

# Messenger and Visitor.

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**—NEW PAPER.**—We hope the quality of paper upon which the MESSENGER AND VISITOR is printed this week will make it more acceptable to its readers.

**—FAMINE IN PERSIA.**—There is a terrible famine among the Nestorians in western Persia. The missionaries reckon that one thousand of the Christians alone must perish unless help comes speedily, while many thousands of the Mahometans must die, unless relieved. Help is beginning to flow over to them from the Presbyterian churches of America, under whose charge the mission is conducted.

**—MISSIONS IN CHINA.**—The last has been a successful year for missionary work in China. There has been a gain of 4,260 communicants in the native churches, raising the whole number to 32,260. There are supposed to represent a Christian community of 130,000. There have been special difficulties in the way of mission work in China the last two or three years, owing to the outbreak of rage against foreigners, which occurred in some districts; but the power of God has evidently attended it in a marked manner. It is noticeable that the native Christians contributed \$38,234, during last year. This to them means several times this amount to us.

**—RUSSIAN UNIVERSITIES.**—As we noticed some time since, there have been great uprisings in the Russian Universities, resulting in the government closing them. More exact information has come as to the reasons for these disturbances. The Czar has been convinced the Czar that his officers must have a better education to put his army upon an equality with the armies of his rivals. A system of education was therefore adopted. Every guard was placed around the universities to prevent the spirit of freedom from being aroused by the knowledge conveyed. This was found inadequate, and in 1884, other safeguards were added. The universities were put under the supervision of a special kind of police. Tests of various kinds were imposed upon applicants for admission. Students' unions were forbidden and certain branches of sciences, thought dangerous to the state, cut out of the curriculum. All this has exasperated the students until the harsh action of the inspector of the university at Moscow precipitated an outbreak. Students in other universities sharing the feeling or those at Moscow led to the general closing of the universities. Now it is proposed to make higher education the monopoly of the rich and titled, who are expected to enter the service of the state. The middle and lower classes are to be kept in ignorance, in the hope that thus their longing for liberty will be kept down. This is all in the most startling contrast with the policy in Germany and Great Britain, where the highest inducements are offered to the children of the poor to seek an education. It must come, if the Czar continues stubborn.

**—RELIGIOUS DOUBT.**—How few of the doubters—the followers of Ingersoll, Tom Paine, the agnostics, &c.—have given the Bible any painstaking study. In the vast majority of cases they have read only one side, with a glance into the sacred book here and there where sceptics assume to find difficulties. As for a study of the life of our Lord, for instance, so as to see its wondrous simplicity, its unconsciousness in its truth, its supremacy of ability, its purity and perfection, they have done nothing of the kind. Sceptics would have been made humble believers by the candid and earnest study of the Bible; the cases are very few indeed where believers have been made sceptics by the study of the Bible itself. Does this not show that the condition of the ordinary sceptic is not one of rational doubts, but one of careless or wilful refusal to investigate thoroughly? The best way to treat sceptics of this kind is to press them with the question whether they have made the Bible a subject of sufficient study to deny its claims, against the serene confidence of the myriads who make it the study of their lives, and if they have not, as they have not, to press upon them the duty to study it.

**—SOCIETY STATISTICS.**—The Independent has some statistics of the church membership in Pittsburgh and Allegheny, Pa. They form practically one city of 300,000 inhabitants. It is found that of the total number of capitalists, professional men and salaried men, two thirds are members in one or other of the evangelical churches, while a large proportion of the other third are connected with these churches through their families. Of the whole number of hard workers, but one tenth belong to these churches. This means that there are nearly seven times as many of the brain workers, who constitute the most fruitful and prosperous classes, as of those who have never risen above the condition of day laborers. If reasons were

sought for this state of things, two lie on the face of these facts. The first is that Christianity helps men to temporal prosperity. Those who are earnest Christians usually are on the ascending grade to a higher social and business standing, while those who reject the claims of religion gravitate downwards toward poverty. The second is that Christianity naturally attracts the most intelligent, while ignorance and irreligion go hand in hand. These statistics, which presumably are representative of the state of things quite generally in the United States and Canada, also bear on their face the lesson that if we wish to make the poor better off for this life we must evangelize them. Other reasons will also be suggested to the thoughtful reader.

