

## The Christian Visitor,

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### NOTICE.

To Correspondents, Subscribers 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. When you desire to discontinue taking the VISITOR it is necessary to pay all arrears. If any, and notify us by letter or post card. It is not enough to send back the paper marked refused, as in most instances we have no means of finding out the address without much searching.

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## The Christian Visitor.

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### THE B. AND F. BIBLE SOCIETY.

It will be remembered that originally the Baptist denomination cooperated with the B. and F. Bible Society. In fact Rev. Joseph Hughes, a Baptist minister, had more to do with its organization than any other person, and was its first secretary. The translations made by Baptist Missionaries were aided from its funds in publication. After a time the Society withdrew its aid from these translations and Baptists were forced to organize a society to publish the translations made by their missionaries. In this way matters stood till last year, when the B. and F. Bible Society feeling ill at ease as to the justice of its action determined to modify it so far as to place the renderings of Baptist missionaries in the margin of the versions published by the society when requested so to do. This compromise measure has been considered by our Baptist missionaries in India and the following minute was made at their recent annual meeting at Cuttack:—

#### COPY OF MINUTE.

Agreed that the conference fully recognizes the great and important work which the British and Foreign Bible Society is doing throughout the world, and cordially reciprocates the friendly feeling in which the proposal originated, but does not think that in existing circumstances it can be accepted as a satisfactory settlement of the question. Such a note would, as it appears to us, be almost certain to convey the idea that only a few thus translated the word, and in separate Gospels circulated among the Hindus (which is a very important part of our work) we think it very undesirable to give alternate renderings, especially as the word in question occurs in the four Gospels, in one or other of its forms, about a hundred times. Our position in Orissa is different from that of the brethren in Bengal, as we and the brethren from the United States are the only missionaries in the province, and we are all Baptists. Moreover, from the time of Dr. Carey to the present the word has always been translated *doobana* (immerse). If there had been Pedobaptist missionaries in Orissa we should have had to reconsider our position, or there must have been two Testaments in circulation differing on this one point; but considering all the circumstances of the case we cannot think it right to alter. We are grateful for the important help received from the Bible Translation Society, (English Baptist) for this essential part of our work, and trust that it will receive, as it deserves, the liberal support of all our churches.

It will thus be seen that our missionaries in India are unwilling to accept of the half-way concession of the B. and F. Bible Society, and that they feel constrained in loyalty to God's word to translate the word *baptizo* that the heathen may know what God has commanded. We believe they are right and that Baptists are bound to help them in giving God's word to the millions of India in such a form that they can understand it. We remember hearing Dr. Angus, one of the revisers of the

New Testament, saying that the substitution of the Greek word *baptizo* in the Greek commission would be just as intelligible to the East Indian as the following would be to us: "He that believeth and is pooh! pooh! shall be saved." In a text that gives the requirement of God in respect to salvation it is right to mystify part of it by the introduction of a word from an unknown language which means nothing to the East Indian beyond "pooh! pooh! pooh!" and sends him on an errand of search for some one to explain? If it is right to do this why not deal likewise with other commands, such as "repent and believe" and insert in the translation "*metanoeo* and *pisteuo*?"

We are grateful for all the great good done by the B. and F. Bible Society, and we would not lay a straw in its way, but for ourselves we must claim the right to support translations of the word of God which we believe loyal to the whole truth. Our own missionaries in Teluguland are asking for money to circulate the Bible. The B. and F. Bible Society will not help Dr. Jewett publish his translation and so our Missionary Board is now soliciting funds for this purpose. We hope our brethren will bear this fact in mind and contribute money for the Bible work done by our own missionaries, and further remember that it will only reach them through our Missionary Board of which the secretary is Bro. John March, St. John, N. B.

#### MINISTERIAL SUPPORT.

The plea for ministerial support in our last issue, from Dr. Hall, merits special notice. Dr. Hall is, as most of our readers know, an eminent Presbyterian minister of New York, having been called from Ireland to his present place about sixteen years ago. His sympathetic appeal was not made to his own denomination alone. He requested its publication in all the leading religious newspapers. It is not probable that he intended it should be applicable beyond the bounds of the United States. Whether this is so or not, it deserves the careful attention of the Baptists of these provinces.

