

## The Christian Visitor.

ST. JOHN, N. B., FEBRUARY 19, 1879.

Editorial Notes.

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

### 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.

**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.

A person signing himself "A New Testament Baptist," has sent us an article which shall have attention if he will send us his name in confidence.

The Rev. F. Trestrail has been selected as a candidate for the Presidency of the Baptist Union of England and Wales. The May meetings, so called, begin April 25, in Bloomsbury chapel.

The English Baptist Missionary Society has elected Rev. A. H. Baynes Secretary, in place of Rev. C. Bailhache, deceased. An effort is being made by the Society to raise \$10,000 for the family of the late Secretary.

Persons desirous of having magazines bound, or old books rebound, can have the same done neatly and cheaply by Richard Heans, Chubb's Corner. Orders for all work in the bookbinding line taken at this Office. See Advt.

We would be glad to have our pastors send in short notices of marriages and deaths, also items of news, secular, moral, and religious. We want the VISITOR to be a medium of all important information in respect to our churches and people.

The Presbyterians of the United States report 600 conversions at their Mission stations during the past year; the Congregationalists report 1,225; while the Baptists report 12,944. The Presbyterians spent \$461,684, and the Congregationalists \$482,204, while the Baptists spent only \$278,725.

The *Central Baptist and Baptist Herald* of Missouri have consolidated. The former name is retained. We are glad to chronicle this event. One well sustained paper is better than two feebly clinging to life. The *Chicago Standard* lately took the *Baptist Beacon* in its embrace. Let the good work go on.

Dr. Talmage is to be called to an account by a committee of the Brooklyn Presbytery, to answer to charges of falsehood and deceit. The committee further is to enquire into his methods of preaching. We are inclined to think that the Presbytery is a little meddlesome and that after all Dr. Talmage is preaching the gospel with more fidelity than some who complain. He is sensational, but he is manfully fighting the devil and we honor him for it.

In the increasing development of ritualistic practices in the Church of England, one is reminded of what Macaulay, the historian said long ago, that the organization of the Church of England was a compromise between Popery and Protestantism, and that in accordance to the compromise, it has a Protestant creed but a Popish liturgy.

The Rev. J. L. Cullen, who lately entered into rest, was formerly a Roman Catholic priest, but becoming converted he left the Romish church. He was offered a position in the Church of England worth \$3,750 a year, but on examining the rubric he was unable to subscribe to it. In the end he became a Baptist, and faithfully labored for the Master in a humble sphere, with meagre support. He prized "the answer of a good conscience," above honor and emolument.

A Virginian brother says: "Baptist sentiment so pervades the State, especially east of the mountains, that it is no uncommon thing for our Methodist brethren to have to go 'down into the water,' with three-fourths of their converts. E. g., several years ago I heard one of their ablest men labor for two hours to prove that immersion was not in the book, and yet when he called up his converts 33 out of 38 chose to be immersed, and he was obliged to meet their wishes.

We extract the following from the Confession of Faith and Practice of the Cannon Street Church, Birmingham, England. It is one of our largest churches and has lately called Rev. Arthur Mursell to the pastorate:

"We believe that Baptism and the Lord's Supper are ordinances of Christ, to be continued till his second coming, and that the former is absolutely necessary to the latter that is to say, that those are only to be admitted into Communion of the church, and to participate of all ordinances of it, who upon a profession of their faith, have been baptized by immersion in the name of the Father, Son, and Holy Ghost.

*Zion's Advocate*, usually so accurate, makes a sad blunder in saying: "The Baptists of Nova Scotia have a good college in Acadia, at Kentville." The facts are the Baptists of Nova Scotia, New Brunswick, and Prince Edward Island, have a good College named Acadia, at Wolfville, N. S. A mistake, such as our neighbor has made, would be bad enough for some paper across the Atlantic, but we expect something approaching exactness from our nearest cousin. Come to our Convention, brother Burrage, next August, and learn something definite of us. Brother Smith of the *Watchman* was with us last year and we would like to have as good a representative of United States Baptists with us this year.

