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J. E. HOPPER, Publisher.

The Christian Visitor,

Wednesday, May 4, 1881.

UNITARIANISM.

The *Christian Register*, the leading Unitarian newspaper has attained the ripe age of 60 years. It has been edited with ability, and to mark its three score anniversary it has called upon its living ex-editors for reminiscences. Some of their sketches are very interesting and not a little amusing. Bishop Huntingdon recalls the trials in securing funds and quotes the parody that was applied to his annual duns:

"The awful *Register* goes on

The account will surely come"

The Bishop recalls what he now styles "a foolish and furious attack on Baptists," for which, he says, "I take this opportunity to beg every body's pardon. There are so many things nowadays that need to be abolished more than Baptists." To this the Editor of the *Independent* adds: "That is true. The Baptists embrace a very large share of the consecrated scholarship and labor of the Christian Church."

But, to our subject, it may be asked by many of our patrons, what is Unitarianism? It has never had any foothold in these Maritime Provinces. It is not an easy task to define it for it largely rejoices in negation rather than in positive statements. It, too, is divided into different sections and sub sections. The Conservative Unitarian approaches in belief and practice the orthodox Congregationalist, while the Radical Unitarian borders on and even reaches Rationalism. Unitarians generally agree in two things, they reject the doctrine of the Trinity, and they disown all creeds as reliable statements of doctrine.

The beginning of Unitarianism on this Continent may be dated from the visit of Dr. Priestly, an English Unitarian, in 1794. In 1803 Dr. Channing settled in Boston and contributed largely to the growth of the new doctrine which early in this century swept all the Congregational Churches of Boston save the Old South. For a time it flourished, but true to history a belief which largely consists in negations has waned and is passing away. In New England its home and centre, Orthodoxy has again asserted its power. The people are leaving the chilling faith and embracing one which reveals a Savior with sympathy for human misery, and power to redeem from the curse of the law.

Unitarianism has failed mainly because it has had no positive faith to proclaim. May not Orthodox bodies here learn a lesson. If we mistake not in some quarters there is more of repugnance to doctrinal preaching than there used to be. This is a sad development. As a man thinketh so is he. If our people begin to think loosely and unscripturally they will in the end act carelessly and without due reverence for God and his truth. The noblest men that have ever lived and blest the world have been those who had positive and powerful convictions of Divine truth. John Stuart Mill has well said, that one man with a conviction is worth 99 with only an interest. We are certain that the success of Baptists lies in the adoption of different methods than those used by Unitarians. We hold distinctive truths and practices and these doctrines must be held firmly and proclaimed loudly or else we may expect to see ourselves grow miserably less with the revolving years. We should note and learn what history has to teach us in the rise, progress and decadence of

denominations. None has made greater pretensions than Unitarianism and few have so quickly reached "the sere and yellow leaf."

Rev. Mr. Wilkinson, son of Judge Wilkinson, and curate at Pettediac, has been visiting Hopewell and Harvey. Should a sufficient sum be granted him, in addition to the grant of the D. C. Society, it is understood he will locate at Hopewell. Since the departure of Mr. Love the county has been without an Episcopal clergyman, though there are several churches and a quantity of glebe land in the various parishes.—Post.

We shall be glad to know that our Episcopal friends have secured the services of Rev. Mr. Wilkinson, but we regret that the glebes mentioned are still retained by the Episcopal Church. It has no just right to them. It is a relic of the old days of Church and State. The County of Albert is largely Baptist, and it was and is an outrage on that community for a denomination that is numerically so small to have and retain lands that belong equally to all the people. Baptist do not ask nor will they take aught from the State for Church purposes, and they will continue to protest against their brethren of other denominations retaining State property. If our Episcopal friends would set themselves right before their brethren of other names they would surrender these glebes. Till this is done they must expect that other denominations will remind them of the possessions they have and retain which are the property of all the people.

