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HOLD FAST THE FORM OF SOUND WORDS—2d Timothy, i. 13.

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CHRISTIAN VISITOR OFFICE

No. 99 Germain Street

ST. JOHN, N.B.

FROM GRAHAME'S SABBATH.

Nor yet less pleasing at the heavenly throne,
The Sabbath service of the shepherd boy,
In some lone glen; where every sound is lulled
To slumber, save the tinkling of the rill,
Or bleat of lamb, or hovering falcon's cry,
Stretched on the sward, he reads of Jesse's son;
Or sheds a tear o'er him to Egypt sold,
And wonders why he weeps; the volume closed,
With thyme sprig laid between the leaves, he
sings
The sacred lays, his weekly lesson, coned
With meikle care beneath the lowly roof,
Where humble love is learnt, where humble
worth,
Pines unrewarded by a thankless state.
Thus reading, hymning, all alone, unseen,
The shepherd boy the Sabbath holy keeps,
Till on the heights he marks the straggling
bands
Returning homeward from the house of prayer,
In peace they home resort. O blissful day?
When all men worship God as conscience wills;
For other times our father's grandsires knew,
A virtuous race, to Godliness devote.
With them each day was holy, every hour
They stood prepared to die, a people doomed
To death:—old men, and youths, and simple
maids
With them each day was holy; but that morn
On which the angel said, *See where the Lord*
Was laid, joyous arose; to die that day
Was bliss. Long ere the dawn, by devious ways,
O'er hills, through woods, o'er dreary wastes,
they sought
The upland moors, where rivers, there but
brooks,
Dispart to different seas: Fast by such brooks,
A little glen is sometimes scooped, a plat
With greensward gay, and flowers that strangers
see
Amid the heathery wild, that all around
Fatigues the eye; in solitudes like these
They persecuted children, Scotia, foiled
A tyrant's and a bigot's bloody law,
There, leaning on his spear, (one of the array,
Whose gleam in former days had scathed the
rose
On England's banner, and had powerless struck
The infatuate monarch, and his wavering host,)
The lyart veteran heard the word of God
By cannon thundered, or by Renwick poured
In gentle stream: thou rose the song, the loud
Acclaim of praise; the wheeling plover ceased
Her plaint, the solitary place was glad,
And on the distant cairn, the watcher's ear
Caught doubtfully at times the breeze borne
note.
But years more gloomy followed, and no more
The assembled people dared, in face of day,
To worship God, or even at the dead
Of night, save when the wintry storm raged
fierce
And thunder peals compelled the men of blood
To crouch within their dens; then dauntlessly
The scattered few would meet in some deep dell
By rocks o'er-canopied, to hear the voice,
Their faithful pastor's voice: He by the gleam
Of sheeted lightning o'ped the sacred book,
And words of comfort spake: Over their souls
His accents soothing came—as to her young
The heathfowl's plumes, when at the close of
eve,
She gathers in, mournful, her brood dispersed
By murderous sport, and o'er the remnant
spreads
Fondly her wings, close nesting 'neath her
breast,
They, cherished, cower amid the purple blooms.

Contributions.

For the Visitor.

BOSTON CORRESPONDENCE.

THE GREAT BIBLE CLASS.

One of the great religious institutions of Boston is the *Bible Class*, which meets every Saturday afternoon in Tremont Temple. It is conducted by Rev. Mr. Meredith and numbers about two thousand. Mr. M. is a very popular teacher, and throws much life into his work. He is quick with an answer and apt at avoiding needless discussion. It is a grand sight to see two thousand people come together on Saturday afternoon and spend an hour in the study of God's word. It shows that the exposition of Scripture can be made attractive to the people. It seems desirable that something of the kind should be established in every town so as to cultivate a taste for the study of God's word; as our only hope of meeting the scepticism of the age lies in making Bible students who shall be able to recognize error when it is presented to them.

MINISTERS' MEETING

There was quite a large gathering of ministers at the meeting this morning. A paper was read by Rev. Mr. Roe on "Revivals." He said that revivals are not a thing of the nineteenth century alone; but that Europe and Asia had felt their power long before the discovery of America. It becomes us to enquire what revivals are and how they may be promoted. A revival is a quickening of spiritual life and activity. It must refer to Christians, as sinners have no spiritual life to be revived. A revival, in the scriptural sense, is the renewal of spiritual life in Christians, and the arousing of the impatient to seek salvation. When we have a revival of thought, feeling and prayer, men will be brought to think of their need.