In the *Watchman's* report of Dr. Murdock's speech in Boston, in reference to his late European visit, we glean the following as indicative of a brighter day spiritually for a nation long enslaved in semi-pagan destitution: "He spoke of the interest felt by French Protestants in the recent political changes. The establishment of the Republic, Dr. de Pressense said, is the inauguration of Protestantism. Prayers were offered that an important functionary might be led to pursue a just course or made to get out of the way. The prospects of Protestantism in France are bright. Whole communes are asking to be organized as Protestant parishes.

A worthy D. D whose name figures as a frequent contributor to our best American papers, and who is held in deserved honor, in a letter marked "private," says some things so much to the point, that we hope to be pardoned for making an extract: "You are to be congratulated on the improved appearance of your paper. There is a decided change for the better. Compel your correspondents to be short. Short crisp articles are demanded. A column of short crisp news and notes of not more than four or five lines, condensed from your exchanges, acts wonderfully towards keeping up interest. People who will write three column articles—pounce on them, clip them, choke them, reason with them, beg, plead, ask them to show mercy, punch them under the ribs, poke your umbrellas in their eyes, smash their inkstands, carry off their pens, hide their writing paper, and force them to be brief. One of our most influential Baptists said to me the other day in reference to a certain editor: 'He don't know how to edit articles sent him, nor how to write any of his own.'"

The advice is sound. Let us all profit by it.

We are indebted to the *Richmond Herald* for this excellent bit of moralizing:

"Ma, I am going to see how much I can help you to-day," said our little six-year-old the other day. "Well my child, you can help me more by not getting into trouble with their miserable gossip and make trouble. The longer we live the more we honor the peacemakers in our churches and the less use we have for those excitable, emotional Christians, who, like grasshoppers, always jump without knowing where they will fall.

The following notice of Brother Hammond's work recalls some pleasing remembrances of him, when for weeks we labored side by side with the most gratifying results. His methods were as little open to objection and the results of his work as permanent as any of the Evangelists with whom we have become acquainted. "The little town of Edinboro, Pa., the seat of one of the Normal Schools of the State has been stirred as never before. Rev. E. Payson Hammond spent the first part of the month here, preaching the gospel of the kingdom of God, and hundreds have been converted. All the churches and ministers of this place have united heartily in aiding Mr. Hammond in his labors. The students numbering 190 have either professed conversion, or have risen publicly to express their determination to live Christian lives. Mr. Hammond held four meetings daily. Large audiences assembled to hear him. Old men who have listened to sermons for forty years have been persuaded to come to Christ and seek pardon. We have never seen audiences so moved as by the singing of Charley Hale, a little blind boy who accompanies Mr. Hammond. Many who are moved by no sermon are led by his persuasive voice to seek Jesus."

(For the Visitor.)

DEAR BRO. H.:

I read the *CHRISTIAN VISITOR* with pleasure and profit, and am glad your motto is "excelsior." Enclosed please find \$2.00.

Money is an important organic force, in bringing to your office material for successful operation. It helps to set up types quickly and correctly, keeps the stove warm in the studio, it lubricates the axles etc. In fact I do not know all that it can do. In these hard times when there is such a war between labor and capital, the cause of so many strikes, if all your patrons would lend aid in advance, you would be able to employ more and better brains than that correspondent who rushes into print with little else than "on dit" to fill valuable space and interest your many readers.

It would appear from your "News from the Churches" in Nova Scotia, that some would-be generalissimo of the forces, either by assumption or appointment ("A fit man forsooth, to govern a realm"), has been making out his quarterly report, and having exhausted his meagre supply of facts and truth, called in the aid of dame Rumor and credulously wrote while she dictated, that "The neighboring church, Clements, is about to lose its pastor," etc.

In my opinion it is unwise and tending to evil in this day of so much restlessness among our pastors and churches to give so much publicity to such reports.

Would it not be better for a Commodore (Nutt or Vanderbilt) to try his tactics in building up rather than pulling down?

The Clements Church, of which your correspondent writes, is in a fair state of health, perhaps will compare favorably with her neighbors. We are running the old ship on the voluntary system rather than let her lay idle in dock.

You know, Mr. Editor, that in some seas ships get "foul under water," and want the barnacles scraped off. This we are trying to do. One section of our church is enjoying a refreshing from the Lord. One, a head of a family, has decided for Christ, others are inquiring the way.

