great centre." It has also sent freely, offers of the paper for one year for one dollar. Now all this means a little more than the *E. & C.*'s usual dogmatism; it borders on imposition. It is a thrust at our denominational press in the Provinces, and we would warn our brethren of a paper that will descend to such a mean way of inflicting itself upon public notice. If our brethren desire American papers there are those viz., the *Advocate*, *Watchman*, *Baptist Weekly* and *Richmond Herald*, that will scorn to treat meanly our Province press and which will loyally defend our principles, and give a readable exhibit of American news. We regret to have to say the above of one of our craft but the great "wide awake" is quite too arrogant.

The *Wesleyan* has a new convert to its theory of the pernicious influence of Calvinism, and it is no less a person than Goldwin Smith, who has been sneering at British sentiments, and who boils over in assailing Messrs. Mackenzie and Brown with the utterance that they represent "Calvinism in Politics," and that their creed is that it is quite right to inflict injury on the non-elect. The *Presbyterian Witness* administered a little just rebuke to Mr. Smith, and we may add that Calvinism has ever been the forerunner and advocate of the liberties of the people. It was Calvinism in John Knox that revolutionized Scotland. Calvin helped Moravia, Hungary, and Poland in their oppression. The Dutch too were prepared by him to make their heroic struggles, and French Huguenots were sustained by his teachings and in this age are making them felt in France. English Puritanism and the sturdy New England character was built up by it. Bancroft has well said, "He that will not honor the memory and respect the influence of Calvin, knows but little of the origin of American liberty." The party that Mr. Smith is endeavoring to help may well say, "save us from our friend." His ungenerous reflections are as untruthful as they are unwise. Canada can well afford to do without Goldwin Smith, in fact it has had a little too much of him, but it can ill afford to part company with those old truths which enter into the very base and substance of our free institutions.

The Rev. D. G. Macdonald, of the Baptist Church, of Charlottetown, P. E. I., gave us a call the other day. Bro. Macdonald was on his way to Yarmouth, on business in connection with the raising of money for the completion of the new Meeting House at Charlottetown, now in course of erection. His mission demands the hearty sympathy of our brethren. The Church in Charlottetown deserves assistance in its struggle to erect a suitable house of worship. For years it has had a most forbidding habitation. Now a commodious and respectable house, well located, is being erected, and it would be simply calamitous to our denominational interests on the Island to have any failure attach to the enterprise. Bro. Macdonald deserves to succeed in this work. The Lord has abundantly blessed him in his five year's work on the Island. Some 500 persons have been baptized by him in that time. He has maintained loyally and scripturally the distinctive views of the Baptists on the Island, and for his service in this regard, some tangible recognition is befitting. The *Charlottetown Patriot* in speaking of his departure from that city says:

"Rev. D. G. Macdonald, the popular pastor of the Baptist Church of this city, took his departure this morning for Yarmouth. After spending a few days there he intends travelling through parts of the Dominion and the United States, on business in connection with the denomination, and will, we understand be absent for one year, when, we will, D. V., return and resume his charge here. The Rev. gentleman carries with him the affections of his church, as well as the esteem of the various denominations of this city and Island generally. We feel sure that the denomination on the Island will deeply feel his loss. Rev. Herbert Foshy accepts the charge of the church during Mr. McDonald's absence, and will enter upon the charge on Sabbath, 8th June."

The Secret of It.

The Will of the late Gardner Colby, Esq., of Newton, Mass., is inspiring reading. Its bequests to benevolent objects are \$461,000. Of this amount, Newton Theological Seminary receives \$60,000, Colby University, Me., \$120,000, Brown University, R. I., 50,000, American Baptist Missionary Union, 40,000, American Baptist Home Missionary Society, 50,000.

Those noble gifts are not bestowed because the giver could use his wealth no longer, and was forced, in view of death, to make the best possible investment. They are the crowning act of a continuously benevolent life. All of the objects named had previously received thousands from his hand.

After all, well deserved as is the praise men give him, Mr. Colby has but done his duty. Could he speak from out the great silence he would doubtless say: "I have not done as much as I ought to have done." Our standards of duty are so low practically that when a man approaches God's standard he is a marvel. Our very marvelling, too, may have an ill effect. Still let us thank God publicly for Gardner Colby, and pray that others may do likewise—do their simple duty. He who has gone and

yet remains was a poor boy, and won his wealth by hard work. What was the secret of his success and his benevolence? Speaking to Dr. Hovey, a short time before his death, he said "Had I not begun to give when I was young I do not think I should have given anything in my later years." There it is. He early crucified the flesh. He early showed that his Master could trust him. He experienced early the delights of a good steward; hence his history and this memorial of him.

Our Foreign Missions.

Rev. R. Sanford, of Bimlipatam, reports April 5th, on the previous Lord's Day he had baptized a Telugu woman from Vizianagram.

Rev. George Churchill has removed his family to their new mission house in Bobilly.

The precise date of Mrs. Armstrong's departure for this country, has not yet been announced, but it is supposed that she sailed sometime in April.

S. S. Papers.

In ordering American or English S. S. Papers the cash must invariably accompany the order, or it cannot be filled. These regulations are now enforced by the American Baptist Publication Society, and by the publishers of the *Band of Hope* &c. On our own publications, the *Youth's Visitor* and *Visitor Bible Lessons*, we give two months' time, but in all cases it is better to fall in with the regulations of the above publishers and pay in advance.

Wolfville Anniversaries.

For the information of persons desiring to attend the examinations and anniversary exercises of Acadia College or Horton Academy, I would announce that arrangements have been made with the proprietors of the Bay steamers to issue tickets from St. John to Wolfville and return for \$5.00. Tickets to be procured of Messrs. Small and Hatheway, Dock Street.

