

THE CHRISTIAN VISITOR.

HOLD FAST THE FORM OF SOUND WORDS—Paul.

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Correspondence.

OUR SOCIETIES.

One of the straws which betoken the character of an institution, is to be found in its societies. The influence of a good society among an assemblage of students can scarcely be overrated. Its breath is invigorating, its inspirations wholesome. At Morgan Park, societies form a no inconsiderable attraction. If we step into the Literary Society we do not find it dull and lifeless, nor is its floor the battle-ground for hot-headed contestants, but we find it a place of genuine attraction. Every night the room is filled, not by students alone but by many of young and old from the community and neighboring institutions, and very seldom is there not some of the faculty present to laugh or give the word of approval with the rest. There is a carefully prepared programme and each one engaged in that does his best, not from the impulse of the moment but after careful forethought and preparation. There are no long-winded orations. People in the west breathe quick. They fill themselves with a subject beyond the capacity of most but can empty themselves before an audience in a very few moments and are sure to leave an impression. In a debate the leaders are only allowed seven minutes and the seconds five, while in miscellaneous debate three minutes only are permitted even to the most enthusiastic. However it is not to the Literary Society, I wish particularly to call the attention of the readers of the VISITOR in this letter; nor is it to the prayer meetings frequently filled with much interest, but it is to the missionary meetings—those of the *Pattison Missionary Society*. My letter may be dull and prosy but judge not the spirit of those meetings by it! How sleepy some grow at the announcement of a Missionary Meeting for Sunday evening! I used to think it a good time to hear a neighboring pastor, or write my letters, or finish a book. I have quite changed in my attitude toward them now however, and hope many who read this letter, who have hitherto shod their feet, Missionary night, with a readiness to stay at home, may live to do the same. There is no subject so full of interest as missions if properly presented, one that will stir the emotions to profounder depths. Oh! why do so many pastors take so little pains to make that an attractive evening, to kindle the flame of missionary zeal among their people. At the first meeting the Rev. R. R. Williams, President of the College at Ramapatam, spoke at length of the work in which he has been engaged in that distant land. Mr. Williams graduated from Morgan Park in 1878. Since that time he has been engaged in the work above indicated. He is impressed, I am sure, very many—al though quite unconsciously—in the definition of his methods not only of training a ministry for the Telugu, but also of making the converts there as well as beings as well

as Christians, and in the account of his work as a whole, with his evident adaptation to the great work in which he is engaged. Mr. Williams said many encouraging things and this among others, that you can tell a Christian village in a Telugu country as far as you can see it, certainly as far as you can scent the odour of its streets. In a heathen village nothing is so conspicuous as its filth, but when Christianity enters it cleanses and purifies outwardly as well as inwardly.

At the second meeting of the Society Miss Jones from Columbia S.C. and Miss More from New Orleans, both engaged in connection with the Ladies Home Mission Society spoke of the work among the freedmen in their respective localities. The intelligence they communicated concerning that poor down-trodden people, of their readiness to receive the gospel and their thirst for education could not fail to awake the liveliest interest. The Baptists are at present taking the lead in work among that people and great results are attending their efforts. May they prove worthy of the great trust thus laid upon them.

At the last meeting the five who represented the Seminary at the great Missionary Convention at Alleghany, Penn. entertained the meeting. The first speaker called attention to the origin and general aspects of the Convention, the second to the Foreign Mission Element; the third to the Home Mission, and the fourth to the business. The last speaker gave his impression of the entire meeting. Thus the enthusiasm kindled at Alleghany was infused so far as possible into the students here. Next year the Convention meets in Chicago, a good time is expected.

BLUENOSE.
Morgan Park, Nov. 14th 1881.

HOW IT STRIKES A STRANGER.

BY REV. J. E. CRACKNELL.

During a brief tour in the States, I have frequently been asked, "What do you think of this country?" The spirit of the enquiry always suggesting the character of the answer that is expected. Well, after gazing upon the bustle of Boston, threading ones way among the crowded streets of Chicago, looking at the elevated railway in New York, wondering if the train has gone over our head or through it, we must be allowed time to breathe. What do we think of the country? Well, we feel we have seen but a scrap of the country. The simplicity of the old lady in England who desired a friend in Chicago, just to run over to Texas and find her son, who was somewhere in the neighborhood, excites the laugh of every inhabitant of this land, while it really only indicates the ignorance of the dwellers in the old country of the vast territory comprised in the Western States. The extent of country both in the Dominion and in the States, has filled us with astonishment, from which we have not yet sufficiently recovered to express our ideas at any length.

Upon the state of society in the large cities, the little observation we have been able to make, leads us to feel that it will compare favorably with some cities in England; there is less drunkenness, and immorality is not so conspicuous and open.

