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J. E. HOPPER, Publisher.

The Christian Visitor.

Established 1847.

Wednesday, November 30th 1881.

BURNING AND SHINING.

When our Saviour said to His people, "Ye are the light of the world," He went on to compare them to a lamp, which, in order that it might be of use, is to be set upon the lamp-stand. But it is in vain to place a lamp where it can shine, unless the lamp is burning. If there is no flame, no burning, the lamp is no more useful for lighting the house than the lampstand, or the bushel. There is need of another lamp to find it. The light is expected to shine, but if it is to shine, it must burn.

One duty of those who are the light of the world is certainly to shine. That is an honorable office, but here, as in the case of the lamp, the shining implies the burning. That which corresponds to the divine life in man is not the lamp; it is not the oil; it is not the wick—it is the flame. There can be no clear shining without clear burning—no good light without a good flame. As soon as Christians are called upon for better light, the first thought, and often the only thought is, that they must shine better; whereas the first need, and perhaps the only need, is, that they burn better. Christians assume that they can shine, expect that they shall shine, and assume that they do shine, even when the flame is burning very dimly. But burning is before shining. The first duty of a Christian as a light-giver is, not to shine, but to burn. The flame must be kept good, or the blessed glow of light will not go forth.

To burn,—what is it? It is to maintain that inward life of the soul which comes, and abides, only through fellowship with Jesus Christ. It is to keep ever fresh and good the inward life of faith in God and of love to God. It is to preserve in its fullness the life of holy discontent with evil and aspiration toward good. To burn is to glow with the life of God in the soul—to live by faith and prayer—to strive after holiness. This inward life is what God kindled in the soul by the touch of his holy fire.

This is what is Christian in a man. This is the material of light. Take this away, and the man would be darkness again. With this, he is light, and according to the brightness or dimness of this he is bright light or dim light. To keep this inward life bright and strong is the first duty of a Christian as a light-giver. The first thing is to burn.

And the next thing is to shine. Light is kindled that it may go beyond itself: it is given that it may give itself by shining. To shine is to give itself. Just as kindled light has no existence except as it burns, so it is of no use except as it shines: and that is what our Lord was thinking of when He said, "Ye are the light of the world." He meant "You must shine."

The Christian shining is the counterpart of what we have just found the burning to be. To burn is to keep the inward Christian life aglow. To let the light shine is to let the outward life correspond to the inward. It is to illustrate Christianity before men. To burn is to have and keep the Christian life: to shine is to show others what it is, to the glory of the God who gave it.

It is a great work to shine. It must certainly include a bold, manly profession of Christ as the Saviour. An unconfessing disciple, who loves the Lord but lets no one know it, and who will not take his stand with the

other disciples, is surely failing to send forth his light. It includes whatever words a willing heart can speak, out of its abundance, for the honor of Christ and the fulfilment of his purposes: for partly in speech does the Christian light shine. It includes fidelity in Christian duty and service. The true light shines in prayerfulness, and devotion to the word of God, a loyalty to his Church, a readiness to carry forward the work of Christ. But after all these have been mentioned, there still remains the chief thing, without which all these shinings of the light will be dim and unsatisfactory. There still remains that showing out of Christian duty, by which men shall be convinced of the glory of God and the grace of the Saviour. This is the true, full shining of the light. In order to this Christians must be visibly better than other men—purer in conduct, and devoted to higher ends in life, than the men around. Evil passions must have less control of them than of other men: dishonest principles and practices must have no existence in their doings: unselfish life and character must bear testimony to their sonship to the Heavenly Father: devotion to the work of saving lost men must attest their fellowship with Jesus Christ the Saviour: wisdom and righteousness, and godlike love must dwell in them, that the heart of Christ may be seen shining through His people. This is the shining of the Christian light—this going forth of the revealing, convincing glow of holy truth into the darkness of the world, to show men that here is the true God, and eternal life.

