

The Christian Visitor,

A Religious Family Newspaper, Published every WEDNESDAY, at 99 Germain Street, St. John, N. B.

Price \$2.00 per Year, in Advance.

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TO CORRESPONDENTS AND OTHERS.

Items of Religious Intelligence are solicited from all parts of the world; also, communications upon other subjects of interest, especially educational, social, and industrial topics. Correspondents should write upon only one side of the paper, and make their letters as brief as the facts and circumstances will permit. As a rule, all matter, to ensure being published the week of issue, should reach us not later than Monday noon.

The VISITOR is unsurpassed as an advertising medium in the Maritime Provinces.

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The Christian Visitor.

Established 1848.

Wednesday, April 25, 1883.

WHY?

"All at it, and always at it," is the charge against Baptists in regard to the matter of baptism. Well, there is more truth in this charge than there is in nine tenths of the charges made against Baptists. All are at it, but all are not always at it. The times, however, in which each one takes a hand in it, are not infrequent. The newspapers keep up a lively fusillade; tracts, pamphlets, and books do their part to keep up the discussion; private and public meetings give not a little attention to the matter.

If, therefore, there is guilt in keeping this subject awake the Baptists are guilty. We frankly admit that, were this ordinance treated as it ought to be by all calling themselves christians, more is said about it than ought to be said. The rite is elementary in christian doctrines, and, as first a principle should be left behind by believers, as they advance in knowledge and holiness, this ordinance should be so treated.

Once Baptists on this Continent were charged with giving themselves and their fellow christians no rest in the matter of soul-liberty—the right for men to worship God as required by their consciences. On this question they kept their pens and tongues in constant exercise. At length they stopped! Account for this! Why did they agitate the matter for a period and then drop it? The explanation is not far away. So long as they were fined, whipped and imprisoned for loyalty to God and their consciences, the world heard their protest against the unholy teachings and practices of dominant religious bodies; and had these bodies persisted in their unholy ways and dogmas, the Baptists would have kept things lively till the present hour; but no sooner did the persecutors stop their persecutions than the Baptists stopped the discussion of the question of liberty of conscience. Now the Pedito-baptists acknowledge that Baptists were right and they were wrong, hence the end of the agitation. Since, in these Provinces, the last vestiges of church and state have been swept away, there has been no more general discussion of that subject. The principle advocated by Baptists has been adopted and their work is at an end. In the light of these kindred facts we ask why the ventilation of the ordinance of Baptism is not allowed to end? The answer to this is found in one of the charges made against Baptists. "You" say the Pedito-baptists to the Baptist, "make too much of baptism." No, friends, we cease not to discuss it because you make too much of it. You Romanists, Ritualists and Campbellites say that it has largely to do in the salvation of the soul. Baptists say that is rank heresy, a deluding, soul-destroying doctrine. You Presbyterians say it is for believers and for their infants. Baptist say that it is for believers but not for their infants, no warrant being found in God's word, either in precept or example, for this doctrine. You Methodists and Episcopalians say that it is for all children. Baptists say that it is the teaching of man

and not of God. All you Pedito-baptists say sprinkling is baptism. Baptists say that is a man-dogma and not a Bible-dogma.

Now so soon as baptismal heresies are all dead and buried, Baptists will cease to discuss the subject beyond what is required in giving the whole truth to the world and in building up believers in the faith of the gospel. Until this comes to pass no hope can be held out to our Pedito-baptist brethren that any falling off can be expected in the zeal and industry now characterizing the discussion of the subject among Baptists.

EDITORIAL CORRESPONDENCE.

A VISIT TO TANCOOK.

About a year ago we gave our readers a sketch of the Baptist church at Tancook, Lunenburg County. Since the early part of last January Mr. Asaph Whitman, Licentiate, has been laboring with the church. No sooner had his labors begun than God began to revive his work. Most interesting daily meetings were held through the winter and early part of spring. A few weeks ago the daily meetings were discontinued and the church fell back upon its usual services. We received an invitation to visit the church and administer the rite of baptism to the converts. To this request we gladly responded. A five hours sail, under a stiff breeze from the north, on board Bro. Slaunwhite's vessel, took us to the desired harbor. Our happy lot was to be cared for in the family of Deacon Caleb Heisler. This pleasant journey was made on Saturday the 14th inst.

On going to the meeting house on Sunday morning at 9 o'clock we found the church engaged in a large devotional meeting. At 10 o'clock this meeting closed, and the congregation descended the gentle hill and assembled on the well-gravelled beach. We hazard the assertion that between Florida and Cape Race no spot more inspiring and grandly beautiful could be found for administering the ordinance of baptism. The congregation was large. It was somewhat swelled by the people who had come from the main land. The morning was delightfully fine and warm for the middle of April. The point of view commanded Chester Basin and its beautiful islands. Forty-seven persons, mostly young, were baptized. The sermon in the morning reminded all the baptized of the pledges and obligations involved in the rite. At the close of the sermon three persons offered themselves to the church for membership after baptism. These, together with two others, were baptized at 5 o'clock in the afternoon. At the close of the evening's service the Lord's Supper was administered.

