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## The Christian Visitor,

Saint John, N. B. February 9, 1881.

## FOREIGN MISSIONS.

On the communication referring to Foreign Missions, we have several comments to make, that a correct view of the facts bearing on the subject may be placed before our readers.

The resolution of Bro. Porter, alluded to by our correspondent, did not aim at a simple union of Dominion Baptists in the Foreign Mission work, but as we understood by the tenor of his motion, it included our Educational and Home Mission operations alike. The words were "organic union in Denominational work."

Our correspondent may not be aware that in the past the matter of union in the work of Foreign Missions has, since 1871, been a matter of correspondence and careful consideration on the part of the respective Boards in the Dominion, and an effort was also made by our denomination as a whole in the same direction at the time we determined upon a transfer of our missionary corps to the Telugu country.

But our overtures did not seem to meet with favor in the eyes of our Ontario brethren. Dr. Fyfe, a short time afterwards, visited our Convention and he most emphatically declared that it was of no avail to agitate the question, and any close union was impracticable. Our respected predecessor, Rev. Mr. Bill, in the columns of this journal subsequently continued to agitate the question, but we never heard of any results favorable to his proposition. But nevertheless now, or in the future, the subject may possibly be introduced under new auspicious circumstances and obtain a more favorable hearing.

Yet we are under the impression that more cogent reasons than those that have yet been presented must be adduced ere our people will venture to form an organic union with our brethren of Ontario and Quebec.

But now in considering Bro. Saunderson's reasons, let us remark that it seems to us that if his arguments have force and weight, they would have an additional degree, if his object was to show that neither the Maritime nor the Upper Provinces should continue to maintain Foreign Mission organizations separate from and independent of the American Baptist Missionary Union. And some of the wisest and most zealous supporters of our Missions have regretted our severance from our American brethren. And if union is desirable with any other people in the Telugu field, we think there would be less difficulty in effecting it with the American Board than with those of the Upper Provinces, for the reason that there exists a greater homogeneity in denominational views in respect to doctrine, church polity, and ecclesiastical usages between us and American Baptists than exists between us and the Baptists of the Upper Provinces. And certainly we are really geographically nearer neighbour to the Board which directs American Foreign Missions than we could be to any Board located either in Ontario or Quebec.

From the stand point we have now assumed, let us notice,

1. As to our Brother's first statement. Our Maritime F. M. field does not touch the Upper Province field any more closely than their field touches that long successfully occupied by the American Baptists. In fact the American Union have even considered us to have in a certain sense, succeeded on their field, and if the touching of fields together be a reason for union at all, it is equally an argument for re-union with the Americans.

2. Because our missionary brothers have chosen to hold an annual conference-meeting to exchange views and enjoy fraternal intercourse, it seems to us furnishes no more reason why our respective Boards at home, and far more distant from each other than our missionaries' homes are, should amalgamate and form one Board, than that because every three or four years

the missionaries of India, representatives of a score of Boards of Missions of different denominations meet for the discussion of subjects pertaining to Missions and for presenting statistics and historical papers, should all be united in one Board, or that union meetings of congregations in our land should be assigned as a reason for the amalgamation of all churches into one. It is not a fact that the existence of our two Boards adds an iota of work to our missionaries, either in correspondence or financial matters, or increases delay in any of their operations, for a certain amount is necessary anyway and that cannot be diminished by any amalgamation of Boards even if carried to the greatest possible extent. As to the training school for native preachers, our Maritime Board has expressed itself favorably to assisting such an institution when its existence seems necessary; but it may be that our brother, led by the force of his own reasoning, will then advocate the assisting the schools already established and so successful at Ramapatnam where our Bro. Boggs is temporarily teaching, and which has all the facilities that are needed.

3. Our want of space will not permit us to notice but very briefly this part of our correspondent's article. Suffice it to say that in the utterances of our missionaries, given on the question of the union of our Boards, we have reason to know that not all of our missionaries accorded with the views expressed by that Conference. As to the saving of the strength of our missionaries or any further reduction in the expenses incurred on the Foreign field, the union of Boards could not in any way so far as we can see, have lessened these things in the least degree, unless a missionary builder had been sent out with our missionaries to superintend building operations. A "larger corporation" could neither have procured timber and materials any quicker or have quickened the sluggish energies of coolies and mechanics.