It is true that in the past there has been a good deal of unsystematized labor. Commendable zeal and apostolic self-sacrifice have distinguished the lives of the ministry of these provinces; but it will not be safe to assume that this will be true of the future as of the past. Demands are now made and pressed upon the ministry which were not felt in the early periods of our history. The demand for native preaching talent is not a whit less than it ever has been; but in addition to this, trained intelligent men are in demand. These men must either be produced by a long course of study at our schools or by a much longer course of practical labour coupled with hard study at a great disadvantage. At present there are not two opinions in regard to the talents and training required for success in our pulpits. The question will not be asked, where did the pastor get his education; but has he got it? Here and there a glib tongue, aided by an industrious and a retentive, verbal memory may gather from the snow-fall of sermons in volumes, homiletical monthlies and newspapers, sufficient to keep the machinery of the pulpit in motion; but it will be felt before it is seen that there is no power, no leading, no steady upbuilding. A minister to do the work of a pastor must have all his forces disciplined, harnessed and employed or the work will not be done. If large portions of his native talents for lack of discipline remain unemployed, the deficiency will be felt and the results will be loss and trouble. Whether a minister has been qualified through the shorter and natural course of the college and the theological hall or through the longer hard drudgery of the "self-made" curriculum, he "is worthy of his hire." His highest attainments depend upon his liberal support. An insufficient income will either lead him to do something outside of the ministry for his own maintenance or it will so worry him with care that in either case his full measure of strength and influence cannot be exerted. This is

not all: theorize as we may about the call to the ministry, and the woe is me if I preach not the gospel, good young men will see that there are various ways of preaching Christ and him crucified. If before them they see inadequate support, they will find no difficulty in adjusting their consciences to the principle of caring for themselves and their households. In the same book which commands them to preach the gospel to every creature, they will find it laid down that the man who does not provide for his own household has denied the faith and is worse than an infidel.

If any who doubt this ground will for a moment look at the results of the employment of money in connexion with the ministry of the word, as illustrated by our brethren in Toronto they will see that God uses gold and talent more successfully than he does talent and poverty. It took money to employ the eminent services of Dr. Castle. By the use of money liberally contributed the one church in Toronto has greatly multiplied. By the same sanctified agency one of the finest and most thoroughly conservative theological schools on this Continent is now writing the first chapter of its history which bids fair to be one of usefulness on a large scale.

This is the platform on which we take our stand:—the minds of men, called to the ministry, must be trained, their gifts and talents must be employed in free and unembarrassed conditions and surroundings, or the work of the Lord will suffer loss. Neither the soundness of Baptist principles, nor the past self-sacrificing labors of the Baptist ministers will save the body from the results of keeping God's servants on mere pittance.

Does the denomination wish a guarantee of the use the ministers will make of the little they may receive beyond a living economically managed? Let the gifts of the ministers to our institutions of learning for the past twenty years give the reply. Here will be found ample proof that any surplus of means will not be used on self-indulgence. Should ministers' salaries now be advanced one third beyond the present standard, it is doubtful if the ministers would have any more at the end of each year, if there was not a corresponding relief given to our missions and to our institutions of learning. Consecrated talent and consecrated gold are now wanted in the Lord's service.

#### A NEW WORLD LAUNCHED IN DRUNKENNESS, BLESSINGS AND CURSES.

At every turn in the lane of life we meet the unexpected, and the impossible not unfrequently occurs. The man who successfully withstood for six hundred years the seductives of universal corruption and chose God for his companion, the man who, with his own eyes, saw God extinguish animal and human life in the waters of the flood, the man who by divine interposition was safely landed with his family on a bursting and renewed earth, and who, as the father of a new world, joined hands with his preserver and his Maker in a holy covenant, who saw the beautiful rainbow span the vaulted sky as the sign and seal of the divine treaty, this man fell at this very juncture into—I hesitate to write it—an unexpected, impossible pit of foul inebriety. Yes, there he is! He had been fortified by six hundred years of experience in observing evil doing and its results, in close personal intimacy with God. He has now assumed the most sacred responsibilities. But when God withdrew from him, or rather, when he withdrew from God, his advantages failed to hold him up, hence his fall. Was there even previous to this an equal illustration of man's weakness? No account of anything of the kind appears. Out of that drunken scene comes a good sermon on the weakness and treachery of the human heart.

Had a man written the life of a great moral hero, no such stain would have been found upon his noble character. That event would not have occurred to the author of a myth. Had a great leader fallen into any evil, it would have been after heroic struggles to save himself from the

irresistible machinations of fate. Not so in this case with God's chosen hero. Of his own free will he drinks and drinks till he becomes sottishly drunk and exposed in unmentionable shame. Not a word do we hear of how it happened. Not a sentence is written to extenuate the guilt.

