

Messenger and Visitor.

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BAPTIST INCREASE IN WALE.—In 1867 there were 453 Baptist churches and 62,269 members; in 1887 there are 698 churches and 73,156 members, or an increase in members of about 38 per cent. in twenty years.

ANOTHER MISSIONARY.—The Foreign Mission Board of Ontario and Quebec have decided to send Bro. R. Germain, who has offered himself for foreign mission work, to reinforce their mission in Telugu lands, as soon as a special fund of \$1500 is received. The amount is already nearly raised.

THE TELUGU MISSION.—The report from one section of the Telugu mission field of the American Baptists gives the following statistics:

The total number baptized in the fifty-two churches on this field in 1886 was 1,072, an average of more than twenty for each church. The church contributions for the year amounted to 21,015 rupees, equivalent to something over \$10,000, which is nearly double the amount of last year's contributions. The membership of the Telugu churches now numbers 27,502. In the 75 Sunday schools maintained there 5,190 pupils; while the day and other schools number 268 with 8,138 pupils.

WELL SAID.—The Baptists of the west have long run all their enterprises, home missions excepted, on the close corporation plan. The churches as churches had no voice directly or indirectly. They were governed by directors who virtually had the control of all business, and appointed the directors for the next year. First of all, McMaster Hall has been put upon another basis, wherein the representatives of the churches are given a voice. Now the New University at Woodstock is to be controlled by governors appointed as those of Acadia are, by the Convention. In referring to the responsibility thus thrown upon the churches, the *Canadian Baptist* makes some remarks it would be well for our people to ponder:

But are the churches now prepared intelligently and earnestly to assume this new responsibility? Do they understand what it means, and what are the issues involved? Do they understand that the interests of our Redeemer's kingdom, the eternal interests of immortal souls, will be placed, in no small measure, upon the manner in which this trust will be undertaken and carried out?

We must educate not only our pastors and our missionaries, but our sons and daughters, who are to become our deacons and ministers' wives—must train those who are to become our Sunday-school superintendents, our teachers, etc. But still further, those who are to fill our pulpits, and form our assemblies, must be educated, must be trained in the highest sense of the term. There never has been an age in the history of our world when educated men and women were needed as much as now, and highly educated, too—educated past the pedantic stage, past the "pride of intellect" stage, up into the devout, simple, teachable stage. There never was a time when more and better home missionaries were needed than now—men and women, too, who are willing to go out into the *highways and hedges*. The foreign missionary spirit is rising higher each day, and the call is growing louder and the numbers who respond are increasing continually. These must be men of great faith, and men of great knowledge of God's word. We also need teachers to teach the coming generations. In our common schools, in our academies, and in our colleges and universities, we need educators who have themselves been trained under Christian auspices. Now here is a grand, a Christ-like work for our Baptist churches to do, and here is a grand opportunity of doing it well. The Lord is evidently setting before us an open door.

THE MAINE LAW.—We clip the following from *Zion's Advocate*:

The *Legation Journal* recently sent to three hundred towns in Maine a series of questions in reference to the prohibitory law and its enforcement. The answers the *Journal* publishes. "These returns," says the *Journal*, "furnish the most exhaustive defense of anent the law, which legislation ever showed in the history of our beloved Commonwealth. The completeness of the enforcement of the law in three-fourths of Maine is proven; and in less than one tenth is the law a dead letter." The return from Ellsworth in Hancock County is notable. In it the writer says, "There are no secret grog shops in this town, but there were some sixteen open ones." He then explains that Sheriff Field, after receiving Gov. Bowdoin's letter, "closed every grog shop in the place"; and he adds: "This was done last Friday morning, and now for four days not a sign of liquor has been seen. It can be done, not only for four days, but for all time." The *Journal* devotes nearly seven columns to these answers.