The Dominion Safety Fund Life Association has entered the lists for patronage. It is composed of the following Board of Directors J. DeW. Spurr, Dr. Steeves W. H. Thorne, Thos. Temple, Dr. McFarlane, Judge Skinner, C. F. Clinch. These are worthy names and give assurance that the business will be equitably and honorably transacted. The system of assurance adopted has received the commendation of some of the best actuaries on the Continent. The rates of Insurance are less than under the old system, and with the guarantees of stability afforded it ought to do a prosperous business. G. D. Steeves is General Agent for St. John.

A FEW weeks since we published an interesting report of the Yarmouth County Ministerial Conference written by the Secretary, Rev. H. N. Parry, but by some means the party who will according to the revised version of the New Testament end the Lord's Prayer, got hold of the types and gave the honor to Bro. A. H. Lavers. Bro. Lavers would make a good Secretary, but in the present instance our thanks are due Bro. Parry, the Secretary of the Conference.

The Rev. Dr. Parker is much troubled with "an itching palm" for the Chairmanship of the English Congregational Union. His candidacy is being vigorously opposed.

The Vassar brothers are about establishing in Poughkeepsie a "Vassar Institute" on the plan of Cooper Institute, N. Y.

Dr. Philip Brooks has declined the position of Plummer Professor of Morals and preacher to Harvard University.

Correspondence.

We do not hold ourselves responsible for the opinions of our correspondents.

CHINA CORRESPONDENCE.

BY DR. ASHMORE.

The *Visitor* is always welcome. We are glad to hear of you, and to note the evidence of your success in conducting the paper.

In many things we feel a great interest in your various works of beneficence. Especially do we watch with solicitude the development of your missionary enterprise. It was a good and brave thing for our Canadian brethren to organize on their own account an assaulting column on the consolidated battle lines of heathenism. You know full well, we in the States would have rejoiced to have had you continue in our phalanx, but all will hail with joy your own independent corps, your own distinctive banner among the tribes of Israel. God bless you, and your work,

and make you to be like Judah for valor and success.

But war is never easy work. Christian warfare with the powers of darkness especially, is no child's play. The carrying on of the missionary work, if done efficiently, will be no holiday parade. At the beginning of the American Civil War, many of the volunteer companies offered themselves as such, to join the army. They started out with their nodding plumes, and their gorgeous uniforms. They soon had to discard these. The trenches were no place for feathers and dress parade. So plumes were laid aside. The red and scarlet decorations were put away. The rough, plain blue was adopted. They had to fall into the line and observe the tactics of regular soldiers. Many of our people at home, I fear, do not understand this. They do not make allowance for the difficulties of actual conflict, for the time required in making roads, throwing up parallels of approach. They do not always calculate upon having sick and wounded returned upon their hands.

You brethren in Canada are having your full share of this kind of experience. It would not be strange if some few had their souls "discouraged because of the way." But all such experience is incidental. It has its usefulness too, as a spiritual discipline in promoting that serenity of faith and persistence of purpose essential to success in the great warfare. You will come out of it all, like gold tried in the fire. Upon your regimental drums will yet be painted the name of battle fields in India which you will have made glorious by victories for Christ.

Your first experience in Siam was indeed most trying. Some of us here had lived in that country and knew it well. We had been up among those mountains too, and knew of the sparsity of the Karen population you went to seek. We grieved at the disappointment which we knew must come. There is no subject connected with Missions in which more judgment is needed than in the selection of a field of labor and a missionary location. Many sad failures do I know of in different Denominational Missions because of error in this respect. There is such a thing as strategy and strategic movements, and strategic positions in spiritual as much as in earthly warfare. Too often the fact is ignored, and not infrequently an undue proportion of missionary energy is expended in a contracted position from whence it cannot be radiated, and can produce no particular result in deciding a general battle.