**—CLASHING.**—The editor of *Dipine Life's* paper devoted to the propagation of the instantaneous and entire sanctification idea, teaches that "the only safe and successful preaching of holiness is to enjoin it as an indispensable qualification for heaven." This means that until a man has what is called a second blessing he cannot enter heaven. Still the advocates of this doctrine believe men may and do live in a state of justification by faith for years, or for a lifetime, without this super-added blessing. It follows, therefore, that justification will not secure entrance into heaven. There is in this whole doctrine a subtle disbelief of the substitutionary work of our Lord. The imputation of his righteousness will not save. We must be altogether holy and perfect in ourselves before we can be in a saved state.

## Meeting at Kentville.

Your readers have been already informed that the Associational Committee of the Horton churches, at its last meeting, recommended the holding of a number of public meetings, in the several churches, in order to the discussion of subjects of denominational interest. Such a meeting was held a few weeks ago, in the Gaspereaux church, of which some report has appeared in your columns. Last Sunday evening a meeting of similar character was held in Kentville, at which the pastors of the Horton churches were all present; and addresses were delivered by Rev. Dr. Higgins, Dr. Jones and Prof. Kierstead. These addresses were of much interest and value, both on account of the subjects discussed and the way in which these subjects were treated. And, as they are of general interest to our churches, perhaps some report of these addresses, brief and imperfect as this report must needs be, may not be considered out of place in your columns.

Dr. Jones, the honored classical Professor in Acadia College, and the president of the Convention, was the first speaker—his topic, "Missions." He said: The subject assigned me is one of vast extent and importance, and it is difficult to determine what phase of the subject one should endeavor to present in such an address as this. Just now, however, the matter comes to me in this way: I am thinking of the world. Some one has said—"This world is the frozen thoughts of the silent voice of God." Such a conception of the world may have a poetic beauty of conception—but certainly it lacks life—it seems very cold. It has been said again, "This world is but a grain of sand upon the infinite shore of the Universe of God." This is doubtless true. This world, considered as a mass of matter and in relation to the material Universe, seems, indeed, to be but a very little thing. But there is surely a sense in which this world of ours is a most important part of God's creation. Some one has called this earth the Bethlehem of the Universe. Here the Christ was born. Here God became incarnate. Here he lived and here he died.

Looked at in this light, this little world of ours takes on grand proportions. This is the peace of all peoples. The event of which I have spoken is, so far as we know, absolutely unique and gives unspeakable significance to this world in which we live. Bethlehem and Bethany—so long as the world stands their names can never die. The traveller in the Holy Land finds, just a little distance from Jerusalem, a little village of some twenty buildings. This is Bethany. Here the monks are accustomed to point out to the traveller the house of Simon the leper, the house of Mary and Martha, and the grave of Lazarus. Very possibly the monks know as little as the traveller, in regard to the exact position of these places. But somewhere here are places where Jesus was; places made ever memorable by the presence and the power of the Son of God.

"Let the dead past bury its dead." Al! but there is a past that does not die, that cannot be buried. Why do we feel this absorbing and undying interest in these places. Because here the Lord of Life and Glory has manifested himself. Here his feet have trodden. Here his voice has

spoken, and the accents of divine love have been heard. Here the divine Saviour unbecomingly himself. Here was wrought the most wonderful of all miracles. Lazarus was raised from the dead, and he who had been four days dead heard the voice of the Son of Man and comes forth. All this we think of as we think of Bethany. But there are still other sacred things that gather about the word. Standing here, at Bethany, we see in imagination a little company of men, winding their way up Mount Olivet. One seems leader of the band. He is followed by eleven. It is the Lord Jesus and his disciples. He leads them out to Bethany. He is who we pray to as our Father. That life which we may call the model missionary life is finished. He has opened blind eyes, unstopped deaf ears, brought deliverance to the captive, opened the prison doors to the bound, and proclaimed the acceptable year of the Lord.

Gethsemane and Calvary were now become of the past. The vale of toil and suffering was left behind, the terrible battle was finished, the victory was won. He is about to depart from the world and go unto the Father. But before he goes he gives to his disciples this commission: "Go ye into all the world and preach the Gospel to every creature." Then he breathed upon them. The divine power henceforth is to be theirs. God was with them; Christ was with them. All power necessary for the accomplishment of the mission on which they were sent is to be theirs. As he talked with them a cloud encompassed him, and he was parted from them.

With this little band of humble men there dwells the mighty and gracious power of God's spirit. With their work there is to go forth as energy to regenerate and redeem the world. God was with them as of old he was with Noah in the ark, while the sorrowful, unbelieving world despaired and wondered and perished; or as he was with Abram, leading him forth a pilgrim from his ancestral home; or as he was with Jacob at Bethel and at Peniel; and eternally it is true that the man with whom God dwells is blessed and made a blessing.