When the pastor of the Clements Church removes, you will be duly informed, and the honest reason for doing so, stated.

Wishing you good health of soul and body, and plenty of "sinews of war" to carry on the *CHRISTIAN VISITOR* successfully.

Your class-mate,

J. MEL. PARKER.

Clementsport, Feb. 10th, 1879.

Professor Pepper, of the Royal Polytechnic, has received a very liberal offer from the Antipodes, and will shortly leave for a lecturing tour through the Australian colonies.

### Appeal

TO THE BAPTIST DENOMINATION OF NEW BRUNSWICK, ON HOME MISSIONS.

DEAR BRETHREN:

At recent meetings of the Board of the New Brunswick Home Mission Society, the reports of the Treasurer respecting the low condition of the funds and his inability therefore to meet the orders drawn on him to pay our Missionaries the amounts due them for work performed under appointment from the Board, have caused much anxiety and embarrassment. At the meeting held on the 3rd inst., the demands of the case were felt to be so urgent and pressing that the Board authorized the undersigned to prepare and publish in the *CHRISTIAN VISITOR* an appeal to our ministers, churches, and friends throughout the Province, calling upon them to come forward at the present crisis and do what they can to supply funds to meet the just claims of our Missionaries and put the Board in a position to carry out the great work entrusted to it.

The brethren should know that our Missionaries in Charlotte, Carleton, Northumberland and other Counties have been put to great inconvenience, and it may be embarrassment, because it was not in the power of the Board to send them the amount due them, and it is confidently believed that when the members of our churches and congregations are apprized of the facts just stated, they will at once devise means to supply the necessary funds to pay our Missionaries.

Surely the greater number among us, notwithstanding the hard times, can contribute something for this purpose, and those blessed with abundance or exempt from severe pressure, can contribute more liberally for so worthy a cause as that for which this appeal is made.

The amount apportioned to each Missionary or Missionary pastor, is small in proportion to the work, and he should not be left to bear the burden of toil and the pressure arising from want of appreciation or from withholding the needed support. Surely it cannot be pleasing to our Divine Master and Saviour, that his ministers who faithfully discharge their duties in labors for the spiritual and eternal good of men, should be left to suffer from want or privation, when in the power of his people to remove or relieve it. It is the Lord's will that those who preach the gospel should live by the gospel; and when a people favored with Christian ministrations, are unable to contribute sufficient for the purpose, help should be supplied by others to aid in so worthy an object. Hence, feeble churches should be assisted in their endeavors to support the ministration of the Gospel. Hence also the need of contribution among churches for the same purpose, and to extend evangelistic operations to new and destitute fields. The gospel is adapted for propagation among the people, and is needed everywhere. And those who are favored with the message of salvation, and have knowledge of the truth ought to regard it not merely as a duty, but a privilege to contribute of their worldly means to promote the spiritual good of others, which, according to the representatives of the Scriptures, is done more directly and efficiently through preaching the gospel than by any other instrumentality. Every individual of our congregations in this favored land, can help forward this blessed work. And now, brethren, is the time when there is especial and pressing demand for help.

Shall our Missionaries continue to suffer? Or discouraged for want of the promised and requisite support, shall they be compelled to leave their field, and the people for whose salvation they have labored and prayed? Will you brethren, suffer it? "God forbid!" "God forbid!" Such is the spontaneous feeling of every Christian heart. Has not God given His churches and people the means to prevent so great a calamity? Yes, the means are in the hands of the people to-day, and all that is needed to meet the requirements of the present emergency is for the members of our congregations to give readily and willingly for the support of our Home Missionaries. This can be done. Let each one as far as in his or her power respond to the present call to forward the cause of Christ and the salvation of sinners.

Will not every pastor, deacon and member set about doing something to make up the sum required to remove our indebtedness? Shall we allow the cause to suffer more, or our missionaries to endure pressure any longer? Shall we as a denomination have to endure the mortification of having left our missionaries unpaid for months of faithful service, of having abandoned promising fields, and neglected to carry the gospel to destitute places, where

people are anxious to have the ministrations of Divine Truth? No, we cannot believe that our brethren will allow such things to be done; but that with genuine Christian zeal and liberality they will respond with contributions to meet present want, and provide somewhat in addition for carrying on the good work of home Evangelization with greater power and energy.