ALL SORTS.

There are 90 students at the Southern Baptist Theological Seminary and 52 in Rochester.—Dr. M. B. Anderson is the oldest college president in the U. S.—The oldest missionary in India is Rev. Geo. Pearce, a Baptist.—24 Mormon Missionaries sailed from New York recently to gather converts in Europe.—D. Appleton & Co., the great publishers have refused to continue the publishing of the North American Review because the editor and proprietor has inserted Ingersoll's articles.—Rev. Harry Johnston is the pastor of a colored Baptist church in Baltimore of 1600 members and is called the Richard Fuller of the city among his brethren.—Sir Garnet Wolsey says 90 per cent. of the crime in the British army is traceable to strong drink.—The French visitors while the guests of Rhode Island State had to pay their own liquor bills, the Governor refusing to use State funds for the purpose. Good! when will New Brunswick follow suit and make the Governor General and others who may be Provincial guests pay their own liquor bills or do without stimulants.—Marey Avenue Baptist Church Brooklyn, has paid off its debt of \$14,000.—H. M. Saunders has resigned the pastorate of the Yonkers Church, N. Y.—Madagascar has doubled its church membership in ten years.—Dr. John Hall has declined the Chancellorship of the University of N. Y.—Rev. E. Judson is succeeding in his new church enterprise in N. Y.—The Old Testament Revision Company have progressed with their second revision as far as Isaiah 14th chapter.—Mr. Moody recently preached in Spurgeon's tabernacle.

Rev. T. H. Porter, aged 45 years departed this life last Saturday evening, the 26th inst. He was the son of the late Rev. T. H. Porter, of N. S. In early life he made a profession of religion and gave himself to the work of the gospel ministry. He was ordained in Brookfield, N. S., in 1862. His pastorates most fraught with blessings, were in North Sydney, C. B., and Fredericton. His work in the latter place, was arrested by sickness, and in hope of securing relief from pulmonary disease, he visited California, but gained no permanent benefit. For the last four or five years he has been waiting, in the performance of such work as he could do, for the end. It has come, and for him sweet release from earthly suffering is now enjoyed. No longer does he "groan being burdened." He

suffered much during the last fortnight, but whilst at times his mind wandered, he was conscious of the end being near, and during his last hours he "rested in great peace." Blessed are the dead who die in the Lord. To his widow and family we tender our Christian sympathy and pray that the God of all consolation may be very near in this new and sorrowful experience through which they are called to pass. "Cast all your care on Him. That Anchor holds."

His friends of Rev. W. S. McKenzie, D. D., will be grieved to learn of the death of his son, Warren while on voyage from San Francisco to Honolulu. He was buried at sea. We tender the stricken parents, our warmest sympathy. We saw them recently in Montreal, and they then informed us, that they expected such sad news might be borne to them. They knew Jesus, however, the bearer of all our sorrows. May His grace be multiplied unto them, in this sore affliction.

Rev. C. A. Hobbs, of Batavia, Ill., presented a paper at the Chicago Ministers meeting on "Faith and the Communion Question." The essay was a discussion of the subject, whether faith alone entitles to the Lord's Supper. It was found that faith had unconditional right to (1) Christ, the Saviour; (2) eternal life; (3) the Holy Spirit. That there belonged to faith conditionally: (1) Abundant entrance into heaven. (2) A high degree of illumination by the Spirit of God. (3) The visible church. (4) Baptism. (5) The Lord's Supper. The right to the communion then is conditioned upon other things than faith alone. The arguments supporting the positions of the latter part of the paper were full, fresh and well stated. The brethren quite generally agreed with them.

The Rev. J. E. Cracknell preached for the Brussels St. Church on the 20th inst., very much to their pleasure and profit. On Tuesday evening he lectured for the benefit of the Sunday-school, and on Wednesday evening for the Carleton Church. His lecture on "Happy Homes, and how to make them," was replete with wholesome advice beautifully expressed. Any parties who may desire to have his lecture before he leaves on the 22nd prox., should inform the Visitor's office at once, that arrangements may be made. To facilitate matters we may say, that half the gross proceeds of the lecture will be received as compensation for his services.