The W. & A. R. R. has agreed to favor those who travel by their line to attend the anniversaries with a reduction of fares. Persons paying one first class fare to Wolfville, on receiving a certificate of attendance from Mr. A. Colwell, President of the Alumni, will receive a return ticket for one third of the usual fare.

W. P. EVERETT.

St. John, N. B. May 27, 1879.

Home Mission Correspondence.

Upon entering on the responsible duties assigned me as General Missionary Agent of the H. M. Board, I first spent a few days assisting Brother Goodwin, of Portland, in holding extra meetings, and in visiting several localities in the neighborhood of St. John that seem to present inviting fields for Mission work, as Grand Bay, South Bay, Fairville, and Spurr's Cove, taking into consideration the desirableness of combining those places into a mission field to occupy the time and labors of a faithful man. After several days thus spent, I visited Moncton and vicinity, and preached on the following Sabbath at Coverdale at 11 a. m., High Street, Moncton, at 3 p. m., and in the Baptist Meeting House Moncton, in the evening. On Monday, the 5th May, I took the train for the North Shore with a view to look after our missionary interests in the northern sections of the Province, and first visited Armstrong Brook in the Co. of Restigouche, where we once had a flourishing little Baptist Church. It pained me much to find that in consequence of deaths and removals to other parts, this church has scarcely a visibility. We could find but four members remaining. Two solemn services were held at Armstrong Brook and Belldune River, and I believe that faithful missionary effort there might be followed by beneficial results. Our little Baptist Meeting House is occupied by the Wesleyans and Presbyterians.

Not having time at present to go further north, I obtained by correspondence and otherwise, information that warrants me in advising the settlement of a good man, as early as possible, at Campbellton as a Centre, to extend his labors to Flatlands and Metapedia in one direction, and to Dalhousie and Belldune in the other. There are 15 members of Baptist Churches in Campbellton, and some of these are brethren holding first class positions.

I returned to Newcastle on Saturday the 10th, and proceeded to visit the various points where our H. M. Board have been operating for years past in the Miramichi field, and preached on Lord's Day, May

11, four sermons, at Little South West at 8 a. m., at North Esk at 11 a. m., at Derby, up Big South at 3 p. m., and at the Town of Newcastle at 6.30 p. m. We have churches in each of the two first mentioned places. Bro. Anderson, now of Chipman, served these churches during the past two years. Bro. Munro, who is stationed at Newcastle, will at present supply them. We have in Newcastle a valuable church property—a very neat and comfortable place of worship, located in one of the best sites in the Town and a good parsonage adjoining, all free of debt. Still, in consequence of the removal of many of our brethren, who once took a prominent part, and the great financial depression, Bro. Munro is toiling on amidst much discouragement. He has a hopeful station at Derby where he has had some additions. On my way north I visited Chatham, and had a pleasant interview with several Baptist brethren, who are now occupying influential positions in society, and who are desirous that steps should be taken to establish Baptist preaching in that town.

On my return I called at Weldford, a rising village on the Intercolonial, about half way between Moncton and Newcastle. Upon inquiry I learned that there are 13 members of Baptist Churches there and in the vicinity. There is evidently an inviting field for doing good at Weldford, and especially at Mill Branch 13 miles down the river. Bro. Miles visited these places recently and the Lord blessed his efforts and he baptized two. There is a commodious Hall at Weldford which we are invited to occupy. We should not neglect to give the brethren "scattered abroad" the word of life.

Yours in the work,

ISA. WALLACE.

Newcastle, Mir., May 12, '79.

Missionary Letter.

BY REV. J. E. CLOUGH.

The spiritual outlook January 1st, was very different in many respects from what it ever had been here before. The whole mass of Hindus in this section had been preached to time and again by faithful, though unlearned men—the Bible, or portions of it and tracts had been offered for sale at a mere nominal price in every village and bazaar within the limits of the Ongole Mission field, frequently for the previous eleven years. The great doctrines of Christianity were well understood by the masses of the people of whatever caste. In fact, the general impression was that Jesus Christ was the God of the English and Americans, and as such was entitled to a niche in the Hindu Pantheon and might be worshiped along with the 330 million other deities if any one chose.

"God moves in a mysterious way,
His wonders to perform."

Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs
And works his sovereign will."

The rains of 1876 had failed and distress had become great. Months passed and 1876 was ushered in with all the realities of a terrible famine. What followed has been written up as much as pen could describe and is now a part of the History of India. Idols were worshipped at the beginning of the famine freely, enthusiastically, and Brahmin and other Priests again and again promised rain, seed time and harvest, but all these had proven to be false. By the beginning of 1878 the mass of all castes and creeds were convinced that idols could not help them. Had they not cried night and day for well nigh two years to Viniakadu, Suraputhy and Vignawerada and sacrificed to them time and again and yet the rain came not? Then when it did come and they so piously sowed the seed, notwithstanding all their Muntras, it rotted. Then the charity of English Christians enabled them to sow their fields again, but their idols did not keep the grass-hoppers away, and many, and the aggregate would make a multitude, had so far lost faith in the gods of their fathers, that they felt that a last appeal must be made even to Jesus Christ as the One, the only Living God, and about him, and how to call upon him so as to be heard the most orthodox Hindus even were glad to listen. The native preachers did all they could to meet this new emergency—the Missionary did likewise. The coolies on the Buckingham canal, who, all told, numbered several thousand, having worked under Christian Masters (or headmen) had scattered to their homes. These last as their lives or the lives of their parents or little ones had been saved by the work