On Monday evening a large congregation assembled to hear a lecture on the Telugu mission. Before the lecture commenced the church had a meeting and received seven young men for the ordinance of baptism. These were baptized on Tuesday morning at 10 o'clock. In all there were fifty-nine (59) baptized.

At the close of the lecture on missions a collection was taken, and seventeen (\$17.00) dollars, including a small sum given afterwards, was contributed to that object.

On Tuesday evening a meeting of the church was convened for the purpose of engaging Bro. Whitman for a further term of service. Our Bro. has engaged to remain with the church for six months longer. A permanent pastorate would be preferable.

On Tuesday we visited Ironbound—an island three miles from Tancook—on which the lighthouse is kept by Bro. Edward Young. The benevolence of this Bro. should be known to the churches. The meeting house at Mahone Bay unfortunately became embarrassed with a debt of over \$3,000. The mortgage was not in Baptist hands. He advanced \$3,200, and received a transfer of the mortgage. Now, while the church is struggling to support a minister, our Bro. does not exact the interest. He has also given \$100 towards the Baptist Book Room in Halifax.

Thursday we enjoyed on the deck of Bro. Inor's vessel. We were on our way from Tancook in the early morning to take the coach at Chester; and falling in with this brother on the Chester Basin were taken on board and landed safely in Halifax about sunset. We were well rewarded in every way for the visit to Tancook.

THE UPPER PROVINCES.

The Baptist Year Book for Ontario, Quebec and Manitoba, for 1883, contains 120 pages and is sold at 10 cents a copy. It is produced at this small cost because it devotes considerable space to advertising notices for the general trade. It is illustrated with cuts of the Baptist Mission House and Chapel at Cocanada, India, and also a cut of the Mission boat "Cocanada."

It contains the minutes of the meeting for the reorganization of the Baptist Union of Canada and a copy of the constitution adopted. The Union is narrow and one-sided in its provisions. It reaches West but ignores the East, and is in no true sense a Dominion organization as its name would seem to imply. It might have been made to take in all the Baptists from the Atlantic to the Pacific, and under its general constitution there would, we believe, be no objection to such a consummation. In some way the Baptists of the Dominion ought to be pulling more together. Hon. Chancellor Boyd is president of the Union and Rev. Robert Cameron, M. A. is secretary. The next meeting of this body is proposed to be held in Brantford, Ontario, sometime next month.

The minutes of the Regular Baptist Missionary Convention of Ontario are given. Its president is Thomas Lailey, Esq., and its secretary Dr. Davidson. This Convention does the Home Mission work for the Province, which amounted to \$5990.30, leaving an indebtedness of \$1900.44.

The Canada Baptist Missionary Convention, East, is presided over by L. H. Packard, Esq., and Rev. Dr. Clarke is Secretary. This Convention spent \$1734.64 in Home Mission work, and represents a debt of \$202.50.

The Regular Baptist Missionary Convention of Manitoba and the North West has as president R. S. Chalmers, Esq., and as corresponding secretary J. W. Whitman, Esq. This Convention, as yet, is unable financially to do much for Home Mission work. The Home Mission Board of the Maritime Provinces has engaged to render some assistance.

The Regular Baptist Foreign Missionary Society of Ontario and Quebec is presided over by T. S. Sheenston, Esq., and Rev. James Coutts is Secretary. It employs the following missionaries in India, viz: Rev. Mr. Timpany at Cocanada, Rev. Mr. Currie at Tunj, Rev. Mr. Craig at Akidu, Rev. Mr. McLaurin at Samulocotta, and Miss Frith. The receipts of the Society last year were \$10,796.75, leaving a deficit of \$900.

In addition to this general Society the women have two Societies, one for Ontario and one for the Convention East which are doing good work. The former Society raised \$3542.62, and had a balance on hand at the close of the year of \$1546.34. The latter received \$1376.16, and a balance on hand at the close of the year of \$294.12.

The Grand Ligne Mission reports substantial progress. Rev. A. A. Munroe is president and Joseph Richards sec-treasurer.

To the educational exhibits of the Upper Provinces we shall return next week, and be able to show that in these, as well as in missionary work, they are making rapid and stable progress.

A PAPAL bull was issued January 7th, 1450, A. D., authorizing the founding of Glasgow University; now John Bright, the great statesman and Quaker is its Lord Rector. He, a short time ago, addressed the 2000 students studying under its roof. Some of them hissed when he told them that nearly four-fifths of the population of that commercial capital dwell in one or two rooms for each family.