Mr. H. B. Pickard, a graduate of N. B. University, and who because of his Baptist parentage ought to be a graduate of Acadia has added to his Gilchrist honors by leading his class in Edinburgh University, in three successive sessional examinations. He has captured a prize worth about \$400 per year for three years. We congratulate our young friend and add again, why not have a Seminary in N. B., and gather in our Baptist boys for Acadia? As a matter of fact in respect to students N. B. University is more of a N. B. Baptist college than Acadia. This we deeply regret and shall continue to urge the re-opening of our Seminary that we may turn the tide toward Acadia.

Rev. W. N. Clarke, D. D. of Montreal who frequently fills our editorial chair has just finished his commentary on Mark. It is the first of a series on the whole New Testament by Baptist scholars to appear speedily. As the Sunday School Lessons for next year are in the gospel by Mark this volume will be especially timely. Dr. Clarke's reputation for Biblical Scholarship gives assurance that this book will meet all just expectation. Its price will be about \$2.25. It may be ordered through the Visitor's Office, and is expected to be ready for delivery about Christmas.

The Rev. I. E. Hill, Jr., pastor of North Vassaboro, Me., has been encouraged recently by his brethren putting a \$1000 organ into the church—no debt.

The following as illustrative of the fact that God hears prayer is worthy of passing record. Its truthfulness we can vouch for. The captain who experienced this gracious deliverance writes: "Especially do I remember an instance when we were anchored in the Downs, off Deal, when a terrific gale was blowing from the south-west. Our vessel had gone ashore, and was fast breaking up on the Sodium Sands, when our largest cable parted, and we began to drive towards a large ship which lay anchored just astern. I had done everything which my ingenuity could suggest, except to cut away the masts, which I knew I could not accomplish in time to avoid a collision; when my wife came on deck and asked me if I had done everything possible to save the ship. I explained the situation, when she asked me if I had prayed to God to save us; to which I had to reply in the negative. Asking me to join her she led the way to our room and there offered a most fervent prayer to God to deliver us from our great danger. Suffice it to say we drove clear of the other vessel, brought up within a short distance of the treacherous sands, and there rode out the gale in safety."

Is it worth while to have a Baptist Sunday-school Publishing House? Some will say no. Let us be forever dependent on our American Society. Others will say, yes. We want our papers, helps, &c., provided here at home, just as we want our own Educational, and Home and Foreign Missionary work provided for here. It is certainly a convenience to have a depot in our midst, where we can supply our wants, not only for the Sunday-school, but also for the church and family. All who are in favor of building up a Baptist Publishing and Supply House, in our midst, can aid the enterprise, by patronizing the Visitor's establishment. We publish a full line of S. S. Papers, Lessons, Quarterly Tracts, &c., &c., good in quality, and at rates that make it a losing matter to import. Send for samples, and help to diffuse the truth through the printed page. Recently a Methodist pastor just before preaching, held up before his congregation, the recognized Methodist newspaper and S. S. helps and said: Brethren, this is our paper, and these are our Lesson helps. If you don't take them, you ought to. The price is so and so, and money can't be better invested." Would that all our Baptist pastors had nerve enough, and devotion to truth as Baptists hold it sufficient to cause them to do likewise. Who will begin to reform with the New Year in this respect?

Rev. Dr. James Bennett the pastor of St. John's Presbyterian church for 28 years has intimated his desire to be relieved of pastoral duties. He is the Nestor of St. John pastors, and as a man, a scholar and a Christian he is justly held in high esteem by all. He retains his intellectual vigor, and ought to be in some capacity still as in the past a tower of strength. Few men among us have broader views or greater power of original thought. Why not give him a professorship?

