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The Christian Visitor,

Wednesday, April 6, 1881

BAPTISTS AND BIBLE SOCIETIES.

NO. 2.

The story we told last week about the action of the British and Foreign Bible Society toward Baptists in England is much the same as the one we have to tell concerning the American Bible Society toward Baptists on this continent.

The American Bible Society was formed in 1816 and embraced all Protestant Christian Denominations. The late lamented Spencer H. Cone, D.D., a Baptist minister, was one of its secretaries. Baptists in the United States loyally co-operated with this Society, although Friends, Methodists and Episcopalians, had societies of their own. It is estimated by competent judges that over \$100,000 were contributed by Baptists to this society during the first 20 years of its operations.

In 1814 the Baptist Missionary Union, or the Society which since has taken this name, was formed. Judson was supported by it, and soon after he began translating the Scriptures. He translated all words as far as possible not omitting the word *Baptizo*. The American Bible Society assisted in the publication of these translations, and all in Bible work moved on smoothly until the year 1835, when a request for help to publish the revised Bengalee New Testament was presented to the Society from Messrs. Pierce and Yates, Baptist Missionaries at Calcutta. The translations of these brethren like those of Judson translated the word *Baptizo* by a word meaning dip. These brethren were emboldened to ask the American Bible Society for aid after the British and Foreign Bible Society had thrown out their translation, by the fact that the American Society was still helping the publication of Judson's Bengalee Bible. The application of Messrs. Pierce and Yates was referred to a special committee, who reported adversely by a majority report, and affirmatively by a minority report signed by Dr. Cone. The majority report claimed that no version could be helped containing translations of *Baptizo*. On February 17th, 1836, the Board of the American Bible Society passed by a vote of 30 to 14 this majority report. By this action the Society became guilty of the most outrageous inconsistency in this respect, that many of the versions assisted by the Society such as the Syriac, Egyptian, German, and Danish translate *baptizo* by words meaning dip, and that the same Society had assisted Dr. Morrison's Chinese translation where *baptizo* is translated *moisten*, and further that the Society had helped Roman Catholic versions where the translation in important respects was known and admitted to be bad. The facts were simply these, in the end the American Society decided not to help the Baptist Bengalee translation, but it continued to circulate Luther's German Testament which has dip for *baptizo*, and Pedobaptist versions, which have transferred the Greek word *baptizo* or translated it by *Water Ceremony* or other phrase carefully excluding the only primary and true meaning dip.

After this, on the 17th of April, 1836, the Secretary of the American Bible Society, offered what seemed very much like a bribe of \$5,000 to the Baptist Board of Foreign Missions, if they would transfer *baptizo* in their translation rather than translate it. This grant was conscientiously declined, and our English Baptist brethren did the same when the British and Foreign Bible Society offered them help on the same conditions.

We confess that we are of the number of those who admire and endorse the action of our Baptist fathers. In perilous circumstances they stood by their convictions of the teaching of the word of God, and though they could have had all the money they needed by merely transferring a word in their translations, they refused to do it. We admire the principle and the

men also. And whilst we do not co-operate with either the B. and F. or A. Bible Society, yet we, as a denomination, have ever been, and still are most loyal to the Bible, and the two principles enunciated by Chillingworth: First,—The Bible, the Bible only, our guide in religion, and second,—The meaning of the Bible is the Bible. Baptists have ever been a Bible loving people, and hence their solicitude that it may be given with the utmost fidelity and plainness to every creature. Why, we ask, thrust Greek words before heathen just emerging out of darkness and tell them that duty to the true God is wrapped up in that to them strange and meaningless word. We shall never forget a remark of our venerated tutor in Theology, Dr. Angus, who on speaking on this subject, said *baptizo* to an East Indian, means no more than "pooh pooh?" and how intelligible would it be to him to say: he that believeth and is "pooh poohed!" shall be saved. In fidelity to our heathen brethren, let us as Baptists never be guilty of masking the truth. Whatever *baptizo* means, we urge in the name of our risen Master, let it be translated so that every benighted soul may know in his own language what Jesus commanded and what apostles preached.

The Board of Governors of Acadia College met last week and considered the situation of the Institutions now in view of the partial withdrawal of the Government Grant. That an injustice is done either to the College or the Academies by the N. S. Government bill is evident to all. If the \$1400 proposed to be given is for the College then nothing is given the Academies. If it be given the Academies the same as the Academies at Pictou, and Yarmouth, then the College gets nothing. This is unfair and our Acadia Governors have none too soon called the attention of the Government to the injustice contemplated. The attempt to foster Dalhousie College with the hope of some day making it a Provincial University is simply a foolish and forlorn hope. But however the Government may view this matter they cannot with any show of fairness ignore the claim of the Acadia Governors.