Perhaps it may be proper and helpful to mention that at the last meeting of the Board the sum of sixty-five dollars were contributed for Home Mission purposes by the few members present. This work is not simply ours; it is yours also in no less degree, and cannot succeed without your prayers, sympathy, co-operation and contributions. The Board are but your servants and can only use what you place in their hands to maintain and promote Home Missions. But in the highest sense this work is Christ's. He has commanded it and commissioned his servants to enter on it and has set his seal of approval to the operations of his church in this much needed and benevolent enterprise.

Now, dear brethren, having stated the facts and indicated what is required and the means to supply it, we leave the matter with you.

We ask you to resolve at once to send as liberal a contribution as you can for the purpose, to Brother J. H. Harding, the Treasurer of the Home Mission Board in this city. The case is urgent and we plead for immediate action, to the intent that the Board may be enabled to carry on the work entrusted to them, feeble churches be helped, our missionaries supplied with bread for themselves and families, and our entire Home Mission work placed in a more prosperous position and thus more service be rendered to Christ and more grace bestowed upon the people.

By order and in behalf of the Board,  
GEORGE ARMSTRONG,  
Corresponding Secretary.  
St. John, Feb. 8th, 1879.

### Letter from Chicaocole.

Rev. W. P. Everett, Sec. F. M. B.

DEAR BROTHER,—I have been desirous of writing you a somewhat detailed account of my recent visit to Berhampore, but have not hitherto found time.

You are aware that the Telugu country is bounded on the north by Orissa, the language of whose people is Oriya. In that country the General Baptists of England, have had for a long time a very successful mission.

Berhampore, though not in Orissa, is very near the border, and may be said to form the dividing line between the Telugu and Oriya fields. The town has a population of about 22,000, and is the residence of an English General Baptist Missionary, Rev. H. Wood. At present there is another mission family there also, but they are about removing to open a new station further in land.

Ever since we came to this northern section of the Telugu country, I have been desirous of making a tour to Berhampore for the purposes, firstly, of seeing the country along the way, so as to ascertain definitely the proportion of Telugu-speaking people in that section of our field, secondly, to make known to them the good news of the kingdom, so far as this could be done in a brief tour; thirdly, to form the acquaintance of the missionaries at Berhampore, and, fourthly, to make arrangements with them for a supply of Oriya Scriptures, books and tracts for the Oriya speaking people on our field.

The visit, I am glad to say, was a success. I have learned considerable respecting that section, and find that it is more of a Telugu country than I supposed.

Halfway from Chicaocole to Berhampore, the population is almost wholly Telugu, and on the other half, the Telugus are much in excess of the Oriyans, until the vicinity of Berhampore is reached, where they seem to be about equally divided.

From Berhampore northward, the proportion of Telugus becomes less, until you reach a point about 30 miles north of Berhampore, where Telugus almost wholly disappear. I am overpowered with the magnitude of the work. In one field, that is in the Telugu field accessible from Chicaocole, there are over a million of souls.

What nobler work could any man desire than striving to give the gospel to this great multitude? The whole land swarms with human beings. Oh! for the dayspring from on high to visit them.

The only source of regret during our visit was that circumstances made it impossible for me to give much time to direct evangelical work along the road. But we trust to be able to do more there hereafter.

I formed a very pleasant acquaintance with the missionaries, their native preachers, and their work.

And last, but not least, I obtained by way of exchange for Telugu literature, a good sized box of Oriya books and tracts, and made arrangements to secure additional supplies on the same terms. I was absent from home about three weeks, on this journey of over 100 miles.

I hope soon to be able to spend considerable time in travelling with the native preachers, and the colporteur. This department of labor, I regard as the right arm of my mission work.

I have recently purchased a tent which a government officer, who was leaving the station disposed of at a very low price. This will be of great service to us. We are looking forward with pleasure, to the Conference to be held here January 13th.

Yours fraternally,  
W. F. ARMSTRONG.  
Chicaocole, Dec. 28th, 1878.