A CONTRAST.—The government of Ontario, at its last session, voted \$10,000 for the enforcement of the Scott Act. When this was about expended, through the cost caused by the desperate attempts of the liquor-sellers to break down the law, \$25,000 more was voted for the same purpose. This government evidently thinks that its function is not only to make laws but to enforce them. Always supposed that the government has this two-fold duty. That sapient city fathers of Portland, St. John, seem to have a new theory of government, and judging by their course toward the Scott Act, they will believe that the

object of government is to wink at the violation of law, and make it easy for those who are engaged in the worst business to defy it. It will not be written on the epiphany of the Portland city council—may it soon be ready for an epiphany—that it was a "terror to evil doers and a praise to all that do well." There seems to be a willingness, if not an anxiety, to merit the reverse of this.

THE MARITIME BAPTIST PUBLISHING COMPANY.—The meeting of our Company, of which official notice appears elsewhere, will be held in a room of the Baptist Church Charlottetown, on the date mentioned.

ATTENTION.—Let not any who propose to attend the Convention at Charlottetown fail to send in their names to Bro. E. Whitman at once. Let them also study carefully the arrangements for reduced fare. Notice especially, that on some routes they require a certificate from the church to which the one attending belongs as well as from the clerk of Convention.

SUGGESTION.—May we not suggest that all our churches in the public services of next Sabbath and at the prayer meetings during the week make the approaching meeting of the Convention the object of special prayer? Questions of great importance are to be decided, and movements on which the best and most far-reaching interests of our denomination depend are to be shaped and to receive an impulse. There is great need of the Spirit's presence as the source of wisdom and power.

HORTON ACADEMY.—The Catalogue of Horton Collegiate Academy gives all needed information to students proposing to attend. The first term begins Aug. 31. The expense for the student taking the ordinary branches, exclusive of cost of books, is about \$125 or \$130 per academic year. This is wonderfully cheap, considering the excellence of the instruction given and other advantages secured. It is expected that a large class will enter at the close of the month. Send to Principal Tufts, Wolfville, for Catalogue.

PAYING THE PRICE.—Bismarck evidently intends to pay full price to the Roman Hierarchy for support at the last election in Germany. He has given to the Papacy the exclusive right to evangelize in a large tract of country in Africa, over which Germany claims sovereignty. This is to shut out Protestant missionaries. On the other hand, Protestant missionaries are not, in other regions, given a similar exclusive right to labor for the conversion of the heathen. It is also said that in Germany, no one is allowed to speak ill of the Romish Church; but the Romantics are circulating tracts making the most outrageous charges against Protestantism, with impunity. Recently, a Lutheran pastor was sentenced to imprisonment for nine months, because of a reflection on the Church of Rome. Naturally, the Romantics are jubilant over this great change in the attitude of the government of Germany toward themselves. Even Bismarck, however, can go on this course but little further; for the Protestants of Germany are much incensed, and if they are pressed into a reaction against his government, it will be a sorry exchange to accept Catholicism at the expense of Protestant support.

A POOR EXCUSE.—How many there are who stay away from Sabbath worship because they do not care for the preaching of the pastor. They may admit him to be a good and pious man; but if he is not what they call an interesting speaker, they will be irregular in attendance, and give this as their excuse. Do not these mistakes the nature and purpose of the Sabbath service? The Lord's people attend upon these services to worship God and have their souls helped in all that pertains to life, service and character. The personal worship is apart from the sermon, and it is but one of the means to the other ends to be sought. Any one who goes to Sabbath services with these ends in view, will be profited, even though the sermon is not eloquent—often all the more because it is simple and direct, rather than of finished rhetoric. In most cases of this kind, the true reason is a want of relish for what is spiritual. Those who are hungering for the bread of life will not fail of finding it in the house of God. Besides, our Lord does not say, "forget not the assembling of yourselves together," if you like the preacher. If the preacher is not regarded, surely God has promised to be with his worshipping people, and who will say it is not worth their while to go to meet with him?

BAPTISTS OF GREAT BRITAIN.—The Baptists of Great Britain have increased since 1837 from 110,000 to 316,000. The contributions for Foreign Missions have more than trebled since 1842.