There are great laws that bring and control revivals. On the one hand we have God's sovereign purpose to save souls, causing him to throw spiritual influence into the lives of men, leading them to accept the truth. On the other hand God makes use of human agency in his work now, as he has through all the ages of the world. There must be a human agency of prayer, as well as of work,—as God will be enquired of concerning these things—prayer such as says "I will not let Thee go except Thou bless me." If we would bring others near to God in prayer, we must come near ourselves.

There must be in the human agent a clear perception of the wants and woes of the sinner. There must be a passion for saving souls that shall inflame us with zeal. When a church and pastor are stirred up to take hold on God there is no fear but God will take hold on sinners.

We have great influence over others. The political world takes advantage of this in stirring up enthusiasm by meetings and torch light processions. Why should not the church use the same influence? Let the different pastors come to the help of each other and thus bring the fire to each other's hearts. Dr. Lyman Beecher being once asked by a young minister how a dead church might be revived said: "Get your own heart warm first, and then you will warm another, the two will warm a third and they others, and when you have seven warm you have are vital." There must be a faithful setting forth of the truth, concerning the nature, mission, and atoning work of Christ, truth, so searching that it shall reach the hearts and consciences of sinners.

Rev. Dr. Ellis being called upon said, that he took a very practical view of the subject. A revival is the normal state of the church and its laws are the same as that of the harvest. When Christ is held up he draws men to him; but much of the preaching we have to-day is so weak it will not draw even an audience, which is the easiest thing in the world to draw. The common people yet hear the gospel gladly. They do not want to hear some fine theory. The mother comes from her household cares and trials, the father from his toil, and they want to hear something that will help them, through all the week. The reason that we have not a constant revival is because we are not in earnest. We will spend nights watching over our child that is sick, in order that its life may be spared; but we rest easy when souls are dying for want of care. Lyman Beecher speaking in regard to his success said "I preach on Sunday and then I have four hundred men and women that preach that sermon all the week." This is what we need now, men and women who will preach the sermon over every day.

REVIVAL INFLUENCES.

Several of the churches in Boston are enjoying an out-pouring of the divine spirit. Ninety baptisms were reported during the last two months. Eight were buried in baptism at the Tremont Temple on Sunday evening making twenty-one in two months. ASHER.

Boston Feb. 7th 1881.

For the Visitor.

NOTES FROM BOSTON.

[By our own correspondent.]

The members of the Sunday school of Warren Avenue Baptist Church gave an "old folks concert" on Thursday evening, 3d inst., the object being to raise funds for purchasing a piano for the Sunday school. A solid and substantial supper was served, the bottom course consisting of the time honored dish of baked beans and brown bread. "Ye costumes of ye ancient times" were worn by all having part in the entertainment, and "ye music of ye ancient daies was sung" by a large choir assisted by a fine orchestra.

This Church may be said to be peculiarly a young peoples' church. Every effort is made to bring in young men, to help them in striving against temptations, and to find work for those who have been brought in. As one means of getting hold of young men, an association has been formed, known as the "Warren Avenue Young Mens' Alliance." Two large rooms in the vestry are allowed them, lighted and warmed free of charge, and provided with the leading of daily and other papers, as a place where young men may spend their evenings away from evil influences. Besides the regular Friday evening prayer meeting, a young peoples' meeting held on Monday evenings, is largely attended and always deeply interesting.

The pastor, Rev. O. P. Gifford, is engaged this week in holding special services and signs of an awakening are already apparent. On Monday evening three persons rose and manifested a desire for salvation.

Rev. Dr. Ellis baptized eight candidates on Sunday evening, 6th inst., in Tremont Temple.

The concluding lecture in the "Monday Lectureship" at Tremont Temple was delivered on the 7th inst. by Rev. John Cotton Smith, D.D., of New York. Subject: "The Theistic basis of Evolution." The lecturer sketched briefly the history of evolution, and argued that the truth of the doctrine did not disprove the existence of a personal God, but that if the doctrine of immediate creation required an intelligent Creator, that of a development from inorganic to organic matter and from the lowest forms of life up to man, still more required His existence. Nor is the truth of Revelation shaken by a belief in this theory. The account of the process of creation as described in Genesis, applies equally as well to the process of evolution as to immediate creation. So far from the discoveries in science disproving Revelation, they are establishing it, driving out atheistic ideas and giving men more rational views of God.

MANITOBA CORRESPONDENCE.

