

The Christian Visitor.

"HOLD FAST THE FORM OF SOUND WORDS"—2d Timothy, i. 13.

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Poetry.

Sow the Seed.

Sow ye beside all waters,

Where the dews of heaven may fall;

Ye shall reap ye be not weary,

For the Spirit breathes o'er all.

Sow, though the thorns may wound thee,

One who e the thorns for thee;

And though the cold world scorn thee,

Patient and hopeful be.

Sow ye beside all waters,

With a blessing, and a prayer;

Name Him whose hand upholdeth thee,

And sow thou everywhere.

Sow when the morning breaketh

In beauty o'er the land;

And when the evening falleth,

Withhold not thou thine hand.

Sow, though the rock reel thee

In its cold and sterile pride;

Some cleft there may be given,

Where the little seed may hide.

Fear not, for some will flourish,

And, though the tares abound,

Like the willows by the water

Will the scattered grain be found.

Work in the wild waste places,

Though none thy love may own;

God guides the down of the thistle

The wand'ring wind hath sown.

Sow by the wayside gladly,

In the damp, dark caverns low,

Where the sunlight seldom reacheth,

Nor healthful streamlets flow.

Watch not the clouds above thee;

Let the whirlwind round thee sweep;

God may the seed-time give thee,

But another's hand may reap.

Have faith, though ne'er beholding

The seed burst from its tomb;

Thou know'st not which may perish,

Or what be sowed to bloom.

Room on the narrowest ridges

The ripen'd grain will find,

That the Lord of the harvest coming,

In the harvest sheaves may bind.

Work while the daylight lasteth,

Ere the shades of night come on—

Ere the Lord of the vineyard cometh,

And the laborer's work is done.—*Sec.*

Missionary Letter.

MY DEAR MRS. MARCH,—English mail came in on Wednesday, and brought your letter, for which I had looked sufficiently long to assure it of a warm welcome. Permit me to reply to you on the matter it contains. I wrote to you before that we should attempt to work the caste school in town, and Mrs. Sanford's boarding school in conjunction. The plan was adopted; some few difficulties were met in the beginning, but we pronounce it successful. You know ere this that two others from the number of boarding girls have been sent to their parents. Before I took the school, Mrs. Sanford's girls were taught on the compound; Mrs. Churchill had her school in town. Now these two are united, and the only children in it (the school) that are being supported by the Mission are Mrs. Sanford's six. With that exception it is a day school in every particular, and there is but one at Bimlipatam.

The 580 rupees referred to, includes nothing but the expense of Mrs. Sanford's boarding school for one year. It was about that, perhaps a little more than 580. It will probably be less this year, as there are only six girls. Still there must be a house built for them which will cost something. Since we moved here they have slept on the floor in my room. Perhaps you can imagine that there is not a large extent of unoccupied space in this thirteen and a half feet. I do not say this in a complaining way; we are simply doing the best we can to get on here. Mrs. Sanford's room is well filled by her family. Perhaps we will have things different some day.

My push-push* cost rupees 200; and I am paying for it out of my salary. This is one of the reasons why I am so anxious to have it in advance. I could not pay the whole amount at once, only try to diminish it each quarter. I find it very useful indeed for day and Sabbath school, and for visiting in the town. Sometimes we are not permitted to enter a house; our presence would pollute it; then I have it drawn near the verandah on which the women set, and say my little say from it. Then I go to visit a woman nearly a mile away, in short I could not get along without it. I did not ask for any stated amount, much less for 580 rupees. I wanted something to carry on the school for a time; thought you would vote me \$100. Am glad you only sent half of what you did vote, viz., rupees 290. At the present rate of expenditure, it will support the day school for some time. In order to get a school Mrs. C. had to pay the children a small fee for attendance and punctuality. You will see by my letter in the *Link* that I decided to stop it. It was not very much to each child, but when this ty received it, it made quite a neat sum. I talked to the children some time, before putting the plan into execution, but the decisive moment showed how many came for knowledge, and how many for annas. Out of 28, only six remained. I was not frightened, but disappointed, for I had hoped better things. This is the second scene which the school has had since I took it; the first was putting in a Christian teacher, and I thought if it lived through this, we might consider it established. Beside the above mentioned six there were the boarding girls, so there was still a school of twelve.

For some time we have been struggling on against this anna question. A child would come one day, find out the state of affairs and leave. Titus, the teacher, lamented over the flourishing school, which now was only a thing of the past. He went into the town to look after the children, then I went, then we went together, and we both feel rewarded. I said I would rather have a school of fifteen girls, who would come without pay, than one of thirty who came for it, and Mr. and Mrs. Sanford agreed with me. We all believe they will make better women in the end.