When the leader is gone the wise man will say, "this little band will disperse, and all their work and expectation will perish." But the cause is God's, and at Pentecost the power comes upon them which is never to depart. The world resists. Persecution arises. Saul of Tarsus is determined to crush out the name and the teaching of Jesus. The disciples are driven abroad, but everywhere they go, they preach the Word and scatter the seeds of truth. Saul himself soon succumbs to the power of Jesus and becomes his chief apostle. The Spirit now works mightily in him, and through him, a larger and most precious legacy of divinely inspired truth is bequeathed to the church.

The history of the church is indeed marked by persecutions. The world has sought to gain, it has scorned and resisted the truth, but that which is divine cannot be destroyed. If it is asked, What has Christianity done for the world? We may answer, What has it not done and what is it not able to do? As a modern instance of what Christianity can accomplish for a people, consider what it has done for the people of the South Sea Islands. Among these people, in a comparatively short time, the gospel has effected great and radical changes. Consider also what it is doing in India and Japan and China.

And the work is going on. Christ is going forth conquering and to conquer. All other systems of religion must fall before the face of Christianity. Buddhism is a wonderful system. It has had great power. But it is losing its hold upon the people. It will become a thing of the past. So of Mahomedanism. The world hungers for life and it is the gospel only that can give life.

We often say the gospel advances with the advance of science, &c. Nay, rather, it is to the gospel that we owe all advancement. We are reaping the fruits of the gospel in all the departments of our life.

Now, seeing that God has made us partakers of these grand manifold blessings of the gospel, which are both temporal and spiritual, can we be indifferent to the case of all those millions who have not yet received the gospel? They are dying and perishing without it. Have they not great claims upon us? What are we doing for them?

Prof. Kierstead was the next to speak. His subject was, "The college in relation to our denominational life and work." I need not say that the address was marked by influence of thought and felicity of expression. I wish I could give the readers of the MESSENGER AND VISITOR a verbatim report. But for such report as I can give I have to depend entirely upon memory.

Prof. Kierstead said: It may be well for the outsider to endeavor to get a true idea of what we mean by "our denominational life." There is a life of the individual. This is the concrete unit of life. When we

speaking of the life of a community we speak of an abstraction, but our conception is none the less a true and real one. Take the idea of the family life as an example. The family is made up of a number of individuals, each having his or her own proper thoughts, feelings, volitions, purposes, interests, &c. But, as a family, these different individuals have much in common. They have a common dwelling place, a common head, a common freese, and a common bond; all share in the prosperity or adversity of the family. There are common joys and common sorrows. All these things go to make up a unity of interest and life in the family, where every individual life overlaps every other, and enters with it into a mutual fellowship.

Now, what has been said of the family is true, more or less, of all communities. This is, indeed, the essential idea of the community—a fellowship of life and interest. It is true, in an eminent degree, of the church. Consider the individual or local church, and see how this is true of it. How much there is in which all are sharers. For example, there is a common place and time of meeting; common acts of worship; the voices of all unite in the same hymns and psalms of praise. They have a common interest in their minister. More than this, they have a common inheritance in the divine word of truth: "There is one Lord, one faith, one baptism, one God and father of all, who is over all, and through all, and in all." Their hope is in one calling, their life is in one spirit. It is to be remembered, moreover, that this common life, these common interests of Christians in the church, are of transcendent importance. These acts in which all engage, the doctrines which all receive, the influences to which all are subject, are those which penetrate most deeply, grasp most strongly and most effectually mould and fashion life and character.

The influence of the Christian minister is to be considered in this connection. Week by week, as he preaches the truth to them, his preaching is gently, almost imperceptibly, but none the less severely, moulding the thought and life of his people. In this moulding our edifying influence all the members of the church are sharing; so that, in this means, they are coming to take on modes of thought and character peculiar, in a measure, to themselves as a people.

From what has been said, it may be seen that when we speak of the life of the church, we do not in a language so vaguely that a very intelligible and important sense is not therein contained. The members of a church do have in common many interests, feelings, hopes, purposes, a common education, a common sympathy, a common inheritance—therefore a common life. Now, see how great this life becomes when you enlarge your conception so as to take in the denomination as embraced in our Convention. It would be but a comparatively slight acquaintance that one could form with one church of medium extent in one week.

Now there are 375 churches in the Convention. If, then, one should visit the churches, spending a week with each, it would require seven years and eleven weeks to compass the whole number and gain such superficial acquaintance as could thus be gathered with the life and work of the denomination.