REPORT ON FOREIGN MISSIONS.—Copies of the Indian report, of our Foreign Mission, have been sent to all the ministers of the N. S. Eastern Association, by the Rev. J. R. Hutchinson, to whom that Association

is allotted, by the Indian Conference. Ministers who have settled within the limits of the Association, within the last year, and who have not, in consequence, received a report, will please send a card to Mr. Hutchinson at Great Village, Minas and other orders, or wishing to order, Mr. Hutchinson's Hindu Tale, will please note, that orders will be filled by post, as soon as the books are received from England. In the meantime please send along your orders.

REINFORCEMENT.—In view of the urgent need of reinforcing their Foreign Mission, the Baptists of Ontario are making a gratifyingly. Three new missionaries, Messrs. Lafamme, Davis, and Garstide, have recently been appointed, and will sail for India in Sept. A young lady missionary, Miss Alexander, has also been appointed to the Zenana mission, and will proceed to the field with the rest. This special effort will increase the expenditure for the current year to \$20,000, and the secretary is confident the money will be forthcoming. An effort worthy the grand people making it! Would that Maritime Baptists might catch a little more of their enthusiasm!

Victoria (B. C.) Notes.

We are still encouraged by manifestations of the Master's presence. Ten persons have joined us since my last letter; five of them by relation of Christian experience, and five by baptism. Of these latter five, two were sailors on H. M. S. "Triumph," one on H. M. S. "Conquest"; one, a school teacher from Denman Island, and one from Saanich, another fruit of our mission there. Seeing that these new members represent such varied interests, we feel that through them we are enlarging our sphere of Christian usefulness.

Our Spring Ridge mission is quietly strengthening. Yesterday afternoon there were about seventy at the Sunday school, and at the preaching service following immediately, we had the house about half filled. The Wednesday evening prayer meetings are well sustained, and there is some religious interest manifested by the young people.

The little church at Vancouver are rejoicing in the arrival of pastor Kennedy and wife from Ontario, and are expecting brighter days under the spiritual guidance of these devoted leaders. It was my privilege to meet brother and sister K. last week at Vancouver, and I feel certain that they will prove a valuable acquisition to our Baptist interests in British Columbia.

It becomes my painful though necessary duty to inform you of my resignation of the pastorate of the Victoria church, to take effect on the first of September. The reason for this step is that my health has been giving way under the severe and unremitting strain for three years. A season of entire rest from pastoral responsibility is imperative. I submit unquestioningly to God's leading, and expect to remove with my family to Rochester, N. Y., early in September.

It is hardly necessary to state that the severing of these sacred bonds causes mutual sorrow, for both pastor and people have been, and are now, closely united in faith, love and labor.

The church will take prompt action towards securing a spiritual leader. My prayer is that the great Head of the Church may graciously send them a man after his own heart. Here is an opportunity for a glorious work for the Master.

July 25. WALTER BARNES.

Maritime Baptist College.

The next session of this institution will begin on Wednesday, September 20th, with the examination of new students. The Professors will meet their classes, regularly on Thursday, the 29th, when all students are desired to be in their places. The opening public lecture will be delivered by Professor Newman, at McMaster Hall, on Friday, September 30th, at 8 p. m.

It has been decided, for various reasons, to postpone the publication of the annual catalogue this year until after the meeting of the new Boards in November for the organization of McMaster University.

As it regards the work of the ensuing session, the following information may be of service to intending students:

1. Temporary provision, of a satisfactory character, will be made for instruction in New Testament Greek during the first half-year. It is expected that a worthy successor of Dr. Clark will be appointed in November, or as soon thereafter as practicable.
2. An increased amount of time and attention will be henceforth given to the study of the English Bible. The course of instruction in this department will run through three years, and attendance will be obligatory on all the students. Professor MacVicar will take the entire charge of this department. He will also continue his lectures on Science and Religion, and on Christian Ethics.

3. The above change necessitated certain other changes: (1) the transfer of Apologetics to Professor McGregor; (2) of Mental Science to Professor Newman; (3) of Rhetoric and Oratory to Professor Welton.

4. Students for the ministry, whose literary education is deficient, are earnestly urged to remedy this deficiency by a course of literary training, more or less prolonged according to circumstances, in Acadia College or Woodstock College or the Academy at St. Martins. Even a year or two of such preparatory study, where no more is possible, will render a theological course vastly more profitable and successful. Students in the above institutions should only come to McMaster Hall on the advice of their respective Faculties.