We hoped you would be led to turn your thoughts to China. There is here such a wonderful field for Christian effort. Up the river above us, and which empties here into the Sea, are towns and villages by the thousand, and all of them unoccupied,—all of them within two or three days reach of each other. But instead of coming here your footsteps have been turned to the Teloochoos. We in China congratulate you. It is indeed a field that has the promise of an abundant harvest for all the toilers engaged in the work. But you have pioneer work to do there, as you would have had if you had come here. In such new fields the first converts come in slowly. We know something of the work you have before you. You will have perplexities. You will have many difficulties in adjusting your machinery. The best steam engine in the world did not work with entire smoothness at first. There was creaking here and friction there. A nut had to be loosed in one place and tightened in another. Abundance of oil had to be used. Things had to move slowly with frequent stoppages at first. None of these things discouraged the engineer. That is the way with new machines. All would come right soon. He knew it and so had faith and patience. So you in the initial of your independent Mission work, will have many new questions to meet and decide. You will have questions of houses, and questions of labor, and questions of division of homes, and questions of method. You will be bothered and puzzled, but you will get started right after awhile if you have faith and patience. In machinery, "washers" are used to prevent friction, and above all things plenty of good lubricating oil is required. Provide yourselves with plenty of "washers" made out of patience, and, above all, provide yourselves with a couple of huge oil cans, on the one point forbearance, on the other Love. You will need to carry one around in each hand. Don't spare the oil. When you hear grating anywhere, pour in freely, first out of one can and then out of the other. You remember that in Zachariah there were two olive trees which stood by the Lord of the whole earth, and there were two golden pipes which emptied the oil of themselves. That oil was intended for burning. But a little from a similar source would be found amply satisfactory as a lubricator.

Swatow, China, March 18th 1881.

SWATOW, CHINA, Oct. 9, 1880.

My Dear Young Friends:

Since you have never seen a Chinese marriage and I have, I think I can write nothing which will interest you more than a description of it. First let me give you a short account of the bride, San-lar, or Sarah. She was one of the first girls who entered Mrs. Partridge's school, where she remained for four years and obtained a very good education. Soon after she went back to her home, her father who was one of our ordained preachers, died. After his death, her mother, who, though a professed Christian had never completely given up her heathen notions, determined to betroth Sarah to a heathen and to bind her feet. Miss Fielde hearing of this visited the mother and succeeded in persuading her to abandon this project, and to agree to enter upon no negotiations for her marriage without Miss F's consent. Miss Fielde then engaged Sarah as a teacher, agreeing to give her two dollars a month; this was two years ago. Since then she has made herself very useful by teaching in the Woman's House or in the Girl's School—wherever most needed. About a year ago she was betrothed to Ah Oi, one of Dr. Ashmore's theological students, who is now employed as a preacher. This seems to have been the nearest approach to a love match that has ever taken place among our people, so far as we know. As usual in such cases, the course of true love didn't run smooth. Although the affair was ostensibly managed by the parents, it was easy to see that Ah Oi, was the real mover. He was at first unfortunate in the selection of a go-between, who muddled the matter somewhat. Then Sarah's mother, at first perfectly satisfied, repented and tried to break up the match. I will not try to tell you all poor Ah Oi's perplexities, nor how he repeatedly in the most doleful state of mind sought the assistance of first one and then another of the missionaries. Suffice to say that through their help he was finally able to overcome the many obstacles. Friday of communion week saw him the excited and happy possessor of our little teacher, who, by her pleasant, helpful ways and Christian character, had won the esteem of all.

Let me take you in fancy to this Chinese Christian wedding. First we will see the young bride, only sixteen, dressed. We must be on hand early, for the marriage is to take place at 7 a. m. We find none of her young friends with her, for it would shock the Chinese notions of propriety for her dressing maids to be unmarried women. The B. W. Sui Gang, and a younger matron, prepare her for her bridal. First, and of prime importance, comes the task of dressing her hair, a most elaborate work of art. I must not omit to mention that a large part of the previous day was spent by Sister Lotus in pulling out the bride's scolding locks, hair by hair. The tunic is blue, trimmed with black trousers to match. The petticoat, the most important as well as the most expensive part of the wedding dress is wanting, because her mother has refused to procure it. Her feet look very pretty in foreign stockings and Cantonese shoes, the latter gayly embroidered with blue and gold silk. You notice no white about her, not even in the flouring in her hair, for white is mourning.