He wakes from his debauch and learns what has been done. In vain we look for a penitent tear, word or act. There is no contrite prayer, no humble confession to his family or his God. Not the slightest intimation is given that the old patriarch was conscious of having done any wrong, of having offended God, or disgraced himself and family. One hour he is in a state of drunken stupor and just; the next hour the inspiration of prophecy is upon him. The spirit of wine and lust withdraws and the divine Spirit comes upon him. His eyes are open and he looks upon the opening future. The history of the people springing from his sons is unrolled before his mind and according to the vision blessings and curses comes from his lips.

This is what appears in the history. What the unrevealed and unwritten facts are we have no means of knowing. There may have been special temptations in Noah's case as there were afterwards in the cases of Solomon, David, Moses and Peter; but they have not been transmitted to us. When he recovered from his fall, days, weeks, yea months may have passed in the bitterest repentance and the most excruciating agonies of prayer. Of this, however, we have no knowledge. God alone knows. We do know that Noah lived nine hundred and fifty years, and, no one can prove that he got drunk more than once.

Shem is blessed, Japheth is blessed, but Ham is left out. Canaan, his son, however, comes in for curse and servitude—servitude to both Shem and Japheth. It is not clear that the conduct of the sons toward the father while he was overcome with wine had anything to do with the prophecy which foreshadowed their future. Students of race history pretend to find the substantial fulfilment of the words of Noah, the seer. Canaan did bring himself under God's curse in the conduct of his descendants whom God destroyed for their wickedness and to make room for his people when they were brought out of Egypt. Japheth did spread abroad around the Mediterranean Sea and over the wilds of western Asia and of Europe. Ham went east, built cities and founded kingdoms, and wrought out rotten but grand civilizations which in time disappeared from the face of the earth. Japheth seems to have taken shelter religiously under the folds of Shem's tent. The sacred oracles were committed to Shem. He kept them. He was honored as their conservator. Europe and the Mediterranean countries returned from their long night of idolatry and are now comfortably lodged in the wide spreading tent of Shem. The Lord's house has been established in the top of the mountains and all nations are flowing into it. The curse disappears. The blessings are flowing more and more abundantly. Ethiopia is stretching out her hand unto God and the isles of the sea are waiting for his laws—the laws which he writes on the tablets of the soul, the interpretations of which is, I the Lord will be a father unto you and you shall be my people. Noah has gone, but a greater prophet than Noah is among us.

Noah fell, rose, prophesied and disappeared. Mighty depravity and almighty grace are alike illustrated in this record. God took hold of him and with him he showed the world before the flood what his grace could do. One man could by grace walk with him, while all the rest followed their own corrupt ways. After the flood he showed the world to come how weak is human nature when left to itself, and how great is the mercy and grace of God in carrying out divine plans, by continuing to use a man who had to be taken up from the filth of beastly drunkenness, and washed so as to complete his mission as a preacher of righteousness and a prophet of the Lord. O Lord, how unsearchable are thy judgments and thy ways past finding out.

#### EDITORIAL NOTES.

The card of Thomas Temple appears in another column. He offers the experience of years of successful business life to the electors of York, and clearly states his views upon the questions of most importance to the constituency.

We learn by postal card that Mrs. Rand, beloved wife of our venerable friend, the Rev. S. T. Rand, departed this life at her home in Hantsport last week. Her illness was very severe, but she endured it with calmness and christian resignation. We deeply sympathize with our brother in his affliction. Mrs. Rand was a highly esteemed member of the Hantsport Baptist Church.

Zion's Advocate makes its appearance this year as an eight page paper the size of the VISITOR. It looks well, and under the editorship of Dr. Burrage it always reads well. We congratulate our brother on the evidences of prosperity evinced. The Baptists of Maine ought to be proud of their denominational paper and sustain it by contributions for its columns and advance payments.

As a domestic and social festival, Christmas is growing in favor. We have been afraid that its religious element would come to be overlooked, if not forgotten. That, indeed, should be its chief value. In our homes and Sunday schools among children and the youth the religious significance of the occasion should be constantly kept in the foreground.

So says the Watch Tower, but we ask who enjoined the observance of Christmas as a religious festival? Not the New Testament, but the Church of Rome. If it be observed as a public holiday, and we remember on it the poor with kindness and gifts we are satisfied. The ecclesiastical calendar has never had many attractions for Baptists.

The Home Circle of Philadelphia has been sold to Dr. S. H. Ford, editor of the Christian Repository of St. Louis. The subscription list of the two combined will give the Repository probably the largest circulation of any religious monthly in America, if not in the world. The Repository department in the new combination will be conducted as heretofore by Dr. Ford, and the Home Circle department of forty pages by Mrs. Ford (Grace Truman). This magazine, which has won the approval of the denomination, takes position in the forefront of religious periodicals.