The denominational life and work is of importance as we have seen because of what they now are, but they take on a still greater interest and importance when considered as to the promise and potency which are in them. Look at a thousand bushels of wheat. It is an item of value and interest, if you think of it as about to be manufactured into flour and thence into bread, but, if you think of it as about to be cast into fertile soil in order that it may be multiplied many fold, your thought concerning it takes on a larger character.

Now the life and work of the denomination may be considered as having largely this character of seed corn. Every worker in a Christian church is more a seed sower than a harvester. That life in which he shares is to expand. His affectionate thoughts and deeds beget others. Every true church is a disseminator of seed.

The pulpit is a place of seed-sowing, so also the Sunday-school is a true seminary. Much of Christian life and work is consciously and purposely concerned with seed-corn, and, even where this is not a conscious aim, the effect of all truly Christian life is to multiply itself. I have dwelt upon the extent and importance of denominational life, because if this life be of importance then whatever affects that life, for example the College, must share in that importance; if you value the harvest you will value the seed necessary to that harvest.

(Conclusion next week.)

—Christians must be aggressive. If we do not attack the devil's forces they will be certain to overrun our territory and conquer us. It is fight or die with every church.

## Missionaries on Paroleigh.

We left Rangoon about noon on Wednesday, the 11th, in the S. S. "Sira," Capt. Windebank. Our party consists of Miss Mitchell, M. D., Mrs. Morrow, and myself. Dr. M. has spent eight years of useful labor as medical missionary in Malmain, and now goes home to seek new strength for further service. The steamer was all that could be desired; the officers—intelligent, kind, pleasant. Our voyage in that beautiful ship will long be remembered. We seemed to inhale new strength with every breath. The ladies, not the best of sailors sometimes, on this occasion seemed to forget they were on the sea, and we all regretted the voyage was to be so short. On Sunday morning, at about three o'clock, we made an excursion to the deck to see the Star of Bethlehem, so called, and to see also a small lighthouse which told us we were near the coast of India. We soon came to anchor near a small town called Calingapatam. There was no river, no harbor, nothing but the straight shore, and all communication is made in surf boats. These have flat bottoms and high sides, the planks being sewn together with small ropes. Of course some water comes into them, but not so much as might be expected, and in rough weather the work of one man is to throw it out. Calingapatam is the seaport of Chicalole, where Mr. and Mrs. Armstrong labored for several years, and where Mr. and Mrs. Archibald and Miss Wright now reside. After landing and receiving mail and a few passengers, we went on, and reached Bimlipatam in the afternoon. There we landed, and were met on the beach by Messrs. Churchill and Sanford who conducted us to Mr. Sanford's pleasant home, where we met the whole band of workers of the Maritime Provinces. Any words I can use will but poorly express the joy of meeting these Christian friends. Fifteen years had made some changes in us, but Christian love and fellowship do not change. We could scarcely believe that we were among those for whom so many in the Provinces pray and labor, on the field of which we had so frequently thought. These were assembled to take the steamer to Cocanada, to unite with the Canadian missionaries in their annual conference. We should have liked to visit each missionary, but this was impossible. We had to be satisfied with a stay of one night in Bimlipatam and a passage together to Cocanada. We were glad to see a little, and hear a good deal of the work of these missionaries. That Sabbath two had been baptized at Bimlipatam. They had been brought to Christ through the labors of a native preacher, and had come in with him to receive baptism. Everything we saw and heard was new. One thing that surprised us was the immense number of people. Bro. Churchill told us that within a circuit of twenty miles, with his station as a centre, he could probably reach three hundred thousand people; a number equal to all the Karens, Christians and heathen, of Burma.

We had often complained of the power of custom in Burma, and said in our haste that it was as great an enemy to our work as Satan. We now think differently. Certainly this latter is the strongest chain Satan can forge. In Burma, every house and every individual are accessible to the missionary. The heathen, though not accepting his message, treat him with the greatest respect. This at least has been the experience of the writer. In India he is looked upon as an enemy. In Burma, in the great majority of cases, the missionary can get justice at the courts for himself, or the native Christians; here, through the duplicity of native officials it is much more difficult.

These laborers have many obstacles to contend with that we on the other side know nothing about. They are, however, happy in their work, and have reason to believe the power of caste is gradually giving way. We were glad to see the substantial buildings they have erected; to us marvels of cheapness, on account of the cheapness of labor. With these appliances for work, with a good knowledge of the language, with all in good health, nothing now seems needful but the power of the Holy Spirit. May our brethren and sisters at home unite with those on the field in praying for this greatest of gifts.