The difficulties experienced by our missionaries and our Board are simply incident to all pioneer operations on mission fields, and if all the facts were presented it could be clearly proven that for economy, both at home and abroad, for indomitable energy and patience displayed by missionaries, and for results our mission has been quite as successful as any others. It is true that if the mission is to be enlarged that more effort at home must be made and that the expenses of the Home field will be increased, and it is possible, though not probable, that by union with the Ontario Board or with the American Board the percentage on collecting funds might be reduced, but the correspondence with the missionaries and the expense of disbursing could not be appreciably lessened.

## THOSE COLLEGE GRANTS.

Our correspondent, J. H. S. (as we understand him), and ourselves are at one on these points.

1. That the State is justified in levying a general tax for the support of elementary education.
2. That the State ought not to establish Universities or Academies supported by taxing the people, either directly or indirectly.
3. That there is no adequate reason for the State subsidizing Colleges of any kind, denominational or otherwise.
4. That the people have provided, and will continue to provide all the higher education that is demanded.

This is a good deal to agree in, and we hope some time to harmonize yet more fully. The points on which we differ arise out of the action of the N. S. government. It has taken the position that it must help higher education in some way. As it takes that stand we are strong in our convictions that the best way for it to act is to give assistance to existing Colleges who maintain a certain standard of scholarship, and give in proportion to the amount of secular education provided and the number of students receiving it.

The question now comes up for settlement can Acadia College, not University, for that includes Theological Seminary, without compromising Baptists take a subsidy. We affirm that the College and Academies may, for they are purely educational, not theological institutions.

Bro. J. H. S. very justly says we must discriminate between our duties as citizens and as Christians, and we add we must discriminate between our purely educational work and our theological work. They are separate and not mixed up in our Institutions, as J. H. S. seems to imply. Acadia College is not, save indirectly, "promulgating and defending the peculiarities of

Baptists. Our Theological Department or Seminary is doing that with a separate staff of Professors. The Arts course of Acadia College is no place for teaching Baptist peculiarities, and we venture to affirm that they are not taught, nor do we wish them to be taught, and we are a Baptist of the straightest sect. In fact the Professors of Acadia College are not all Baptists and the students are of different denominations. At times every evangelical denomination has had representatives on the staff of instruction in the College and Academies, and at this moment we believe nearly all are represented. We cannot help thinking that our Bro. J. H. S. does not discriminate between an Academy or College of a purely educational grade, and a Theological Seminary or College such as Newton in the United States and Regent's Park in England. If Acadia College were a Newton or a Regent's Park, we should endorse J. H. S., but as it is his arguments fall wide of their mark.

J. H. S. thinks that the arguments used in favor of the grants are akin to those used by Catholics in favor of Convent Schools. They are widely different in this, Convent Schools teach the peculiar dogmas of Romanists and that is the burden of their teaching, while we urge the reception of a government grant if higher education is to be aided at all, not on religious grounds, but because in the Schools for which we would take it an education, irrespective of dogmas is given. Is there not here a distinction sufficiently wide to justify the withholding in the one case and the granting in the other.

When our governments take the stand we think they ought to take, viz., to do nothing for higher education, then J. H. S. and ourselves will be at one, but we must continue to urge our rulers in giving help to higher education, to do it in the wisest and best manner, and that is by giving a subsidy to those Institutions, proportionately, that are providing the best advantages for the largest number with the best results. If the Nova Scotia government wishes to do the most for higher education at the least cost it will not hesitate, as to giving the grants. If it decides to do nothing for higher education hereafter we will not cry, but will urge Baptists to harness themselves anew for a long, strong, steady pull to elevate Acadia in all its departments to the grade of the best Universities on this Continent.

With the putting of our several positions in this issue, we think our patrons will so generally understand both J. H. S. and ourselves as to render necessary little further discussion of these points.

## THE NEW TRANSLATION OF THE NEW TESTAMENT.

In a few weeks we hope to have the result of the joint labors of the English and American New Testament Revision Company. That there are errors in our present English revision Baptists have earnestly contended for years, and they have spent much to have these errors corrected.

The American Bible Union was almost entirely composed of, and supported by Baptists. It gave us a new translation which was a decided improvement on our King James one. For different reasons it has never been generally adopted.

The Unitarians also produced a translation which has excellencies, but has only had a place on the shelves of scholars.