5. Students proposing to enter upon the second year of the English course (the first year's work has been transferred to Woodstock), must come prepared to pass examinations on Outlines of General History (Swinton or an equivalent); English Language and Composition; Introduction to the Study of Nature (Huxley); and Smith's New Testament History. Certificates from the Principals of Acadia College or Woodstock College or the Academy at St. Martins that this work or its equivalent has been accomplished will be accepted in lieu of examinations.

6. Students without University diplomas, who propose to pursue the full course, with Greek and Hebrew, must come prepared to pass examinations on the above mentioned subjects, and in addition, an examination in Greek, including Greek Grammar and the construing and parsing of ordinary Greek prose, with the aid of a lexicon. Matriculation in a University, or a certificate from the Principal of any institution of recognised standing that such an amount of Greek has been mastered as would furnish adequate preparation for a course of New Testament Greek, will be accepted in lieu of an examination.

7. Students support themselves during their course of study by the performance of mission work, chiefly in connection with the various Home Mission Societies. The amount thus earned is implemented by the College so as to cover all necessary expenses in ordinary cases. Special cases are dealt with as such.

8. Correspondence with reference to admission to the College and financial aid should be addressed to the President, JOHN H. CASTLE, 401 Sherbourne St.

"Even His Brethren Did Not Believe on Him."

Pathetic words. It is only six months before Christ's death. His brothers have seen his great Galilean miracles. They have heard divine words from his lips. They recall the sweetness and purity of his childhood and youth. But they do not believe that he is Christ.

This might be esteemed a reproach of Jesus. His life had been under their inspection for years. For many months they had watched closely his works and teachings. But life and teachings had proved insufficient to convince his own brothers, the sons of Joseph, that he had come down out of heaven, anointed by God, to work out the redemption of the race. How humiliating!

But the reproach is not on Christ. That they failed to believe, argued no want of divine beauty in his character, or God-like quality in his teachings. There was fulness of grace in him. The reproach was on the brothers, who were blinded by prejudice and dull of apprehension in spiritual things. They heard the music of the spheres, and thought it the murmur of insects. They saw the march of the sun through the heavens, and esteemed it the flight of a firefly.

There are many godless, unbelieving persons, in communities where Christ is constantly, faithfully and vigorously preached. If he were of matchless beauty, would they remain uncharmed? If he were a Christ of power and love, would they not perceive his excellent attributes, and gladly trust and abide in him? No. They, and not Christ, are to be reproached. They are gullible, blind and wickedly hard of heart. He is still the chiefest among ten thousand, and the one altogether lovely; they are still willful, self-indulgent and unsearchable.

There are homes, where religion is beautifully exemplified, by Christian members of the household. Prayers rise, a daily, precious incense, to heaven. Sweetness, patience, and self-forgetfulness abound, and by their super-earthly quality, attest the presence of the gracious Spirit of God. And yet the wife grieves that her husband remains in unbelief, and parents weep, because their children are godless. The wife cries, "O Father, what can I do more?" and the parents pray, "O God, what is that sin in us, which hinders our offspring from accepting our testimony, and trusting in our Saviour?" It is not certain that either of these has been deficient in fidelity. The great sin may be wholly with the

careless husband and heedless children. Their wicked perversity prevents them from believing in the Christ, who is so constantly and graciously recommended to them.

Let the troubled wives, and burdened parents, still pray and hope. The brothers of Jesus believed on him at length. It was not until he was dead. But they believed in him then, and suffered in his name. Prayers offered to-day will be answered, perhaps soon, perhaps late; but they will be answered. Seed scattered with care and tears to-day, will be harvested with songs, by and by. The lips that prayed may be pallid then. The hand that scattered the seed, may be dust. But prayer and seed will work out glorious fruits of faith and righteousness. O. C. S. WALLACE, Lawrence, Mass.

Christ's Tenderness.