The presence of Brother Randolph from this Province, who gave \$500 toward the Building fund, and \$710 toward the endowment, and a pledge of \$400 for 5 years towards the maintenance of a Financial Agency inspired hope. These acts of our New Brunswick Governor are like him and his history. Acadia as the years roll on is becoming more strongly entrenched in the affection of our people, and it is now an easier matter for them to make sacrifices for it.

The Presbyterian Witness last week affirms that the fact of Horton Academies being under the control of the Board of Governors is a reason for them not being treated as Pictou and Yarmouth Academies. Now we suppose that Pictou and Yarmouth Academies are under the control of a Board of Gentlemen, in the one case largely Presbyterian, and in the other Congregational. This is simply the case of the Horton Academies, with the denomination changed. They used to have a separate Board of management, but they were put under the control of the Board of Governors simply to avoid so much machinery. We venture to say also that no more "strict denominational control" is felt in the Horton Academies than in the others referred to. They are open to all without tests either for teachers or students, and as a matter of fact almost all denominations are represented on the teaching staff, and among the patrons. This raising the cry of denominationalism about our Academies or Colleges is to give the impression that our peculiarities as Baptists are made prominent in them, and this everybody knows is not the case. The Witness says: "If their Academies were made non-denominational we see no reason why they should not receive a government grant." So far as the impartation of a sound education irrespective of church dogma is concerned, and this is all the Province ought to care for, they meet the requirements of the Witness' supposition, and are as deserving of a Provincial grant as any similar Institutions, not excepting those at Pictou and Yarmouth.

Why is this matter of grants make the denominations so prominent. The government it seems to us ought rather to enquire is the work done of such magnitude and character as to warrant government recognition. If the dogmas of a given church are not taught in a school but a good education is imparted, is it an important query for the government to make: What is the denominational bias of the men who control the school? Far too

much handle is being made of the denominational crown or stigma, as the one writing or speaking may propose to term it. We should like to see this question of granting help to Academies and Colleges considered on its own merits and not encumbered by so many matters foreign to the real question which should influence the government in the bestowal of help.

The now Hon. and Rev. J. Hyatt Smith formerly a Baptist minister and pastor of a Baptist church began questioning the propriety of Close Communion, and soon became an open-communionist. His church espoused his loose views, and presently he and his Church are found outside the Baptist Denomination. The last outcome of this erratic brother and his Church is that he has turned politician and avowed Universalism. If those who used to quote the views of this man as an indication of the breaking up of the Baptist Denomination through its illiberal stand on the Communion will now quote him as an unbeliever in Evangelical truth and predicate its downfall we shall view them as consistent, if not wise and scriptural.

Last week three little girls, Jenny Hopper, Bertie Barbour and Hattie Hopper assisted by their friends, held a children's Bazaar in a shop on Pitt St. They realized the handsome sum of \$23.00 which they propose to donate to Foreign Missions, to be used by Miss Hammond in such work as she may deem best. We should be glad to learn that in other places the children are taking hold of this good work. Let the children be organized into Mission Bands and in early life learn to work and help others and so become Christlike.

CHICAGO UNIVERSITY is passing through a sore legal trial brought against it by the Union Mutual Life Insurance Co. of Maine, to recover the amount of a mortgage. The Trustees of the University have begun legal proceedings to restrain the Company from foreclosing. Dr. Anderson has labored hard to promote the best interests of the Institution, and is not without hopes that these afflictions will work good in the end.

THE REV. J. M. KELLOCK, charged with the murder of Chas. DeYoung, has been tried and acquitted in San Francisco. Various opinions are expressed as to the righteousness of the verdict.

THE new lecture hall at Crozier Seminary is nearing completion and will seat 600 persons. Principal Dawson is to open it with a course of lectures next month.

WE regret to learn that Rev. T. H. Porter has been obliged to return to Frederick, sick.

THE McAll Mission in Paris is continuing to be largely blessed. The serial on our sixth page has reference to this work.

WE are glad to learn that Miss Graves, Principal of the Seminary, is recovering from her late severe illness.

WE are in receipt of an article on the "Bible Union" question, and shall refer to it next week.

YARMOUTH NOTES.

MR. ERROR: My letter of the 9th ult. is rendered pointless by the omission of a few words. In the sentence which read, "before I left the place three of those who afterwards became the nucleus, etc." What I wrote, or intended to write, was, at least three times three of those who afterwards became the nucleus.