A Union Church is being built at Spencer's Island, by the Baptists and Methodists. This is not the wisest and best thing for either Methodists or Baptists. The two bodies differ substantially and hold their peculiar faith sufficiently strong to make considerable friction in working out the Union idea. Experience also shows that the Spencer Island brethren have made a mistake.

Rev. Dr. Castle, President of the Toronto Baptist College in the last Baptist acknowledges as donations to the Institution a valuable clock, an organ, 37 valuable volumes together with cocoa matting for the main hall to add to the comfort of professors and students. Our Canadian friends are bound to make their college go.

The Moncton Times says: "Rev. G. O. Gates baptized two persons by immersion yesterday morning." Well, how could he do it otherwise?

A Mr. Kaprielian, an Armenian pastor in Turkey for 17 years, has been visiting in the U. S., and having examined Baptist principles and practices, has become converted to them, and been baptized. He proposes to return to his native land and seek to establish Baptist churches. We have no doubt that little effort would induce the Eastern churches to accept of believers, baptism. They already practice immersion.

Dr. Lorimer, of the Immanuel Baptist church, Chicago, preached for the first time to his new flock, at Sinai Temple, Sunday evening, Nov. 13th, on the Cosmic Spirit. His text was Genesis i., 1-2. In spite of the unfavorable weather the house was crowded.

The F. C. Baptists had their church edifice burned in the Woodstock fire. Both Baptist churches in the town generously offered them church accommodations. Mayor Jones has asked for aid for the sufferers by the fire, and already several places have responded.

The Baptist Home Missionary Convention of Ontario has a deficit this year of \$1,850.00.

Mr. Spurgeon is away to the continent on his vacation. We have perfected arrangements for issuing our Quarterlies for 1882, a full month in advance of the commencement of the Quarter. The January number will be ready for distribution soon.

LETTER FROM REV. G. CHURCHILL.

DEAR EDITOR.—Thinking the readers of the Visitor might be interested in the following incident, in the history of Bobbili, I send it to you for publication, if you think it worthy of notice. The event occurred in the year 1757, during the struggle between the French and English for supremacy in India. At the beginning of that year, the French troops marched North, under Mons. Bussy, to the neighborhood of Vizianagram, where they were joined by the Rajah of that town, with an army of 10,000 men. Many years before, according to the tradition of the country, a King of Juggernaut, in Orissa, marched South with an army, and conquered all the country as far as Conjevaram, a town south of Madras.

These conquests (I quote now, the words of the historian), he distributed among his relations, officers and servants, from whom several of the present Rajahs, pretend to be lineally descended, and to govern the very districts which were then given to their ancestors. All who claim this genealogy esteem themselves the highest blood of native Indians, next to Brahmans. The first in rank of these Rajahs, was Kangaras of Bobbili. There had long been a deadly feud between this Rajah and Vizianagram, the Rajah of Vizianagram, whose person, how much soever he feared his power, Kangaras held in the utmost contempt as of low extraction. Districts belong to Vizianagram, adjoined those of Bobbili, whose people diverted the waters of the rivulets, and made depredations which Vizianagram could not retaliate.

Having joined the French troops and thinking this a good opportunity of taking his revenge, he urged on Mons. Bussy, the necessity of removing this troublesome neighbor. The French commander proposed that he should quit his hereditary ground of Bobbili, in exchange for other territory of greater extent and fertility, but Kangaras treated the proposal as an insult.

Soon after, it became necessary to send a detachment of French Sepoys to some districts, at a distance, to which the shortest road lay through a part of the woods of Bobbili. Permission was obtained; but either through some contrivance of Vizianagram's or the determination of Kangaras, the detachment was sharply attacked, and obliged to retire with 30 killed and more wounded, Vizianagram improved this moment of indignation; and Mons. Bussy, not foreseeing the terrible event to which he was proceeding, determined to reduce the whole country, and expel the Rajah and all his family.