She is accompanied to the chapel where the ceremony is to take place, by a group of the school girls. She, with her attendant, an elderly woman, occupy the front seat on the women's side, while the bridegroom with his attendant and his father and mother occupy the corresponding seat on the men's side of the house. In front is a table covered with a bright red cloth on which are placed two bouquets of red flowers with an open Bible between. Before the table are placed two red chairs—red being the emblem of happiness. The exercises begin by the singing of a hymn, followed by a sermon on the marriage relation by one of the native preachers. At its close the bride and groom are led by their respective attendants to the table and take their seats in the chairs above mentioned. Dr. Ashmore performs the simple marriage ceremony, and when the pledges are to be given the young people instead of joining their right hands, place them on the open Bible. Then follows the prayer, after which the newly made husband and wife, each clasping his and her own hands, bow low the one to the other. They turn to the seat which should be occupied by the bride's mother, and pause before it long enough to indicate that had she been present she would have been paid a similar mark of respect. Now they turn and make a deep bow to the groom's parents who return it when we all press forward to offer our congratulations. Up to this time we do not know that the young people have ever exchanged a word, although having frequently seen each other, they are better acquainted than most newly married Chinese folk. You have, no doubt, noticed the sad and tearful looks of the bride. She has some reason. Her mother, probably because she will henceforth lose the

dollar a month her daughter has dutifully given her from her scanty wages, has persisted in opposing the marriage to the very last. There is still another reason for the bride's sad looks. It is customary—a daughter would be wanting in filial affection if she did not weep and wail on her marriage day. We have reason, however to know that Sarah is not at all unhappy in the prospect before her. She expressed to Miss Fielde the deepest gratitude for having been saved from the sad fate of a beathen husband, and bound feet, and said she knew there were few Chinese girls as happy as she.

I have already taken up too much of your time but I must ask you to go with me later to the Woman's House. In a small room we find the bride standing with downcast eyes waiting to receive her guests. First, the preachers in a body call to pay her their respects. Each in turn advances towards her, recites a verse of his own composing, wishing her much happiness. These rhymes are so very funny that the staid elders forget their usual dignified manner, hold their sides and laugh like so many school boys. Only the bride moves not a muscle of her face, according to custom. These visitors are followed by the women and girls. In the meantime the groom is entertaining his male friends with a feast.

On Monday the young married pair, attended by a number of old women, started for their home, taking with them the best wishes of us all. But we conclude we have had enough wedding for communion week. Another is arranged for the next communion season, but we have asked that it be deferred until the Monday following, for after all these festive times do interfere very much with our religious meetings.

A. S. A. NORWOOD.

DEAR SIR.—In your account of the proceedings of the Digby Ministerial Conference this item appears: "It is reported that very serious difficulty exists between our Foreign Missionary Board and our Missionaries."

If this statement were correct I feel assured that I should know it, as I am in frequent correspondence with the Secretary.

All I know is that the Rev. W. F. Armstrong and wife have returned home on account of the failure of Mrs. A's health, and they have circulated reports respecting alleged grievances of their own—that they attended the meeting of the Convention at Hillsboro—that a special committee was appointed to consider the case—that the Committee spent a whole night in such consultation, and separated under the conviction that the business was amicably settled. But though Mr. A. had promised to meet the Board at an early period after the Convention session for the purpose of adjusting his financial accounts and consulting with the Board in reference to the condition of the Chicacole station, and to arrange for his future work in connection with the mission, he neither sent his address, nor responded to frequent notices of Board meetings, until November, when he telegraphed to the Secretary stating that he could arrange to meet the Board on the 16th of that month.

In response to this the Board immediately appointed a special meeting on the day named.

Mr. A. attended, and to the surprise of all, he intimated his determination to sever his connection with the mission.

The Board, actuated by a spirit of prudence, and kindness, declined to accept the resignation at that meeting, and adjourned until the following day in order to afford Mr. A. an opportunity for reflection and to put his resignation in writing, if he persisted in urging its acceptance.

On the next day, 17th Nov., Mr. A., though in response to a question, having alleged that no new grievance had arisen since the Convention, and knowing that ample provision for his support while in this country had been voted by the Board, still persisted in his avowed determination, and no alternative being left to the Board, they accepted the resignation thus forced upon them.

This is what I know. Had there been "serious difficulty" with the other missionaries, I should have heard of it.