And here I add further that the greater portion of the time I spent in the West was altogether at my own charges. I have reasons which the greatest admirer of modesty would accept as an apology for the above correction.

The good work is progressing favorably in Bro. Parry's charge. Last Lord's day 8 more were baptized and prospects of more to follow.

Our prospects are growing brighter here and we hope to baptize next Lord's day. Our H. M. Board needs money now very much. Good and faithful men will be compelled to leave promising fields, and a great deal of work lost to the denomination if help is not obtained soon. "A stitch in time saves nine."

The late pastor of this Church, Rev. J. B. McQuillan, left Yarmouth by Saturday's boat to take charge of a Church in Patterson, New Jersey.

The exodus from this part of the Province is something alarming, averaging about 150 a week—all bound for the United States.

The weather during the last month has been exceedingly fine—no snow, rain or frost of any importance.

The friends of temperance in this place

(and they are legion) are thoroughly indignant at Senator Almon's proposed amendment to the Scott Act. The time when a government could with impunity despise the clearly expressed wishes of temperance people has passed away. The Senator may be a good politician, but he is a decided failure as an exegete.

J. A. GORDON.

Milton, April 1, 1881.

Missionary Column.

TELUGULAND.

Rev. W. B. Boggs and wife have removed from Ongole to Ramapatam to take charge of the Theological Seminary; releasing Mr. Williams, who is compelled to return to this country for a season of rest. Previous to his departure he took a tour through Cumbum and the region about it, and reports finding a very satisfactory state of things among those who have already been baptized, and that it was his privilege to see a large number of new converts received. Five hundred and fifty-eight were baptized on a creditable profession of their faith in Christ. These were from fifty villages many of them being places where hitherto none had professed the Christian faith. The work is spreading rapidly in every direction, and in proportion as it grows does it intensify the already pressing demand for more missionaries. Bro. Boggs writes that on Dec. 24th the annual conference of the American Baptist Missionaries was held at Ramapatam, and that on the same occasion the Telugu Baptist Association, composed of native delegates, met in annual session. Twelve missionaries were present and it was an occasion of much interest. Reports were made to the Association from all the stations. During the meetings three native preachers from the seminary were ordained. Bro. Boggs says: "we are enjoying excellent health."

Rev. J. E. Clough writes: "Do try your best to send the three men we ask for; and if they come, and come soon, you, and American Baptists will rejoice; yea, there will be joy in heaven over multitudes now in darkness, but who are begging for preachers to come and tell them of Jesus and Heaven. Only yesterday, from a town twelve miles North of Guntoof I received such a letter signed by twenty-eight persons. Similar letters come almost every day. If we had a good man at Guntoof and another at Vinakonda and another at Cumbum, I fully believe ten thousand would be baptized before the end of 1881."

AFRICA.

In consequence of the war in Basutoland the missionary stations which the Merovians have been nineteen years in establishing, are completely broken up.

The Mission of Algiers proposes to found two new stations between the great lakes and the Atlantic. The first will be upon the Congo at the point where it bends to the north, and the second in the states of Monats Vamvo.

The Livingstonian Mission of the Free Church of Scotland has already stopped the slave-trade about Lake Nyassa whence nineteen thousand slaves were annually carried off.

AUSTRIA.

Papal influence has contrived to drown out the last Bible colporteur from Tyrol.

GENERAL.

The appropriations of the united Presbyterian Board of Foreign Missions for the current year are \$68,350.

NEWS FROM ENGLAND.—NO 36.

YORK TOWN, SURREY, March 22, 1881.

THE TRANSVAAL WAR.

The latest telegrams report a conference held yesterday (21st), between Major General Sir Evelyn Wood, the Boer leaders, and President Brand, and it is rumored that the Boers have agreed to all the British conditions, with the exception of one requiring them to lay down their arms. It is reported that the armistice has been prolonged for 14 days. We are wishing most heartily for the termination of hostilities. President Brand has been using all his endeavors to promote a peaceful settlement. The Boers are essentially an independent people; it was to get clear of the attempt at British rule that they migrated to Natal and ultimately to the Transvaal. As a people they are honorable and hard working. In the disturbances which have taken place between the Boers and the English, there is reason to believe the former have been much misrepresented and misunderstood. Nothing is to be gained by continued fighting, and we shall rejoice greatly in such an understanding being come to as shall result in permanent peace.

THE LAND BILL FOR IRELAND.