Monday noon found us again on board the steamer. All except Mrs. Sanford going with us. We had a delightful sail down the coast, and the following morning found our ship to anchor opposite Cocanada, about five miles from the shore. For several reasons we had decided that it was best for us to proceed on that ship to Madras, calling to spend the day with the missionaries at C. A steam launch carried us to land, and at the wharf we were met by Bro. Stillwell, who had carriages waiting to convey us to the houses of the missionaries. He reported himself as still well and the rest all well. We were soon at the pleasant home of Bro. Craig where we received a royal welcome, and a joyous event awaited us.

H. M.

## Thought.

"The King's business requireth haste." Millions of souls are daily perishing, souls of young women, as dear in the sight of him who is no respecter of persons, as are the souls of the fairer daughters of our own land. Our own opportunities for labor, how fast they are passing! Ever and anon come to us the words concerning some child of the kingdom, "healed home." Shall we not gladly, cheerfully, promptly do the work the Master has vouchsafed for us to do?

And what shall be the motive causing our feet to move with haste in the way of his commandments? Let it be that love for Christ which counts it a privilege to spend and be spent in his service; that love which is akin to the love of God the Father, when he "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"The love is the priceless thing. The treasure our treasure must hold. Before the Lord can count the price of the gold."

By the love that cannot be told. Onward, then, dear "Temple Builders!" Work with a will, that the glorious temple of our Lord and Saviour, Jesus Christ, may reach its consummation, and when "he shall bring forth the headstone with shoutings," ours shall be the song, "Grace, grace unto us." "This is the Lord's doing; it is marvelous in our eyes."—Mrs. A. J. Howe in *Helping Hand*.

## This, That, and The Other.

—It is said that large quantities of musk were mixed with the mortar, when the church of St. Sophia, in Constantinople, was being built. The sweet perfume clings to the stone after a thousand years. And so the sweetness of love makes beautiful and glorious the deeds of the past.

—The Baptists of the United States, Northern and Southern, gave last year \$1,677, 706 for home and foreign missions. For education and other purposes the contributions amounted to \$1,914,412, and for church support \$4,924,553, making a total of \$8,516,701, by over 2,700,000 members.

—An English statistician has found out that among every one thousand bachelors there are thirty-eight criminals, while among the married men the ratio is only eight to one thousand. This not only shows that women are twice as good as men, but that they are able to make men twice as good as they would otherwise be.

—The first General (Arminian) Baptist church is said to have been formed in London in 1677; the first Particular (Calvinistic) church in 1616. Churches in the United Kingdom, 2,713; members, 315, 939; pastors in charge, 1,893, besides about 400 ministers without a charge. Many ministers are also engaged in secular business.

—A small son sitting on his father's lap, inquired: "Papa, is your soul insured?" "Why do you ask that, my son?" "Because I heard Uncle George say that you had your house insured and your life insured, but he thought that you had not insured your soul, and that he was afraid you would lose it. Papa won't you get it insured right away?" It was all too true, and the question led the father to seek the divine guarantee of his soul's well-being.

—A bore, says a witty cynic, "is the man who talks of himself when I want to talk of myself." "The man who talks incessantly," says an Arab proverb, "is a will whose clatter we hear, but which gives us no meal." "Beware!" says Ben dion, "of becoming a fluent talker. In a flood of words some character will always be washed away, your neighbor's or your own."

—De Leedes, who recently celebrated his eighty-third birthday, can look around him and see but very few men of anything like equal eminence who are as old as he. The German Emperor is 90, Dr. Dollinger is 88, Melnik and Banoff, the historian, are each 87, Kosowich is 85, and Professor Owen is 83; but it is not easy to extend the list. Yet it is astonishing to note the large number of living great men who have passed the ordinary limit of human life. Of sovereigns, the Pope is 77, and King William of the Netherlands is well on in his 71st year. Of statesmen, Gladstone is 79, Mr. Bright is 76, Prince Bismarck is 72, M. Jules Grevy is 74, M. Leon Say and M. Leroyer are each 71; Lord Shelborne is 75, Sir Rutherford Alcock is 78, Lord Sherbrooke is 76, and Lord Granville is 72. Of generals, MacMahon is 79, Lobouff is 78, and Bismarck and Chidiac are each 76. Of poets, Lord Tennyson is 78, Mr. Browning is 75, and Dr. Oliver Wendell Holmes is 78. Of musicians, Verdi is 73. Of engineers, Lord Armstrong is 77 and Sir John Hawkshaw is 76. Of doctors, M. Leonier is 72; and Rostky, of whom we hear, is 77. Perhaps, however, M. Chevreul, who is fairly upon his 102nd year, ought not to be omitted.—*Guardian*.