This part of the country has few extensive plains and the hills and narrow bottoms, which separate them, are suffered to overrun with wood, as the best protection to the more open valleys allotted for cultivation. The Rajah, besides his other towns and forts, has always one, situated in

the most difficult part of his country intended as the last refuge for himself and all of his own blood. The singular construction of this fort adequate to all the purposes of defence among a people unused cannon or other means of battle. Its outline is a regular square which rarely exceeds 200 yards. A large round tower is raised at each of the angles, and a square one in the middle of each of the side walls. The height of the walls, which are made of mud, is 22 feet, that of the parts within 12 feet. In two of the square towers in the middle of walls of the fort, is a passage which on the approach of an enemy was blocked up with trees, and on outside for some distance, surrounded with thorny shrubs. An area of yards or more, in every direction around the fort is kept clear, of which the circumference joins a high wall kept thick, three, four, or five miles in breadth around the centre. For these forts permit of more than path through the wood. The entrance to this part, from the outside, is fenced by a wall similar in construction to the wall of the fort. The path winds continually, admits of three men abreast, is everywhere commanded by breastworks in the thick and has in its course several doubts.

Such were the defences of Bobbili against which Mons. Bussy marched with 750 Europeans, from field pieces and 11,000 peons and Sepoys, an army of Vizianagram who commanded it in person.

Whilst the field pieces plied the parapet of the first redoubt, at the entrance of the path, detachments were ordered into the side of the wood, with fire and hatchet and began to make way, which tended to bring them to the rear of the redoubt.

The guard, seeing their danger thus being cut off, abandoned the station and joined those in the rear. The same operations continued on the part of the besiegers through the whole path, which was five miles in length, and with the same success, though with some delay. When in sight of the fort, Mons. Bussy divided his troops into three divisions, allotting one with a piece to the attack of each of the corner towers. Kangaras was with all his relatives, 250 men being arms, and nearly twice as many women and children.

The attack began at daybreak on the 24th of January, with the field pieces against the four towers. At nine o'clock, several of the battlements were broken; when all the fighting parties of the four divisions, advanced at the same time, with scaling ladders; but after much endeavor an hour, not a man had been able to get over the parapet, and many were fallen, wounded. Other parties followed with as little success, until they were so fatigued, that a cessation was ordered, during which the field pieces having beaten down more of the parapet, gave the second attack with advantage.

But the ardor of the defence increased with the danger. The garrison fought with the indignant fury of wild beasts defending their dens and families. Several of them stood, as in defiance, on the top of the battlements and endeavored to grapple with the first ascendants, hoping with them to hurl down the ladders and thus to stab, stabbed with their lances, being wholly unprotected themselves were shot by aim, from behind the escalade.

The assailants admired, for Europeans had ever seen such evidence of courage in the inhabitants Hindoostan and continually offered quarter, which was always answered by the menace and intention of death.

Not a man had gained the parapet at two o'clock, when another cessation of the attack ensued, which Kangaras assembled his people near, told them there was hope of maintaining the fort, and that it was immediately necessary to serve their wives and children from the violation of Europeans and more ignominious authority of Vizianagram.

A number, called without distinction, were allotted to the work. They proceeded every man with a torse, his lance and poignard, to the middle of the fort, to which they set indiscriminately, plying the fire with pitch and brimstone, and every man stabbed, without remorse, the woman or child, whichever attempted to escape the flame and suffocation. Not the helpless infant clinging to the mother, was saved either from the hand of the father and husband, or from the most atrocious excesses, whether of revenge or rage, were exceeded by the atrocious prejudices, which dictated and formed this horrible sacrifice.

The massacre being finished, the who had accomplished it returned like men possessed of the furies, die themselves on the walls. Mr. Law who commanded one of the divisions, observed whilst looking at the configuration, that the number of the defenders was considerably diminished and advanced against the attack. After several ladders