

## The Christian Visitor,

Saint John, N. B. December 17, 1879.

## Christian Giving.

The members of Apostolic Churches were great givers. Where necessity demanded they gave their all and lived from the common stock. As errors crept in, the force of the truth, "ye are not your own," was less felt, and Christian giving less practiced.

Selfishness, the policy of Imperial Rome in early days, and by far too much the policy of our own nation in later days, made its mark on the churches. For centuries they slept in disobedience to the great command, "go ye into all the world and preach the gospel." Since the modern awakening in connection with Missionary enterprises a more scriptural practice has been fastening itself on Christians and churches. The obligations of Christian profession and life are being seen more clearly and acted upon. There has been a genuine revival in Christian giving. It has not become so general or powerful as it should be; but there has been great advance, and that in the right direction. In the United States during the long season of depression following the late civil war there has been more paying of church debts, and general benevolence than in former days of prosperity. Rich men, on the other side of the Atlantic as well as here, have been leaving large sums for Missionary, and educational purposes. The poor also have been asserting their right to give of their poverty. They have pressed upon the attention of the churches the necessity of a return to Scriptural precedents. Everywhere now we hear of plans of systematic benevolence for the gathering of the mites as well as the shekels. This broadening and systematizing of our plans for giving is sure to commend itself to many who excused themselves from obligation in the past because of their poverty. The scheme which our Maritime Convention is now working out, has shown one thing; that as much or greater difficulty will be experienced in getting it adopted in the richer churches, as in the poorer. Many out of their deep poverty have already responded, saying: count on our dollar per head. All our Christian work of a benevolent character is to languish as the result of a failure of this scheme, or to be greatly enlarged through its success.

One of the most intelligent and princely givers of the age is J. B. Colgate, the Wall street banker. He was lately interviewed by one of the Editors of the Religious Herald, and in reference to Christian giving said:

"All I have is from God. If you were to give me an apple, I would thank you for it; and shall I not thank my Heavenly Father, to whom I am indebted for everything? The honor he asks is not lip service merely, but giving my substance. When converted, I was united with my Saviour personally. My baptism was by his order, and signified my consecration to him. The more we love Christ the more we will love his church and his cause. Now, if one feels this deep personal love to Christ, how can he withhold from him his substance, or how can he dare to measure his gifts by what other people do or fail to do? No man ever loses by giving, if he builds upon this foundation and feels the all constraining love of Christ."

"All the great truths which most concern us as Christians are set forth in our baptism. In that ordinance, we not only see that our Saviour died and was buried and rose again for us, but we see that we, too, are dead and our life hid in him. We are not our own, and should in our money, as well as in other things, glorify Him who has bought us with his own precious blood."

These sentiments are especially applicable to Baptists. We talk much of a scriptural baptism, and rightly too, but we fail to let its full significance blaze forth unless we, by an exhibition of practical godliness, show forth the purchase of our possessions as well as our persons by Jesus Christ. When he accepted us it was as the result of a full surrender. Our baptism symbolized the transaction, and if the life of Christ be enshrined in our hearts it must shine forth not simply in words, but in compliance with our Lord's command: "Give and it shall be given unto you. For with the same measure that ye mete withal it shall be measured to you again." The size of the material measure in giving determines to a large extent the amount of Spiritual blessing enjoyed. For our own spiritual enjoyment, for a recommendation of our Scriptural baptism, and for the speedy fulfilment of Christ's promise, "this Gospel shall be preached in all the world," let us give as God has prospered us, now, throughout our earthly lives, and in eternity we shall forever contemplate the grand results of our Christian giving.

THE YOUTH'S VISITOR for 1880 will be greatly improved. It will contain three good illustrations, and be one of the most desirable S. S. papers in the market. Orders for 1880 are solicited. In clubs of 20 or more 18cts. each per year. The holiday number will be ready in a fortnight.

## EDITORIAL NOTES.

Order your Sunday School Papers, Lessons, Cards, Mottoes, and Books through the Visitor Book Store.

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

Rev. W. A. Corey who has been ill for several weeks, was again able to be at his post last Sabbath.

Rev. Dr. Watters the esteemed pastor of St. David's Presbyterian Church, has been unable to fill his post for two weeks through sickness, but is recovering.

It is very important that all who are indebted for the Visitor remember us with a remittance. We greatly need it. And to all who have been prompt in advance payment in the past we hope they will remember us similarly this year. The demands upon us are pressing and we look to our patrons. Disappoint us not.

The Rev. E. B. Eddy formerly pastor of Calais Baptist Church, has lately been installed pastor of the Roger Williams Baptist Church, Wanshuck, R. I. He is an excellent preacher, a scholarly gentleman, and a ready writer, and we hope to have our columns enriched during the coming year by contributions from our old associate in work for the Master.