All denominations are represented on the forthcoming revision, and we are inclined to believe that it will be worthy of and gain a generous reception. We must not, however, expect too much. At best it will only be a revision not a translation. Those who have made it have been hampered by unnecessary restraints. It is not the best they could do, but the best under the conditions of their appointment they could do. It will leave many errors and blemishes, not because they were unknown to the revisors, but because they were not at liberty to throw them out and supply the more accurate renderings.

In order to sharpen the appetite of general readers for the coming revision, we shall indicate in a popular way a few of the changes that may be expected as samples.

In Matt. 6: 13 we shall probably miss the doxology to the Lord's Prayer. It is wanting in the oldest manuscripts and probably was inserted in the text from some early liturgy. For the same reason, though with less against its reception, we may have to part with Acts 8: 37. If this passage be not part of the word of God it is history and shows us that persons were not accustomed, in the early days of Christianity, to be baptized before the public declaration of their faith in Jesus.

In I Timothy, 3: 16, we may have to lose "God manifest in the flesh," and take in its place "who was manifest in the flesh." For this change, however, the weight of authority is very light, but the loss, if we meet it, will be compensated by the additional evidence which an investigation of best MSS gives to the reading "Church of God" in Acts 20: 28, making this passage one of the strongest arguments for the deity of Christ.

To be Continued.

Dr. Jeffrey, writing from Denver, Colorado says, in addition to our missionary work, we have at 6.30, every evening a meeting for Chinamen. I called for volunteers to assist a brother who is specially devoted to their welfare, and now we have a laborer for each Chinaman, and the hour is spent in teaching them English and telling them of Jesus. Already several have been converted, and oh, that you could hear them speak in our meetings. Their earnest, broken appeals, have touched many a "Melican" man's heart and as a young man said the other night, "I resisted all I could, but when that Chinaman began to plead and tell of Jesus, I couldn't hold out."

Our old church, Burlington, Iowa, is enjoying the efficient ministry of Bro. Spinney, a graduate of Acadia. By a letter from one of the deacons, we learn that he is greatly beloved, and better, that the church is now enjoying a revival season. Seven have been baptized and some 40 have asked for prayers. We remember many hallowed seasons in the Master's service in that city, and we rejoice to learn that those for whom we labored and prayed so many years, are again experiencing a refreshing from on high.

Dr. Henry Miller, pastor of the First Baptist Church, Brooklyn, N. Y., has just celebrated the sixth anniversary of his pastorate. In these years 296 persons have been received into fellowship, making the present membership 507. The amount raised last year for Home expenses and Benevolence was \$9,511.01. We congratulate our brother on his successful pastorate.

Rev. E. P. Hammond is holding revival meetings in Peterboro Ont. They are said to be accompanied with blessed results. Bro. Hammond expects soon to begin meetings in Toronto. We bespeak for him a hearty reception by our brethren. We labored with him in a series of meetings in Burlington, Iowa, and they were rich in fruit that glorified the Master. We know of no evangelist whom we would sooner see in St. John.

The beautiful Beth Eden Church, in Philadelphia, built during the pastorate of Dr. J. Wheaton Smith, has been totally destroyed by fire. The house and lot cost about \$175,000. The insurance on house and organ only amounts to \$40,000. The loss to the church is a heavy one, but as Philadelphia is a city of Baptists, we shall expect to see another temple as beautiful erected in its place.

The lost draft to which we referred a few weeks ago, with the belief that the loser, Rev. William Van Meter, would be found to be free from any intentional wrong in the matter, has been secured to the Roman Mission. The papers which have been casting reflections on Bro. Van Meter ought to make the *amende honorable*.

Rev. E. P. Hammond has been holding revival meetings for upward of seven weeks in Manitoba. He has visited Winnipeg, Emerson, and four other places, holding meetings and preaching night after night in the open air, with the thermometer sometimes 20° below zero. It is estimated that there have been at least 1,000 conversions.

Are there no Baptists in Hopewell, or have they no Sabbath services? We notice by the *Maple Leaf* that Methodists and Presbyterians have notices but no Baptist notice appears. We feel sure that our active Contemporary can find out the cause and give his Baptist patrons the needed recognition and notice.

Dr. De Pressense, writing of France, says: "I have come to be decidedly of opinion, without concealing from myself the difficulties and obstacles in the way, that never since the Reformation has there been a more favorable moment for the spread of Protestant doctrine."