For the last day or two they have been coming in pretty fast, and now we have 28 enrolled. This morning a very nice looking native came in, gave us a word of encouragement, and said he would send some children. The teacher looks quite happy now, says "Oh, we'll have a school." I laughed and told him his faith waxed and waned proportionately with the numbers. Though we are getting fairly at work again, there are many difficulties to overcome. These natives are ALWAYS BEHIND. To get them to a given place at a given hour, will try one's ingenuity. We cannot at once meet and conquer this trouble, but like many other things in the world, we will do it little by little. I feel that it would be proper to offer rewards in this, as is done in schools at home for progress, department, or whatever the circumstances may demand. I have told the children this, and they understand there is to be something given for good conduct.

The present expense of the school is about 15 rupees per month. Mr. Sanford is building the school house. If the weather is favorable, we hope it will be ready by the first of October, after which we will have no rent to pay. I have nothing to do with the living expense, viz., food and clothes of the boarding girls. Mrs. Sanford attends to all that care and

outlay. Did you intend any of the money you sent to be devoted to these purposes, or was it simply for my school? Mr. Everitt said "It was to be devoted to a school taught under my supervision in the town of Bimlipatam." That sounds as if it was intended for the day school, and I shall keep it for that till you bid me do otherwise. Some of it might as well be given over for the benefit of the boarders, as to take it out of the general fund; but tell me explicitly what you wish in the matter. It would last my school a long time, but the boarders would soon exhaust it. I have thought perhaps it would be as well to pay my teacher's salary from it. I have paid it from my own as yet, and some time ago forwarded the bill for the first six months. It is the first money I have ever received for Mission purposes, and I thank the ladies for it. As I looked at the rupees, I thought how they had been given from the wealth of some, and the poverty of others; of the prayers that had been offered for a blessing on them. I hope God will give me wisdom to expend it in the way that will reflect the most honor on His name. I will send you a detailed account of expenditure, half yearly, beginning with April 1st, 1879. I received my last quarter's salary in advance, and grateful I was to get it. I will begin to keep my new register from the first of this month. The singing books will afford us a great deal of pleasure, and I will send something more tangible that thanks to Mr. Everitt.

Miss De Bazer, of whom I have written you, has married and left the place. She was always ready to go anywhere with me, and I shall miss her exceedingly. I must continue my visiting in the town, and have begun to take with me Emily, the wife of Titus. Have only had her out twice, but she promises fair. If she suits me as a Bible woman, of course I will have to pay her, so there will be another way of using money. I have no fault to find in her. She is not a Baptist, but a member of the London Mission. I believe, however, that she knows what spiritual religion is, and moreover she is the only native Christian woman in town. Fancy a population equal to that of Fredericton containing only one Christian.

August 6th. Showers of red earth are falling all around me this morning. My paper, books and everything else is covered. There are piles of it outside, and the wind whirls it in every direction. It always comes in some, and occasionally we have an extra supply. One would be obliged to carry an ulster all the time, in order to keep what might be called clean at home. Work is still discontinued on our dwelling house, according to all accounts from the Board. I fear it will be sometime before our hearts will be gladdened by the renewal of operations. Time passes swiftly, and could you see our situation I think you would not need the experience of an Indian hot season to make you dread for us the next one, should it find us here. Our house, when completed, will be a nice comfortable one; but neither elegant nor luxurious. We do not work for that, and we can scarcely expect 10,000 rupees between \$4000 and \$5000 to do more than purchase the land, erect a comfortable house and school house, and the necessary outbuildings. The treasury is nearly exhausted, and I know that money does not come in easily or abundantly. Shall I tell you the only way I see out of the difficulty? I do not suggest it, but you will permit me an opinion. Neither has it been suggested to me. Could the ladies devote \$2,000 of their money to a better purpose than putting it into this Mission House? It is necessary to the success of our work in every department, and to our health that we have a comfortable place to live. You surely would send out no more, till those on the field are in a measure provided for. When this house is done, I should gladly welcome a young lady to share my room, either to study the language, or permanently.

Without our health we are nothing in India, and it seems to me the preservation of that comes before either boarding or day schools. I know building is not your legitimate object, but a house is one of the most necessary things in the world.

Yours truly,
CARE E HAMMOND.
Bimlipatam, India, August 1st, 1879.

*The Push-pust has been paid for by the N. S. Central Board.

The Annual Meeting of the Disciples of Christ

or Christians of New Brunswick and Nova Scotia was held at the Coburg Street Church, St. John, N. B., on Saturday, the 20th Sept., continuing until Monday night. These meetings are held for the purpose of getting better acquainted with the brethren, mutual advice and encouragement, and co-operating for missionary work, also to report the number of churches and their members, with any other information that would be interesting to all. These meetings are not for the purpose of passing any laws, or to hear or decide any cause from individual churches. During the meeting the following preachers were present: Bro. Gairaty, Hughes, and Thomas, of New Brunswick; Bro. Murray, Gates, Ford, and Blenus, of Nova Scotia; Bro. Crawford and Capp, of P. E. Island; Bro. Neal and Simpson, of Kentucky; Bro. Pattee, of Texas. Saturday, at 3 p. m., a social meeting was held, conducted by Bro. Fullerton, of Pictou, N. S. At 8 o'clock, p. m., Bro. Crawford preached, subject: "The Author and Finisher of our faith." On Lord's day, at 9 o'clock, a. m., a prayer meeting was conducted by Bro. Emery of St. John. At 11 a. m., Bro. Pattee preached, subject: "Freemen in Christ Jesus." After the sermon the Lord's Supper was observed. At 2 p. m., Sunday School scholars sang, and were addressed by several of the visiting brethren. At 3 p. m., Bro. Neal preached the following sermon, subject: "The Gospel."