FROM recent Missionary correspondence we learn that Miss Hammond has had a slight attack of fever. Mrs. Churchill has been very ill for a month, and news at latest date was that she was no better. Miss Hammond expects to visit her, and render her assistance. Mrs. Sandford was poorly. But with this depression through sickness, there is light in the fact that two Eurasian girls have recently been converted and several others are under conviction.

SEVERAL of the Quarterly Meetings of the counties are held this month. We offer as a suggestion the following: Would it not be wise to consider the Convention Scheme at these meetings and seek to encourage the churches to adopt and carry out its provisions. Perhaps a series of platform meetings on successive evenings, in different places, might be arranged for, and the brethren thus stimulate our churches to greater activity.

J. Wheaton Smith, D.D., who for 27 years has been pastor of the Beth Eden Baptist Church, Philadelphia, has resigned his charge through physical indisposition. Very warm and appreciative resolutions were passed by the church and the ministerial conference of the city. His old home was Calais Maine, and by frequent trips to these Provinces he has endeared himself to many, who will regret to learn of his failing health.

TEMPERANCE.—Mr. D. Banks McKenzie whose work in various places in the Lower Provinces has been so productive of good results, is now engaged in assisting in the good work in this city. He is receiving a warm welcome, and it is greatly to be desired that many who have been wasting their means through intemperance may be induced to lead sober lives, and in these hard times use their reduced wages to promote the happiness of themselves and their families.

WE regret to hear of the ravages of diphtheria in many places. Happy homes have been made sorrowful. The old and the young alike have been taken. The Hon. P. A. Landry has lost two of his little children by the disease.

Many accidents are also occurring through persons venturing on the ice before it is sufficiently strong. A sad case is the drowning of Judge Williston's daughter and Miss Watt, near Douglastown, Miramichi. Let our young folks take warning.

Rev. S. A. Dyke, Financial Secretary of the Ontario Baptist Convention, has issued a pamphlet on Systematic benevolence in which he explains the system and enforces its claims. Accompanying it are forms of cards, envelopes, notices, monthly returns, and pages of Collector's and Superintendent's book. He has well put the plan, and we trust under his energetic supervision there may be realized the necessary funds. Our churches must be educated in systematic giving, and Mr. Dyke's pamphlet will be an important factor in this work for Ontario.

Sir Leonard Tilley has been paying his native Province a visit, and as a man he is everywhere welcomed. With us, as in the Upper Provinces, he has been visiting our manufactories, and seeking to learn the results of the working of the so called National Policy. Without passing any opinion upon this policy, we must say that the course of Sir Leonard in making these personal inspections is much to be commended. If there are defects, in this way they may be known, and the data gathered with which to seek for a remedy. From different causes we are, in the Maritime Provinces, at present having hard times, and shall welcome any new plans, or modifications of old ones, which will tend to stimulate trade and inaugurate a turn of better days.

The following beautiful lines were written by one of the Burlington Hawkeye staff. Frank Phelps, Esq., a few days before his death, which occurred suddenly. They seem the shadow of the coming event. He was a genial soul, and much beloved by the newspaper fraternity:

ATHANATOS.

"The trees look like winter," she said, "but the grass is like the spring."

Out in the air the trees are naked;  
The hills are warm in the autumn sun;  
The boughs are gray in the leaden sky,  
But the grass is green, though the leaves are gone.

Daily and yearly the frost is falling—  
Rolling and rolling the world goes on;  
The head is gray and the eyes are fading—  
But the heart is young, though the years are gone.

White as age is the snow on the hillside;  
Melting not in the winter sun,  
Far beneath is the warm sun growing—  
The grass will be green when the snow is gone.

Smiles, like a frozen rainbow, glisten  
Under the tears, as time goes on;  
Green are the graves where death lies hidden:  
For love is young, though the loved are gone.

Cold are the trees where the winds are wailing;  
Warm is the ground, and the shining sun;  
Heaven and earth are growing together—  
The grass is green, though the leaves are gone.

Closer and closer we cling to our mother,  
Warmed in her bosom, when life is done;  
The heart in the earth and the soul in heaven;  
The grass is green, though the leaves are gone.

## Farrar's Life of St. Paul.

BY REV. J. N. IRVIN.

Foremost and best of the Lives of St. Paul which have as yet appeared stands the elaborate work of Mr. Thomas Lewin, to the preparation of which the author gave forty years of the leisure of his life—the third edition is in two quarto volumes, finely illustrated, in every respect a choice book. It is so expensive as to be out of the reach of some, being in price \$16.80.