I do not believe the statements. I am glad to learn that Mr. Armstrong's successor is appointed. Mr. Hutchinson (that is his name) having high character in the church and the college. Brethren pray for him. Yours truly,

A NOVA SCOTIA MEMBER
OF THE F. M. BOARD.

For the Visitor.

MR. EDITOR.—In the last number of the *Visitor*, a correspondent from Charlottetown, "Savonarola," takes exception to some statements made, in a little missionary paper, published by the Baptist Church at Cavendish, as a "New Year's Greeting," to the friends of missions in that locality.

In reply allow me to say briefly if there should be any misunderstanding of the figures included in sketch of the Charlottetown Church I have no doubt it can be satisfactorily explained by Bro. McDonald the esteemed pastor of the church from whom I received the statistics. In reference to the number of conversions during Bro. Foshay's pastorate it will be readily seen, by a perusal of the sketch, that they were not intended to represent the total number but distinctly states "the fruit of series of meetings just before leaving from the pastorate," and then, I think the types have differed from the copy by two or three figures in this particular instance, ever, are my own. If "Savonarola" will call on Rev. D. G. McDonald will doubtless receive a full and satisfactory explanation. With Haynes I am not acquainted, have heard of him a good deal. With Bro. Foshay I am acquainted appreciate his abilities, rejoice in success and love him as a brother in Christ. I can assure "Savonarola," I am not given to puffing, and have no desire to understate anybody either present or absent. J. B. WOODLAND
P. E. I., April 23, 1881.

For the Visitor.

"CORRECTION—P. E. ISLAND CORRECTED."

In your last issue an irresponsible person signing himself "Savonarola," seems to have been in trevelling the account of the Baptist cause Charlottetown that appeared in *Missionary*, and has brought in some figures to prove the statement to be "incorrect," and shows the necessity of obtaining such information from reliable sources." I write to state that I gave Mr. Woodland following items of information,—the date of organization—1849; the number of members at that time—206; the membership of the church when I came to labor with it—the number added to the roll at that time to the date the information was solicited—(March, not June)—206; the then membership—the cost of building and ground about \$20,000; and the number recently baptized 14;—all of which correctly reported in *The Missionary* and given according to facts. Giving this information, I come from the date of my coming to labor with the church as missionary—months previously to my engagement as pastor.

The only particulars wherein the count in the *Missionary* in any way differs from the church records, the following, viz:—instead of Foshay commencing his term of labor in May he commenced in July and instead of baptizing 20 as the result of the meetings held by him, Mr. Hinson he baptized 25. This is not a mistake so serious as require, in correction, more the column of your valuable space in the pen of a person bearing so bold a name as "Savonarola," certainly is an instance of "a mountain in bor to bring forth a mouse." abominable anonymous production especially on matters pertaining to the kingdom of Christ which should above all others, be above board, if he who terms himself "Savonarola" must write and is ashamed of his production over the name which he is known we should suggest as a more befitting one.

Very truly yours,
D. G. MacDONALD

Charlottetown, April 22, 1881.
P.S.—The present membership of the church is 227 and we expect receive five or six more at our conference next Thursday. Thus Lord is in the midst of us to hear prayers and bless the efforts of people, and the prayer of the church is "Lord abide with us." May ever be kept humble at his feet.

D. G. MacDONALD

DEAR EDITOR.—When I saw "Savonarola's" "correction" in *Messenger* I looked over the book from which I gave Mr. Woodland some items of information, finding no discrepancy between and the *Missionary*, I sent the above reply (which you will kindly copy) After mailing the above the *Visitor* arrived, and behold "Savonarola" figured there also. He must count his little business to be of great importance. What a calamity it would be if any one of the Baptists of the Provinces should miss the perusal of an article containing information invaluable to the Denomination, utterances so weighty from a source so magnanimous?

It is to be sincerely hoped that production came before the world time for Father Bill, (for I presume it is to his "work" reference is made to make the needed correction, in coming book, for it is "particular for this reason" that the great in condensation to "call attention" the matter—at least so he states it in time Bro. Bill? Alas! if it is late and your history, to which are looking forward with pleasure