EDITORIAL NOTES.

THE Sunday-Closing Act in Scotland reduced the liquor sales twenty-one per cent.

THE religious interest in the churches in Boston and New England generally gains in breadth and intensity.

As the time for the Bible meeting in Saratoga draws near, the discussion of the subject becomes intensely warm.

THE wave of spiritual blessings, so general in the United States, has been felt for the last two months in the State of Delaware.

IN 1790 one thirteenth of the population of the United States lived in cities; now nearly one fourth make their homes where formerly only one thirteenth lived.

THE Canadian Baptist thinks it is wrong for the Baptists of Nova Scotia to take money for their College from the government hand-in-hand with the Roman Catholics.

THE Princess Louise had an alarm on the 26th of March, at Bermuda. She was awakened in the night by suffocation from smoke. Help was soon on hand and the fire extinguished without any serious injury.

WE regret to learn that Rev. Dr. Spinney, of Burlington, Iowa, has been ill. His church has generously provided him an assistant, so that hereafter he will be partially relieved from duties that have been too onerous.

THE United Kingdom of Great Britain and Ireland license 180,000 places for the sale of strong drink. In 1876 the expense for liquor was £4. 6s per head; in 1882 it was £3. 11s. 7d. A hopeful falling off in the use of liquid fire.

THE Rev. Timothy Harley speaks plainly to his English brethren on the communion question. He contrasts the strength and progress of Baptist principles in America with a loose state of things in England. Mr. Harley is the successor of the late Baptist Noel.

THE Rev. A. H. Munro, so well and favorably known in the Dominion, is invited to several churches in the United States. He intends to leave Montreal about the first of next month. We shall regret the loss of Mr. Munro to the Baptists of Canada, should he decide to make his home across the borders.

WE are in receipt of the Annual Catalogue of the Richmond Institute under the presidency of C. H. Corey, D. D. He is assisted by three gentlemen graduates of Colleges, one of whom, like the president, received his college course at Acadia, and two lady assistants. In the regular course of instruction there are 41 students, and 90 in the preparatory department. This School is doing excellent work, and lives in the affections of those whom it is lifting into the dignity of a cultured christian life.

THE Report of the Board of School Trustees of St. John, for 1883, has just been issued. This Board sustains 78 schools, and reports marked improvement in methods and work done. John Bennet, Esq., the superintendent, has, through sickness, been unable to attend to his duties, and these have been discharged by the secretary, John March, Esq. A new school building is to be erected on Brussels St. adjoining the Baptist church. The Report contains much data for profitable comparisons and reflection, among which are the facts in relation to the neglect of so many parents to avail themselves of the free advantages the schools provide for obtaining a liberal education. The time has come, we believe, for the adoption of a mild compulsory clause in our school law.

THE Baptist Seminary is receiving new students and will close a most successful year. Arrangements are being made which we trust will largely increase its efficiency. A boarding house adapted to accommodate both male and female students is being secured, and other changes in the line of increased efficiency will be announced in due time. Rev. Isaiah

Wallace, A. M., will, with the beginning of next month, begin his agency in behalf of this School, seeking to raise funds for providing for a permanent location and buildings, and also students. We bespeak for him a cordial reception by all our churches. It is a matter of honest pride that success in the N. B. Seminary has in no way injured the Academies at Wolfville as some feared for they are unusually prosperous. We are in both provinces co-workers in educational work, and will, we believe, only call forth one another to love and good works in the wide field Providence has committed to our care.

HOW I READ THE BIBLE

BY JOHN, THE BLACKSMITH.

No. 6.

Cain, the murderer, managed to get a wife. Wouldn't the gossip about that courtship and marriage make a precious volume? Well it does not exist. The pity is that all gossip had not found an early grave. Only a few steps are taken in following the stream of this wicked man's descendants: Cain, Enosh, Irad, Mahujael, Mathusael, Lamech, and Jabal. Here the succession is cut short. At the point where it comes to an end, is a good place to stand a few minutes and cogitate. Well here we are, where the rapidly enlarging stream of Cain's posterity plunges into the darkness, to be lost to sight forever! I shall keep a bright look out for any future reference to this disgraced branch of the original family. But here is Lamech with two wives—Adah and Zilla. Adah has two sons, Jabal and Jubal. Zilla has a daughter, Naamah and a son, Tubal-Cain. Jabal we leave sitting in the door of his tent, looking out upon his herds and flocks, grazing on the hill sides, and in the meadows, and giving orders for striking the tents and moving the encampment away to better well watered and unfed pastures. Across the bright visions of the future lay the dark disgrace that his ancestor was the first murderer. Poor Jabal, you find the sins of the father's visited upon their children to the third and fourth generations.