We are glad to hear that Rev. I. E. Bill had a *grand reception* on his return from Fredericton from his kind hearted people in St. Martins. The Sunday services, which followed were very largely attended and were full of religious interest.

## NEWS FROM ENGLAND.—NO 20.

YORK TOWN, SURREY,  
 January 18th, 1881.

## HEALTH OF MR. SPURGEON.

The readers of the *Visitor* will, I know, be anxious for the latest intelligence respecting Mr. Spurgeon's health. I therefore venture to quote from a note I have, this morning received from Mrs. Spurgeon, the beloved wife of our honored brother:—She writes: "Mr. Spurgeon is better, but he has had so many relapses this time, that we fear to say much about it. He must never try again to 'winter' in England. There's where the mistake has been. May God in mercy soon completely restore him. I know you join in this prayer."

And we are quite sure every reader of the *CHRISTIAN VISITOR* will join in this prayer. Our brother has suffered much pain in this recent attack; he is cheered by the sympathy manifest by friends in almost every part of the world. While mentioning the devoted wife of our brother, I might refer to

## MRS. SPURGEON'S BOOK FUND.

She is called the *Ministers' friend*, and is truly so; she has for some years devoted herself to the work of helping to furnish ministers libraries. Who can tell how great the boon of well selected books to a minister with a small income and a large family. How wide spread the good of such a gift? The minister's own heart is cheered by the expression of loving sympathy; his family share his joy. His mind becomes better informed and strengthened by this mental food; his congregation next come in for their share of the blessing. He preaches with freshness and increased power; they are stimulated to prayer and Christian activity, and go forth to work for Christ, souls are blessed through their instrumentality, and all to be traced to the parcel of books sent to the minister, which, like a stone cast into the stream, has caused these widening circles. Mrs. Spurgeon, as may be imagined, finds great joy in this service of love, and anyone having funds to spare cannot do better than entrust her with a portion for her "Book Fund," sending it to Mrs. Spurgeon, Westwood, Upper Norwood, London, England. (I am alone responsible for this allusion.)

## THE RITUALISTS RELEASED.

The result of the appeal to the "Supreme Court of Judicature," while upholding the authority of Lord Penzance, have released the Ritualists by reason of their being a miscarriage in the mode in which the writ of *habeas corpus* had been dealt with. The judge declaring that as a general rule, the Courts would not allow anyone to procure the imprisonment of another, unless he followed with extreme strictness, every form necessary in the steps to procure that imprisonment.

We don't want to hear any more about imprisoned clergymen. The deprivation of his living, not the incarceration of his person, is the appropriate penalty for a clergyman who refuses to obey the rules of the Institution to which he belongs, and under which he has voluntarily placed himself.

## PARLIAMENT

has assembled, but little has yet been done. Mr. Gladstone administered some severe rebukes last night in the House on the time wasted over the "amendment to the address." Business, said he, of the most serious and important character is before the House, and the sooner they address themselves to it, in a business-like manner, the better. Our heart sorrows for Ireland. There is much in the Irish character we admire; we have laughed at their wit, and often been pleased with their generosity; brought to know the grace of God, and love the gospel of Christ, they would become brave in the defence of truth. May their wrongs be righted, and their rights respected.

## THE WEATHER.

We are surely having a "Canadian" winter now; as I write all is hard frozen, the snow falling, and wind blowing violently.

## Yours, to serve

JOHN EDMUND CRACKNELL.

Bro. Boggs has just returned from a tour to Cambum. He baptized 559, whom he and the native preachers and the brethren in that section believed had been made new creatures in Christ Jesus. Yesterday 186 were baptized here, making the whole number baptized by us from January 1 to December 20, 2,758. Now, will any Baptist in Christian America fail to do his duty in this cause? I hope not. May God forbid!

For the Visitor.

## NOTES FROM WOLFVILLE.

The Institutions are now in *media res*, in the midst of the long term. It has been excellent weather for study, clear, bracing, not too cold, and no drifting storms. In fact, we have had an exceptionally pleasant winter, while cold and snow have been the rule elsewhere. Last Friday the Athenaeum was favored with an excellent lecture on "Kingly Men," by Rev. Mr. Stothard, Wesleyan clergyman.

Four persons were baptized and received