Of the religious life, we cannot now speak particularly. We have been privileged to preach in many of the churches, and have heard some good sermons. We have been asked plainly to express our opinion of the church music. We greatly admire good congregational singing—are glad when the choir wisely leads the people in the praises of God, and think an organ may render good service. But we must confess to having been startled with the solo singing, that has occupied a prominent part in the service of some of the churches. Is it worship? If it is not worship why does it occupy so large a portion of the time devoted to worship, and the preaching of the word. Does it not savor rather of formality than freedom? and is there not a danger in this direction? We delight to hear the sweet voices of those gifted with the power of song, leading the hosts of God's spiritual Israel, in the worship of the most High, but would plead that all who can assist, be taught and encouraged to take their part in this service. We have visited the grave of the late president—Garfield, the good, and been privileged to

enjoy an interview with president Arthur, who received, with kindly words of welcome, a Baptist Minister from England. We have gazed upon mighty Niagara, and must now be allowed time to pause and reflect. We heard in our own country of the greatness of this land, but think the half has not been told. We gratefully acknowledge the kindness received, and shall ever remember those of whom it might be said, "I was a stranger and ye took me in." If we had had to make choice, we should prefer a home in the Dominion, to the States, for reasons which an Englishman will best understand. May the Divine Master bless his churches everywhere, with an increase of spiritual life and power. We shall return home grateful to God and his people, having learnt many things.

For the Visitor.
ONTARIO CORRESPONDENCE.

DEAR EDITOR.—The visit of Mrs. Armstrong has stirred the interest of our women in For. Missions. We enjoyed her visit much, and felt as none could help doing, richly benefited by it. How anxious many in Ontario, as well as in the Lower Provinces feel, that she and her husband may again represent our Canadian Bap. Miss. in India.

The great battle in Welland during the last week, has resulted in the defeat of the Scott Act. But "truth crushed to earth shall rise again." Many indications show that the tide of public sentiment in favor of prohibition is on the flood. Among these, is the attitude of Sir John A. McDonald, and the Toronto *Mail and Globe*. The utterances of these, as indicators of the public sentiment on the question of prohibition, are encouraging and hopeful. The celebrated lawyer and lecturer, Mrs. Ellen Foster, of Iowa, has just delivered two of her lectures on Temperance and Prohibition, in St. Catharines.

She is concise, clear, and logical, and of pleasing address and manner. Her lectures were listened to with deep interest, amounting almost to enthusiasm, especially the one on Prohibition. She claimed, and pleaded strongly for women's suffrage, as the only hope of legislative enactment against intemperance.

Ah me! I hear the wailing winds of controversy by the sea again, and the sounds seem hoarse betimes. And as I listen, I seem to hear the eloquent words of the great Robt. Hall. Again, "May it please God, so to dispose our minds, that the only rivalry may be, who shall most advance the interests of our common christianity, and the only provocation that of provoking each other to love and to good works. For while christians are more occupied in the controversy of points on which they differ, than in the strengthening of those on which they are agreed, christianity will inevitably suffer." I have baptized two excellent people recently from the Presbyterians. "And God said, Let there be light, and there was light."

Yours, &c.,
W. H. PORTER.
St. Catharines, Nov. 14, 1881.

NOTES FROM THE TABERNACLE.

Rev. John Angel James, speaking of the child of God's privilege and duty said, "The question is not merely what we can feel, but what we can do for Christ; not how many tears we can shed; but how many sins we can mortify; not what raptures we can experience, but what self-denial we can practice; not what happy frames we can enjoy, but what holy duties we can perform; not simply how much we can luxuriate at sermon or at sacrament, but how much we can exhibit of the mind of Jesus in our intercourse with our fellow-men; not only how far above earth we can rise to the bliss of heaven, but how much of the love and purity of heaven we can bring down to earth; in short, not how much of rapt feeling we can indulge, but how much of religious principle we can bring to bear on our whole conduct."

We have been trying to enforce of late this truth, so well put, upon our hearers, and would now by our pen repeat it to those who read. Let us "work for the night is coming, when man's work is ceasing," when we pray "our Father who art in heaven give us"—would it not be well to consider our deeds as well as our words. Does not the poet in some measure suit our case,—

Art thou not weary of our selfish prayers,
Forever crying, "Help me! save me,
Lord!"
We stay fenced in by petty fears and cares,
Nor hear the song outside, nor join its
vast accord.

Is not the need of other souls our need?
After desire, the helpful act must go,
As the strong wind bears on the winged
seed
To some bare spot of earth, and leaves
it there to grow.

Still are we saying, "Teach us how to
pray."
Oh, teach us how to love, and then our
prayer
Through other lives will find its upward
way,
As plants together seek and find sweet
life and a z.