Statements made in the House of Commons last night are more encouraging respecting the progress of business. Our hopes respecting the Land Bill being introduced before Easter are revived. It is expected that on the 7th of April the House of Commons will be told in what way Her Majesty's ministers propose to solve the Irish problem. On the following day the House of Commons will adjourn for the Easter vacation, during which the principles of the measure can be carefully examined, and when the House meets again on the 25th, the motion for the second reading will, we hope, be at once made.

We are sanguine enough to believe in the efficacy of justice to secure the contentment of the Irish people, and we are convinced that by this means rather than by the permanent deprivation of constitutional rights will dissatisfaction be driven out of Ireland.

ST. PETERSBURG.

It must be rather a serious matter to be residing in St. Petersburg just now, for the police have strict orders to arrest every suspicious looking person walking the streets day or night, or visiting the hotels. Arrests and rumors of conspiracies are frequent. Alexander II. is dead and his son reigns in his stead. It is thought by some that the new Czar will introduce the principle of constitutional government into Russia, but the assassination of his father would probably check such an intention. The outlook at present is very dark, and there it must indeed be true, "uneasy lies the head that wears a crown."

ATTEMPTED MISCHIEF AT THE MANSION HOUSE, LONDON.

We are unwilling to give undue prominence, or attach unnecessary importance to events that are of an unpleasant character. But the discovery made on Wednesday night, the 16th, about 11.30 o'clock, of a box containing about 40lbs. of gunpowder, placed in a recess of window in Mansion House, with a round hole in the middle of the box, from which the end of a fuse was protruding, which fuse was in close proximity with some smouldering brown paper, is rather a startling circumstance. We are thankful no serious results has followed, and as no clue can be found concerning the perpetrators of the intended mischief it is vain to conjecture. For the information of those who have not seen our "wonderful City," I may remark concerning the Mansion House, where prisoners are tried, and the Lord Mayor's official residence, the windows of the State drawing rooms extend along the greater part of the eastern front, and below them, to the South, is the Egyptian Hall, the scene of many historical and important gatherings during the last 130 years. A banquet would have been given on the night of the attempted outrage but for the Czar's death. The present Lord Mayor is Alderman McArthur, M.P., a prominent member of the Wesleyan community, with which denomination the family have long had an honorable connexion and been generous supporters. As an Irishman he has much sympathy with the sorrows of his countrymen, but felt it his duty to vote with the government respecting the Coercion Bill. Personally he was not in any danger on Wednesday night, as he did not sleep at the Mansion House. But for the opportune discovery a very serious explosion would have occurred, and the results would probably have been more disastrous to the surrounding dwelling houses than to the Mansion House, where the walls are in some places as much as ten feet thick. We prefer simply to detail the facts of the intended outrage without comments. Alas for fallen humanity. Human nature does not improve. History repeats itself. Oh! for Divine grace to sanctify sinful hearts, so that holy principles may triumph over evil passions and corrupt intentions.

JOHN EDMUND CRACKNELL.

Church News.

NEW BRUNSWICK.

SHELDIAK.—A note from Bro. I. J. Evans says: "We expect Rev. T. M. Munroe as pastor for the coming year." We trust that Bro. M. will find this in connection with some adjacent church a pleasant and prosperous field of labor. Bro. M. is very energetic and the Sheldiak Church has a noble record.

PORTLAND BRIDGE Mission Sunday School, Superintended by J. J. Boatwick is in a prosperous condition. The brethren in charge hold a Sunday Evening Service and the attendance is large and the religious interest well sustained.

FAIRVILLE.—The tenders for the completion of the church edifice at Fairville are now called for, and in August the brethren hope to have their house ready for dedication.

LEINSTER ST.—Three persons were baptized last Sunday, and received into the church with two others by letters.

CARLETON.—The work of revival in this church still continues. Bro. Hickson baptized 5 last Sunday. Forty have been added to the church thus far.

HILLSBOROUGH.—Rev. J. Hughes has assumed the pastorate of the Surrey and DeMossie Churches.

FREDERICTON.—The contract for repairs on the Baptist Church has been let. The old building will be raised so as to make large and pleasant S. S. rooms. An addition in front so as to make a better entrance into the auditorium and S. S. rooms and an addition in the rear for Church parlors, minister's study, etc., will be built. A new roof and extensive improvements in galleries, baptistry, pews, etc., are to be made. This is a much needed work and we congratulate our brethren on its near realization—about June 1st.

NOVA SCOTIA.—The church here under the pastorate of Rev. J. W. Weeks are enjoying a gracious revival. A large number