Dear Editor:—I received your kind note a few days ago, accompanied by two numbers of your interesting and excellent paper. I shall take much interest in the denominational news from the far East. I have but occasionally met with the Eastern denominational papers, and hence I am but very imperfectly informed in reference to the state of our cause in the Maritime Provinces. Before leaving Ontario I formed the acquaintance of valued brethren from that quarter, such as Professor J. E. Wells, late of the C. L. I., Woodstock, Bro. W. H. Porter, late of Brantford, Bro. A. H. Munro, then of Toronto, but now of Montreal, and others from whom, and the meagre public statistics in our own Canadian Baptist Year Book, I learned a little of the state of the cause with you and your neighbors in Nova Scotia. Although my work is such and so much, as pioneer in this busy and growing metropolis of the far West, as to leave me time for paper reading or paper writing very limited, I know I shall enjoy a glimpse weekly into the *CHRISTIAN VISITOR*. But Mr. Editor as to your request of me to become a correspondent to your columns, I scarcely know what to say,—that kind of work is rather out of my line, and then it might require mere time than would be convenient to devote to it, in the midst of mission and pastoral duties. An occasional letter I might consent to write, but you will not need to count on anything extensive or very regular in form of correspondence. The country is so wide and my travels have been so comparatively circumscribed, much of the information regarding the regions beyond must be given at second hand. Of course from the fact of my being the pioneer missionary and being intimately acquainted with all the movements in connection with the Baptist mission work here from the first, any information given on that point will be reliable, at least as reliable as the man who gives it.

I see your note travelled from St. John to Winnipeg in six days, a much shorter time than it took mail matter from St. Paul to this place a few years ago, and a shorter time than it took from Toronto

four years ago. When we get the W. Pacific through, the time of transit will be still more expeditious, and then, doubtless, editors, ministers and others will frequently make their resting and recuperative trips out here and to the Rocky Mountains. Already some of the Ontario brethren have begun to take their vacation tours out here to inhale our bracing and stimulating atmosphere, and feast their eyes in far-sight seeing over our naked Prairies, and to settle by the evidence of their own eyes and by personal experience, what they have not been able to settle otherwise by reason of the innumerable conflicting reports from those before them.

But I must close this introductory note with the promise that the next will have more reference to business. BOREALIS.

For the Visitor.

OUR FOREIGN MISSION.

Four lengthy letters have appeared recently in the *Christian Messenger* over the signature of R. M. King, of Halifax, on the subject of our Foreign Missions. There is in them a good deal of interesting matter connected with the history of our missionary operations, which may be pleasant reading to those who have not been conversant with what has been doing by our missionaries and our Board of Management for the last few years. But the object of the writer is clearly brought out in his attempt to investigate the action of our Foreign Missionary Board in connection with Bro. Armstrong's resignation. He assumes the fact that the Board acted hastily in accepting the resignation of the missionary referred to, and wishes to call them to account, and for this purpose calls upon the churches to assemble in convention to investigate the matter. There may have been haste in the action taken in reference to the whole affair. But I would ask Bro. R. M. K. if it is not just possible that the haste consisted in tendering the resignation not in accepting it? And further if a Convention were called, is it not just possible that the Convention might justify the action of the Board and not of the Missionary. I doubt if any Convention will be called before the anniversary meeting. Outside of Halifax, I have not heard the matter of such assembly advocated by a single clergyman or layman. In the country we move along quietly and do not work ourselves into an excitement over every imaginary difficulty. Things connected with our Churches usually work out straight in time. My own impression is that perfect confidence is felt in the Board of Foreign Missions and when we read their names and find them to be those of the most cherished ministers and laymen of our Churches, I think it would require more than Mr. R. M. King's frequent assertions that they acted hastily and inconsiderately to cause the denomination to lose confidence in them.

It is unwise, I think, for those who are not in the secret of the Board to agitate the question, and to treat it altogether in a one-sided manner. No doubt when the time arrives, which the Board may think suitable, it will be able to explain the reason for its action in accepting Bro. Armstrong's resignation. If Bro. Armstrong thought he would be more pleasantly situated in disconnecting himself from the missionary operations of our Convention, he had a perfect right to tender his resignation. If the Missionary Board thought under all the circumstances it would be better to accept the resignation, it had a right to do so; and till all the facts are fully known it appears to me an unwise course for individuals to become excited over the matter and try to stir up unpleasant feelings that can result in no practical good.

Bro. R. M. K. not only wishes to arraign the Missionary Board, but calls to his help the W. M. Aid Society. I should like to know what they have to do in the matter. I have never heard that Mrs. Armstrong consulted their Board before tendering her resignation and in fact it was not necessary as they could take no action in the matter. Mrs. Armstrong has their sympathy, no doubt, as a long tried and faithful missionary, but so has Mrs. Boggs, and Mrs. Currey, persons beloved by all the sisters of the Churches who feel interested in Foreign Missions. But as regards supporting or aiding them with funds, it would be impossible to do so unless the constitution of their Society was altered, which makes it imperative to use all contributed funds for single or unmarried female missionaries.