A week or two since we said we would explain what we meant by "Tacks and Tracts" we now explain, and think that to some it may be a new method of sowing the good seed. We have described this work in *Buds and Blossoms*—by the way, how is it that our good friends who read the VISITOR and say, "they like our communications and are interested in the work," do not send 75 cents and take *Buds and Blossoms* for a year at least. It is an illustrated eighteen page paper, and as your worthy editor once said "it is full of good things." Would not *Buds and Blossoms*, be a cheerful sight in New Brunswick during the dreary winter months. You can see that the editor of the CHRISTIAN VISITOR thinks so, or he would have clipped this paragraph out, but he has not. The extract referring to the work that can be done by "Tacks and Tracts," and several good Christian workers, not only think the plan feasible but commendable, is as follows. "We may not be permitted to drive a nail as successfully as Jael did when she pinned the proud Sisera to the earth, but guided by the Master, of assemblies we do propose to get workers who with "Tacks and Tracts" and faith in God, will seek to drive a nail in a sure place, so that some poor wanderer may thus learn a Saviour's love and the folly of sin, according to what is written in the Scriptures. We propose this method of tract distribution.

1. Because the most timid and bashful disciple can tack a tract, where he could not place or give one.
2. It avoids unpleasantly thrusting yourself into notice and perhaps offending by seeming to be personal.
3. By using discretion as one walks hither and thither and the tracts can be widely, yet wisely placed, by tacking on a fence, a tree, a gate or door. A small tin tack easily pushed in with the finger will hold the messenger till some one comes along and courts conversation.

J. F. AVERY.
Halifax, N. S.

ONTARIO CORRESPONDENCE.

Our anniversary meetings are now past, and pastors and churches, professors and students are setting down to earnest work for the winter. As the snakes and frogs and all their relations, the old serpent excepted, are becoming sluggish and torpid, the churches are becoming more lively and active. The quickened life has various modes of manifesting itself. In some churches the expenditures of renewed energy takes the form of business, socials, young peoples' musical and literary entertainments &c. It is to be hoped that the number of such churches will rapidly decrease. And may the number of those that have a higher and holier conception of church activity multiply greatly. The buoyancy imparted to life by our pure and bracing winter atmosphere should be consecrated by our churches to whole souled spiritual activities. Some of our churches are already seeing indications of increased religious interest. We are hoping and praying that the labors of the coming months may be very fruitful in genuine spiritual results.

Our educational work, as you are aware, has this year taken a new and hopeful departure. The staff of professors in the College is now complete, Dr. McVicar having arrived and entered upon his work early in the present month. The prospects are in every respect full of encouragement. Opening with more than twenty theological students, the outlook is in this respect very hopeful. It is hoped in future years that the provinces down by the sea, will do something to increase this number. The Board of Trustees have sent an appeal to the churches for a thank offering for the College. It should, and no doubt will, meet a very hearty

response. Thus early in the year provision will probably be made for the expenditure of the entire year. The donor of the beautiful commodious building bearing his name has endowed the President's chair. The Board of Trustees have provided for the salary of the second professor for three years by their personal subscriptions. The denomination as a whole are thus left to make provision for the salary of the third professor, the current expenses, and aid to needy students. The denomination ought to express its appreciation of being placed in such an enviable situation by a most generous thank-offering.

The work in Woodstock Institute is also prospering. The attendance is slightly increased. That institution has been the spiritual birthplace of many souls. Not a few of our ministers look to it as the place of their conversion to God. This year is no exception to the rule of those gone by. Several have already professed conversion. I might mention here that a discussion is in progress in our leading newspapers about "the cramming system" in vogue in our schools and colleges. It is well that public attention is being called to this. It unquestionably a blemish in our system of education.

The Jarvis St. church, Toronto is still without a pastor. They did look to Providence, but did not seem satisfied with what Providence offered them. Thence they directed their gaze to New York and Boston, and yet the pulpit is vacant. It is wise to move slowly and carefully under the circumstances. What had been a mission in connection with the Jarvis St. church was recently organized as the Beverly St. church. It began with about eighty members and has secured as its pastor the Rev. J. E. Trotter of Strathroy. More recently still the Dover Court Road church has been organized and recognized. It is situated near the boundary between the city and Parkdale one of its rapidly growing suburbs. The Rev. E. M. C. Botterill formerly of the Parliament St. church is its pastor. The new church building in Hamilton is approaching completion, and will soon be opened for worship. None too soon. The congregations are beginning to overflow the present place of meeting. The Rev. J. W. A. Stewart B.A., is much encouraged in his work, and the Hamilton church is thankful that Bro. Stewart is where he is, and not where a church in St. John would have been glad to have had him. The York St. church in London, the Tabernacle church in Brantford, the Sarnia church and the people of Colborne are engaged in building new chapels.

J. F. AVERY.
Halifax, N. S.

ONTARIO CORRESPONDENCE.