We bid adieu to Jubal in a very different employment. He is sitting under a tree, now blowing his flute, and now fingering his harp. The bewitching, wild music drives the dark tradition of murder from the minds of the romping, dancing groups of young men and maidens, made merry by the strains of wind and stringed instruments, of which the patriarch Jubal was the inventor. Happy old Jubal! A favored lot was thine. Music of cat-gut and reed came to the world through thee! Thy posterity disappeared at an early day, but the flute and harp are still played; and, so long as they endure, thy name will be mentioned.

But we must not forget to take our leave of Tubal-Cain. He wipes the dirty sweat from his face with his sooty arm, to say good bye to us. Do you not think it hard, Tubal-Cain, that your lot is here amid the hissing blasts of the smelting furnace, and the ringing anvils of brass workers and blacksmiths. Oh, no, says Tubal-Cain, this makes men of us. Sauntering about among sheep, goats and cattle or tinkering flutes and harps has no charms for me. If Jabal and Jubal find any pleasure or profit in those things they are welcome to them; but as for me, there is nothing like iron and brass. Well this looks like election to earthly callings. Jabal will not smelt or hammer iron; and Tubal-Cain will not work at the forge. Every one to his calling, and a calling for every one. The duck to the water, the swallow to the air, the blacksmith to his forge, and John must bid good bye to the children of Cain and get away to his work.

Surrounded with these three sons, and daughter, Naamah, and his two wives, Adah and Zilla, the old patriarch, Lamech, breaks the silence in making his boast of an act of startling wickedness. Throw down your flute, Jubal; come away from the bellowing cows and bulls, and bleating sheep, Jabal; cease your hammering, Tubal-Cain, and put a stop

to your spinning, Naamah, and listen to the swaggering utterances of your old father Lamech. Bigamy and manslaughter have awakened the genius of poetry in the old man's nature. The first song is to be sung. Adah and Zilla must listen to this poetic effusion of their redoubtable husband. Listen, then, O ye wives, sons and daughter. Here is the precious bit of ancient poetry:—

"Adah and Zillah, hear my voice." "Wives of Lamech, give ear to my word." "For I have slain a man for my wound." "And a young man for my hurt." "For seven fold should Cain be avenged." "And Lamech seventy and seven."

Good bye, you boasting old mormon, murderer and poet. Good bye Adah and Zilla. Your condition and circumstances are unpromising. The boys that suck the wolf will surely be wolfish. This is a bad start for an old patriarch to give his family. Sympathy in the hearts of Adah and Zilla for these sentiments makes a dark outlook for posterity. That wild beast, to which Jehovah pointed his finger, and over which he exhorted Cain to rule, is lurking about the doors of his descendants. He has already made his victims. Haughty parentage makes haughty descendants. Vices of every kind will flow on through the veins of sons and daughters. Glory in shame indicates hereditary help, added to the direct means of education. Cain was avenged seven fold, but old Lamech was avenged seventy and seven fold. The tiger is seventy and seven times fiercer in Lamech's breast than he was in the breast of Cain, removed in the line of ancestry but five steps from this poetic braggart.

For the Visitor.

THE GROWTH OF THE CHRISTIAN.

BY G. E. G.

The plant that has proper soil, rain and sun, will grow. The laws of its organization are such that it must grow when the condition of these laws are fulfilled. So it is with the christian life. There must be growth when the laws of the christian life are fulfilled. The soul that feeds upon Christ must develop in all the beauty of a christian life.

The leanness and barrenness of the christian is due to his not feeding upon Christ. Jesus is the bread of life. He is that which sustains the inner life of the soul. In attempting to live upon anything else the christian robs his own soul. He also robs God of strength and ability to do faithful work for Him. The steward, who by a course of living unfits himself for the right and faithful performance of his stewardship, not only injures himself, but robs his master of abilities to do his work; gives to his master but half the return he should and could give if he had lived as he ought. So the christian, by not regularly and faithfully drawing nutriment from the Saviour, dwarfs his powers so that he cannot but render to God, his master, the returns of a life partly given to christian work. Such a christian life is injurious to the cause of religion, injurious to the best interests of Jesus, injurious to the highest aims of a christian.

It is strange that men redeemed by the blood of Jesus, and made heirs of eternal life, and needing food belonging to, or pertaining to this life, should be so unwilling to partake of that heavenly food prepared for them, in such freeness and frequentness as to insure strength, spiritually and morally sufficient to do faithful work for their Saviour.

In Jesus are stored all that is necessary for the full development of a christian life. In Jesus man can be an overcomer of the world, the flesh, and the devil. In no other way, by no other power, through no other means can men conquer the foes, and hear Jesus say, "Well done good and faithful servant."

THE attention of all who have not renewed their subscriptions for this year is requested. Our terms are Two Dollars a year in advance. Please remit. Those who owe on former years are especially exhorted to pay, and save us the burden of carrying a large indebtedness.