Another standard work on St. Paul, one well known, of recognized and rare excellence, is that of Messrs. Conybeare & Howson. It can be had in several styles, varying in price from \$1.50 and upwards.

The "Life and Work of St. Paul," by Canon Farrar, which has just been issued from the press, is in two volumes octavo, generously supplied with tables of contents, numerous foot notes, and references to authorities, critical excursuses, a list of passages of Scripture quoted, and a full index; price, \$6; and must henceforth be regarded as worthy of a place in the library of students of St. Paul.

The first question present to the author as he wrote was, What kind of a man was St. Paul? To this Canon Farrar would reply, Paul was an original thinker and a devoted, practical worker for his Lord. He was the apostle of progress, just as Peter was the apostle of catholicity, and John the apostle of love.

Canon Farrar's book deals less with historical and geographical matters than either Mr. Lewin's or that of Conybeare & Howson. The author holds that the Acts and Epistles are far from giving a complete record of Paul, but suggests that "we know a man truly when we know him at his greatest and best." He holds that Paul was by birth entitled to the privileges of Roman citizenship, but finds no satisfactory explanation of the way in which his Jewish ancestors before him secured these privileges. His birth at Tarsus determined his trade; "the staple manufacture of the city was the weaving, first into ropes, then into tent-covers and garments, of the hair which was supplied in boundless quantities by the goat flocks of the Taurus." "The trade of tent maker was one lightly esteemed and poorly paid." His nature was not aesthetic, "few writers, to judge from their writings, have been less moved by the beauties of the external world." He was not a finished classical scholar, but was so learned in the Scriptures that, "except

in epistles intended for readers to whom Old Testament quotations would have been unintelligible, he can hardly write five sentences in succession without a Biblical reference," at the same time he is not enslaved by a strict adherence to the literal words of Scripture, but exhibits an aptness for discovering and applying the latent meanings of many passages. He was a Pharisee: the influence on him of Gamaliel was great, and the completeness with which he broke away from much of the teaching received in that Rabbinical school evidences his bold originality and self-reliance as well as his entire emancipation from the letter of the law and the vain traditions of men. He was married, and before he wrote the First Epistle to Corinthians his wife died. He was probably a member of the Sanhedrin. His thorn in the flesh was a defect of vision occasioned by the overpowering light near Damascus at his conversion. He was "not a man to wear his heart on his sleeve." He was naturally noble, courageous, courteous, self-possessed, buoyantly hopeful, thoroughly conscientious; he could argue, and denounce, and expose, and plead, and pity, and forgive. As for apparent contradictions he, like all great thinkers, was very careless of them. In stature he was small, and in personal appearance unprepossessing, and has been not inaptly termed "the ugly little Jew." "He had a work to perform which required more absolute self-sacrifice, more unwavering faith, more undaunted courage, more unclouded insight, more glorious superiority to immemorial prejudice than any man who ever lived." His great nature was trained in the retirement which followed his conversion, and during this time his Gospel came to him by special revelation. From this time forward he never faltered, though "physically infirm, constitutionally nervous, painfully sensitive." "His bodily presence was weak, his speech despised, his mind often overwhelmed with fear; but over the feeble body and shrinking soul dominated a spirit so dauntless that he was ready all his life to brave torture, to confront mobs, to harangue tribunals, to quail as little before frowning tyrants as before stormy seas." In Second Corinthians, where he recounts his sufferings, we have "the most marvellous fragment ever written of any biography; a fragment beside which the most imperiled lives of the most suffering saints shrink into insignificance, and which shows us how fractional at the best is our knowledge of the details of St. Paul's life."

He never complains. "If St. Paul never alludes to the transcendent beauties of the lands through which he travelled, so neither does one word escape him about the recurrent annoyances, the perpetual minor discomforts and vexation of travel. The journals of modern travellers tell us of the drenching rains, the glaring heats, the terrible fatigues, the incessant publicity, the stings of insects, the blinding storms of dust, the trying changes of season, the scarcity and badness of provisions. But to Paul all these trivial burdens, which often, nevertheless, require more heroism for their patient endurance than those more serious perils which summon up all our fortitude for their conquest or resistance, were as nothing. He felt the tedium and miseries of travel as little as he cared for its rewards. All these things had no bearing on his main purpose; they belonged to the indifferent things of life."

## Home Missions.

The regular monthly Meeting of the Home Mission Board of the Baptist Convention of the Maritime Provinces was held in the vestry of the 1st Baptist Church, Yarmouth, on Monday the 8th inst. Reports were read from Missionaries; Munro, Spencer, Coldwell, Spurr and Normandy.