FROM REV. W. S. MACKENZIE.

REV. I. E. BILL, D.D.—My dear Bro. The history you have recently completed and published—a copy of which you so kindly sent me, and in the reading of which I was profoundly interested—brings upon us Provincial Baptists, a debt to you we can never liquidate. As I have gone over its pages, and especially those recording and transmitting events and names with which I am familiar, through personal knowledge, how many precious memories were revived in my mind! The workers; and their words come so clearly, so vividly before me! I see and hear the Mannings, the Hardings, the Dimocks, and whom I am by no means adorned as some superior, almost supernatural beings, delegated from heaven to deliver divine messages to the lost on earth. How much comes into my mind that I want to say to you about that history, preserving and perpetuating records so entertaining and instructive. The elders in our ministry and churches can not but feel deeply thankful to you for the service you have performed in the preparation of this volume, and the generations who have come into our ministry and our churches since the departure of the men, who made that history should, hear and read the chronicles of the giants and their heroic deeds.

But I must pause in this rambling writing, and to my work that is sorely pressing me just now. Sometime when I have a little leisure, if ever I can have any leisure, I want to write a few of the thoughts which you have awakened in my mind. Wishing you every blessing, and with kindest regards to Mrs. Bill, I am yours cordially.
W. S. MACKENZIE.

REV. W. P. EVERETT.

The members of the St. John Evangelical Alliance, receive with regret the tidings of the departure from this City, of their beloved and respected brother, the Rev. W. P. Everett.

During the years of their mutual intercourse, Mr. Everett commanded the esteem of his brethren of all denominations, by the soundness of his judgment in council, and the firmness of his attachment to high Christian principle; while he not less secured their cordial regard by his earnestness in "following the things which make for peace." Profoundly interested in every movement, having for its aim the elevation of society, and the suppression of the evils by which it is afflicted, Mr. Everett manifested the liveliest zeal in endeavoring to secure the success of such movements; and his large and intelligent experience, was invaluable in aiding to give a practical character to the efforts suggested for their promotion.

The brethren of the E. Alliance, fervently unite in the prayer, that he may speedily find a sphere of usefulness, where his ability for the Master's work may enjoy abundant scope for exercise; they heartily bid him God speed, and commend him to fraternal relations with brethren wherever, in the wise arrangements of Providence, his lot may be cast.

In the name and by authority of the Evangelical Alliance of St. John New Brunswick.

J. RICHARD,
President.
D. MACRAE, D. D.,
Cor. Sec'y.

St. John, N. B., Nov. 7th, 1881.

HOW WEBSTER GAINED HIS CASE.

The conversation was running upon the importance of doing small things thoroughly and with the full measure of one's ability. This Webster illustrated by an account of some petty insurance case that was brought to him when a young lawyer in Portsmouth. Only a small amount was involved and a twenty-dollar fee was all that was promised. He saw that, to do his client full justice, a journey to Boston, to consult the law library would be desirable. He would be out of pocket by such an expedition, and for the time he would receive no adequate compensation. After a little hesitation, he determined to do his best, cost what it might. He accordingly went to Boston and looked up the authorities, and gained the case. Years after this, Webster, then famous, was passing through New York; an important insurance case was to be tried the day after his arrival, and one of the counsel had suddenly taken ill. Money was no object, and Webster was begged to name his terms and conduct the case. "I told them," said Mr. Webster, "that it was preposterous to expect me to prepare a legal argument at a few hours' notice. They, insisted, however, that I should look at the papers; and this, after some demur, I consented to do. Well, it was my old twenty-dollar case over again, and, as I never forgot anything, I had all the authorities at my fingers' ends. The court knew that I had no time to prepare and were astonished at the range of my acquirements. So, you see, I was handsomely paid both in fame and money for that journey to Boston; and the moral is that good work is rewarded in the end, though to be sure, one's own self-approval should be enough."—Quincy's Anecdotes.

A few months ago we read with the deepest interest Dr. Ludwig Keller's "History of the Anabaptists and their Kingdom at Munster" (*Geschichte der Wildestauffer und ihres Reiches zu Munster*). The spirit of the writer is excellent, and he has evidently endeavored to narrate the facts in reference to the Munster Rebellion with impartiality. In a recent number of *Theologische Literaturzeitung* there is a lengthy review of the work. What is noteworthy in this review is the recommendation of the reviewer. He says that the Baptists in Germany have increased thirty-fold since 1840, and that works of this kind may not aid in this movement he suggests that Dr. Keller hereafter leave the Anabaptists and give his attention to the development of the German Reformation in West Germany.—*Ec.*

Dr. Henson from Philadelphia, occupied the pulpit of the 1st church Chicago, Sunday, Nov. 13th. It is expected that he will accept the call lately proffered him by that church. He has declined. [Ed. VISITOR.]