In conclusion I would say wait patiently. At the next Convention, if it be found that the Missionary Board has transgressed in a manner that cannot be justified, the remedy is plain; remove it and elect a new one. A COUNTRY BAPTIST.

Nova Scotia, Feb. 10, 81.

["A Country Baptist" has probably inadvertently fallen into an error, as to the powers of the W. M. A. S., over the distribution of their funds, from consulting an old copy of their constitution. A few years ago the Constitution was amended

so as to give the Central Board fuller powers in this matter, and they have very generously granted large sums to the missionaries for building purposes, and smaller amounts to the wives of missionaries for schools, the support of orphans and other benevolent objects.—ED. VISITOR.

THEOLOGICAL SEMINARY.

EDITOR VISITOR,—My attention has been called to the letter of *Alumnus* which appeared in the *VISITOR* a few weeks since—and as the writer thinks that I have done some injustice to Prof. Welton you will permit me to say a word or two by way of explanation.

Prof. Welton signified a readiness—some time ago—to discuss fairly the questions which were raised by his Convention speech, and, although the conditions upon which he proposed to discuss the subject were strictly complied with, yet since the appearance of his first letter he has, for reasons best known to himself, maintained a profound silence. But to all appearance there are very many who are deeply interested in the matters involved, and some of them are manifesting no inconsiderable anxiety to have such matters submitted to a close and satisfactory examination, and Mr. Welton's continued reticence—after having attempted a defence of his course, is certainly having a very damaging effect. Any-way it is very obvious that the method pursued to secure an increased interest in the theological department had so far resulted in a worse failure than has attended the ministerial labors of almost any of those who, in the Dr's. opinion, were unfit to preach the gospel, because, they were but "partly trained or had received no training at all." This failure to secure the desired end is exhibiting itself not only in the general tone of the letters which have already appeared in print, and some which have not appeared, but likewise in the immense falling off in the number attending the school. Last year the Board of Governors could report no fewer than twenty ministerial students in the third department. This year, I have it on the very best authority, there are but two and your last correspondent informs us that they intend pursuing their theological studies at Newton, after their term closes at Acadia. These facts plainly show that the money expended to support this "expensive luxury or rather exorcense" as one brother writes it might be employed to better advantage, and without doubt those who are expected to contribute of their means to sustain our educational work, will soon come to see the matter in the same light.

I would not have troubled your readers had not *Alumnus* intimated that I had attributed to Dr. Welton certain "small immunities" which he fails to discover in the "Convention speech." It will be borne in mind that Prof. Welton himself denied that he had said or done the things which I brought to his charge, but I think I satisfied the readers of the *Messenger* that I had done the Prof. no injustice whatever and I wish to assure *Alumnus* and all others interested that I have not "insinuated," I have simply quoted from the speech in question, and from letters and papers received, since I find that some of Dr. W's. strongest expressions did not appear in the first report which came to hand, e. g. a brother has kindly sent me a marked copy of the "*Christian Helper*" for Sept. 16th, 1880. In the editorial correspondence T. B. reported Dr. Welton as saying that, "The best of our young men accept the inducements held out over the line and remain, *We lose the cream*," and yet the Dr. declared that he said nothing unkind. Of course this expression does not occur in the speech written out from memory, and afterwards published in the *Messenger*, and it is not the only instance, if the reports are correct, in which the Dr. failed to recall the "exact language" he used upon the occasion referred to. In his view of the case, however, it is only the *skim-milk* men who return to us. But if I am not greatly mistaken Prof. Welton himself went abroad to study, and yet we are very glad to have him with us at the present time. But just here a very serious question at once arises. If it bodes evil to our cause to have some *skim-milk* men filling our pulpits, is it not infinitely worse to have them occupying professors' chairs in our theological schools! If the Dr. can maintain his position, and his opinions are correct, then dark days are in store for us. The *Pedo-Baptists* have been predicting, some of them, that too much water would prove the death of us. But if things go on as they have commenced, a mighty deluge of *skim-milk* will soon be upon us and then—but I dare not think of consequences.

yours truly,

A. H. LAVERS.

Arcadia, N. S., Feb. 1881.

To feel much for others and little for ourselves, to restrain our selfish and to indulge our benevolent affections, constitute the perfection of human nature.—*Adam Smith*.