## VOTES AND GRANTS.

By advice of the Hants Co., Aux. 1. Board, the church at Ellershouse and Five Miles plains; were granted an allowance of \$2.00 per Sabbath, one Sabbath in four, to assist them in procuring a supply from Acadia College.

2. Bro. Ballentine of Maitland, is requested, for the present, to make Walton a part of his field giving it one Sabbath per month.

3. Bro. John March, Esq. of St. John, is authorized to act for this Board in completing the transfer of the work &c., of the N. B. Board.

4. A Subsidy of \$100.00 from Nov. 1st, 1879, to July 31st, 1880, was granted to the Rolling Dam field. Bro. Andrew Gamble, Missionary.

5. The church at Dundas, Kent Co., N. B., was granted a Subsidy of \$60.00 per year till July 31st, 1880, to enable them to

retain the services of Rev. E. H. Howe one fourth of the time.

6. The Marsh Bridge Church, St. John, N. B., was granted a Subsidy of \$100.00 from Dec. 1st, 1879, to July 31st, 1880. Rev. J. Spencer, Missionary.

7. The Alma field, Albert Co., N. B., was granted a Subsidy of \$100.00 per year. Bro. F. A. Kidson is recommended to that field.

## MONEY GREATLY NEEDED.

The quarterly reports of the Missionaries are now coming in and we are in great need of money to pay the amounts due them. Orders amounting to \$500.00 have already been drawn on the Treasurer, but he cannot pay them until the money is received from the churches. Please brethren be quick. We are attempting a good work for God. To the poor the Gospel is preached. But little has been received from the churches since the associations, and it is now fully time for the half-yearly collections to be coming in.

In behalf of the Board,

A. COHOON,  
Cor. Sec'y.

## News from the Churches.

## NEW BRUNSWICK.

PORTLAND.—Mr. D. L. Chubbuck still continues the Union meetings. They are largely attended, and a number seem anxious in relation to their salvation. It is hoped that much good will result.

A Christmas Tree is to be held in the Portland Baptist Church on Tuesday and Wednesday evenings, and the afternoon of the second day. Refreshment and fancy goods tables are to contain articles for disposal.

MARSH BRIDGE, ST. JOHN.—The congregations here are increasing. The Sunday School is prospering, and Rev. Mr. Spencer is much encouraged in his work.

RIVERSIDE, A. C.—Rev. A. Chipman informs us he has removed to Riverside, another section of his large field, and wishes all correspondents to note the changed address.

HAVELOCK.—Rev. John Gammon reports the good work still in progress. Two were baptized last Sabbath, and meetings are interesting.

ST. STEPHEN.—Two persons were inducted into the Union St. Baptist Church last Sabbath evening by Rev. Thos. Todd, pastor.

JACKSONTOWN.—Through Bro. Young we learn that he and Bro. Henderson have been engaged in holding special meetings at Jacksontown and Bloomfield. Last Sabbath Bro. H. baptized in the former place and Bro. Y. in the latter. Wanderers have been reclaimed and sinners converted. Bro. Young acknowledges a donation of \$30 from kind friends at Andover, and says "it was needed, and received kindly and thankfully."

We hope the Churches will be mindful of their Pastors in the hard times, and see that they who minister in spiritual things are supplied with material things. To be relieved of anxiety concerning one's daily bread helps a man to preach the Gospel.—Ed.

The York and Sunbury Quarterly Meeting will be held at Upper Kingsclear, December 26.

LEINSTER STREET.—Mr. D. Banks McKenzie, the temperance reformer, was present at the Sabbath School, last Sabbath, having arrived from Halifax the previous evening. He delivered a highly interesting address to the children before the closing of the school.

SACKVILLE.—Rev. G. E. Good baptized two last Sabbath and reports a good interest in the meetings.

WEST LLANION.—Rev. John Brown late of Paradise, is now residing at West Llanion, Pembroke Dock, South Wales.

## NOVA SCOTIA.

MAHON BAY.—Rev. L. B. Gates has removed from Westport and taken charge of the Church here. Will correspondents please note the change.

## Albert County Quarterly Meeting.

A series of meetings will (n.v.) be held at Dawson Settlement, Parish of Hillsborough, commencing on Thursday evening, January 1st, 1880. In connection with this series, special meeting will be held on Saturday a. m. the 3rd, at 10 o'clock for the purpose of organizing an Albert County Quarterly Meeting. Ministers and brethren are cordially invited to attend.

REV. EZEKIEL HOPPER.

Dawson Settlement, Dec. 12th.

Will our subscribers in arrears please remember us with a payment in whole or part.