We wish our pastors would give a little attention to the increase of the VISITOR list in their several churches. It will pay you well in increased denominational interest in your church, and if this is not sufficient we are disposed to pay any pastor who will help in this matter. Write us about terms for getting new subscribers. Our people ought to have the VISITOR and the pastors are the best ones to name the matter and urge it upon their members and congregations. It can be done from house to house, and is worthy of being done, as many in the States do on the Sabbath day, in connection with the public worship.

A WRITER in the Halifax morning Herald who is supposed to be a Roman Catholic dignitary replies to Dr. Burns (Presbyterian) who had been denouncing the confession and absolution views of the Episcopal missionaries. He asks Dr. Burns the following knotty question which we should like to see answered:

Again, in what book of Scripture does the Rev. doctor find that the Bible contains all the doctrines to be believed? That, whereas Christ assures us that "he that believeth and is baptized, shall be saved" (Mark xvi. 16) infants who are incapable of believing, must nevertheless be baptized?

We believe the good doctor will be a long time finding any New Testament passage commanding or endorsing infant baptism. The best German and English Scholars say there is no authority for infant baptism in the New Testament. Rome says the same. She gets it from the Church and rests it on the authority of the Church. Dr. Gill called infant baptism the "Pillar of Popery" and he was not far astray.

REVIVALS very commonly give ministers to the churches and to the world. The revival enjoyed by the church at Berwick in 1858-59 gave us two missionaries and three ministers of the gospel.

The less is included in the greater. If we have plenty of revivals we shall likely have plenty of ministers. A dearth of revivals makes a dearth of ministers. When the churches of Christ are revived, they are by the spirit made to feel the value of souls. They see that through the preaching of the cross the world is to be brought to Christ. It is then natural for them to earnestly pray the Lord of the harvest to send forth labourers. Their prayers are heard and answered. One says, here am I, send me, and another, here am I, send me. Youthful talent is laid on the altar of God and accepted. If the whole body shall be visited with a revival great will be the results. A shower on our educational institutions is as much needed as it is upon our churches. Not unfrequently young people find the path of duty within the walls of our schools of learning. Ministers and missionaries have been born there.

It is reported that a movement has been started by the Baptists in Winnipeg, Manitoba, to unite with Baptists in the United States in mission work. The promoters of the change say that the motto of the American Home Mission Society is "North America for Christ." "That Catholic spirit," they add, "can embrace us, and however keenly we may feel a separation, and however deeply we may regret the circumstances which led to it, the necessity of work and our duty to Christ and our adopted land, remain to control these feelings and these regrets."

The above paragraph is going the rounds of the press with how much truth it is laden we cannot say. The Baptists of the Maritime Provinces have done a little and those of Ontario and Quebec a little more, but far less than they ought for the support of the little struggling churches in the North West. We hope the Home Mission and Publication Society of the U. S. will take the matter up and provoke us to better works.

Since writing the above we have read the letter of the officers of the Baptist Convention of the North West, published in the Canadian Baptist, and find the report correct. It also seems that the Conventions of Ontario and Quebec treated their brethren in the North West with something approaching indifference. Dr. McVicar comes in for some censure in reference to the part he took in effecting the educational union with McMaster Hall, and now the brethren seem disposed to withdraw from the compact and look to the United States rather than Toronto. We regret this backward step if it be taken, and would urge our brethren to patience on the one side and to more earnest endeavor on the other to meet all reasonable expectation.

THROUGH the courtesy of Dr. Miller we are in receipt of the Minutes of the Long Island Baptist Association. It is neatly printed and has on the cover a cut of the baptistry at Pisa. This Association considers the work which the Associations of these Provinces generally undertake, with the addition, that like the London Baptist Association, it helps in the erection of houses of worship. The association disclaims any power to decide matters of controversy in any church or between churches, but will give advice when solicited. It keeps up the good old custom of requiring each church to send a letter each year containing the facts of its spiritual and benevolent work and also a contribution for the printing of the Minutes. In fact we find that Baptist Associations very generally raise Minute money and print their own Minutes. This has always been the practice in New Brunswick till last year when one of our Associations adopted a different course. We find also that this Association, like our Southern, presents each year the history of some of its churches and prints it with the Minutes. This will enable the future historian to more easily perform his work. The committee on education expressed the necessity for scholarships being founded by the Association for the support of worthy young men to secure an academical education. A good plan and worth trying. It also proclaimed, as a first demand, the