"But though we or an angel from heaven preach any other Gospel unto you than that ye have received, let him be accursed. As we said before, so say I now again: if any man preach any other Gospel unto you than that ye have received, let him be accursed.—Gal. i. 8, 9.

It makes, and may make eternal difference, what we preach, hence we conclude that it may make some difference what a man believes. While a man cannot be saved without honesty, yet honesty alone will not save him. He must be honest in the truth and with the truth. As this is a matter of great moment let us carefully inquire what Paul preached to the sinner as means of Salvation, for if we, or Paul, or any other man or angel preach any other Gospel than that Paul preached, "let him be accursed." Gathering up the speeches and writings of Paul we find the following conditions: Be it understood that he did not have a different Gospel for each place. The oneness of the Gospel is admitted. What we find in any one speech we must understand to be included and required in all.

"Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses"—Acts xiii. 38, 39.

"And the times of this ignorance God overlooked, but now commands all men everywhere to repent; because he has appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead."—Acts xvii. 30, 31.

"The word of faith is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation."—Rom. x. 8, 9, 10.

"For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptised unto Christ have put on Christ."

From these we gather the following conditions:—Faith, repentance, confession and baptism as conditions of Salvation to the sinner.

This seems clear, but to confirm the matter Paul says that he and Peter and James and John, after "a comparison of notes," shook "the right hand of fellowship," that we should go unto the heathen, and they unto the circumcision. Finding out what Peter preached we then ascertain what Paul preached, as they both preached the same gospel. To the sin-convicted

multitude on the day of Pentecost, whose faith caused them to realize the enormity of their sin, and who cried out with pierced hearts, "Men and brethren, what must we do?" Peter says, "Repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."—(Acts ii. 38.)

To add to the strength of the conclusion, by careful comparison of every speech and case of conversion we find faith, repentance, confession and baptism stated or necessarily implied. This would seem to make certainty sure, but as it is such a fearful thing to preach any other Gospel we have one more test. If the conclusion fails to stand it we reject Paul, Peter, James, and all the rest. These men were instructed by the Master who said to all men "if ye confess me before men you will I confess before my Father and the Holy Angels." If they fail to comply with His instructions we reject them as false Apostles. Then gathering up the commission as reported by Matthew, Mark and Luke, we have "Go teach all nations; go preach the Gospel to every creature. He that believeth, repents and is baptised into the name of the Father, and of the Son, and of the Holy Ghost shall be saved, or receive remission of sins. He that believeth not shall be damned."

We have found the Gospel Paul preached. He and the other apostles were faithful to this commission. They demanded its conditions. Why such a fearful threat to man or an angel who preaches any other Gospel? Paul answers, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth. Like the Ark of God it is to be guarded sacredly. He that touches with human hands dies." In conclusion, "to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."—2 Thess. i. 7, 8.

At 7 p. m., Bro. Capp preached, subject: "The Atonement." On Monday, at 9 a. m., a business meeting was held, Bro. Ford of Nova Scotia was elected Chairman, Bro. J. E. Barnes of St. John, was elected Secretary. All the churches did not send reports. There are about 19 churches with a membership of about 1400. The home missionary work was entered into, and enough money was paid and pledged to pay a missionary for six months. It is expected before that time expires, that enough money will be raised to keep him in the field the whole year. At 3 p. m., Bro. Blenus, editor of the *Disciple*, preached, subject: "Obedience better than sacrifice." After the sermon, resumed business meeting, Sunday School work was introduced by Bro. Neal, who brought out many good ideas, instructive to superintendents, teachers and scholars. The whole meeting was greatly aided by Bro. Neal, who is one of the best, and one of the ablest men among the Disciples. At 8 p. m., Bro. Murray preached, subject: "The faith which works by love." Thus ended one of the best meetings ever held by the Disciples of Christ in these Provinces. Preaching was continued through the week by Bro. Crawford, who is to remain with Coburg Street Church for a short time. The late pastor, Bro. Thomas having resigned. He was highly esteemed by the Church, and their best wishes go with him to his new field in the United States.

J. S. FLAGLOE.

Literary Notes.

HARPER'S MAGAZINE for October is to hand, well and profusely illustrated, and full of most interesting literary matter.

HYMNS OF PRAISE is a ten cent edition of old and new songs adapted to social religious worship, published by the American Baptist Publishing Society. It meets a demand of the day. For Sale at VISITOR Book Store.

With the New Year, the BAPTIST TEACHER is to appear in pamphlet form. Dr. Pelt is to be editor in place of Dr. Henson, and Dr. Wilkinson is to prepare the exegetical notes in place of Dr. Pepper