Jesus not only taught the world tenderness toward the bruised and stricken by precept, but the example of His life shows us that He carried the burdens of others, and in this was His chief exultation. "He was a man of sorrows and acquainted with grief." We shall find our burden of sorrows lifted only as, and when, we seek to help others bear their sorrows. The Scriptures declare that "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon him; and with His stripes we are healed." The Lord Jesus made wise by tears. A devotee German theologian has said, "If Jesus the Christ had never rendered the world any other service than to teach humanity that it was noble to weep, He must for this service, be considered one of the world's greatest benefactors." That "Jesus wept" is the crowning evidence of His humanity and one of the chief ornaments of His divinity. Don't you trust the man who boasts that he never weeps. Such cold, calculating natures will bear watching. The Psalmist prays: "Put Thou thy tears into Thy bottle; are they not in Thy book?" Some of you are in the possession of your reason this hour, because, when under great pressure of grief, your eldest sorrow was relieved by the opening of the fountain of tears. We are told by Paul to "rejoice with them that do rejoice, and weep with them that weep." And Jesus said, "Blessed are ye that weep now, for ye shall laugh."

—Dr. James M. King.

Prayer for a Tyrant.

It is related on the authority of a reliable historian that, while Dionysius the Younger was, for his tyranny and cruelty, deservedly hated and execrated by all classes of his oppressed subjects, a woman, far advanced in years, was daily observed to repair to the temple, and pray fervently to the gods that they would be pleased to prolong his days on earth, at least beyond her own term of earthly life. Being informed of her strange conduct, and conscious of how little he could justly merit the good-will of the woman, the tyrant summoned her to his presence, and asked her if she had prayed for him as he had heard. She answered him that she had. He then asked to know the motive of her devout supplication in his behalf.

"Not without good reason, sire," she replied, "answered by his lowering look. 'When I was a child, we were oppressed by a merciless tyrant, from whom I earnestly wished my country delivered. After his death, your father, more cruel than he, succeeded the throne; and of his tyranny, also, I longed to see an end. But, when he died by the hand of an assassin, you succeeded—you were far than either of your predecessors! Wherefore, dreading lest, in the event of your death, your place should be filled by a monster still worse than yourself, I daily devote my prayers for your safety.'"

Whatever may have been the feelings of the tyrant at this unexampled proof, he was evidently ashamed to give it needless publicity by openly resenting it; and he suffered the truthful woman to escape unharmed.—Selected.

Literary Notes.

A brilliant midsummer number. *Harper's Magazine* for August, 1887, (vol. 75, No. 447) contains: The Neighborhood of the International Park, Niagara; The Irish Party in Parliament; Sea Wings (a Study of Sail); Buccaneers and Marooners of the Spanish Main (First Paper); Hunting the Grizzly Bear; Mobile, Ravenna and its Mosaic; The Natives of Siberia; A Fisherman's Mate (a story); A Native Publisher; House in India; Narra, a Russian Novel, part VIII; April Hopes, a Boston Novel, part VII; Mexican Notes, part V; Hypnotic Moralization; Poetry: Life and Love, Ballade of the Bonnes, Before the Rain; A Petition, Through the Storm; Noon in a New England Pasture; Editor's

Easy Chair; Editor's Study; Monthly Record of Current Events; Editor's Drawer. For sale by D. McArthur, King St.

In the August Century, General Joseph E. Johnson gives an inside view of his campaign in "Opposing Sherman's Advances to Atlanta;" Colonel Henry Stone describes "Hood's Invasion of Tennessee," after Johnson had been relieved, and Atlanta had fallen. There will be a hitherto unpublished letter from Gen. Grant, and Edward Atkinson will have in the same issue a very valuable, timely economical paper, entitled, "Low Prices, High Wages, Small Profits, What Makes Them?" The number will have for its frontispiece Mrs. Julia Ward Howe's portrait.

This, That and the Other.

—The best preparation for the future is the present well spent, to the last duty done.—George MacDonald.

—Since I have begun to ask God's blessing on my studies, I have done more in one week than in the whole year before.—Fayson.

—"What is the best remedy," asked a preacher of a shrewd observer, "for an inattentive audience?" "Give them something to attend to," was the significant reply. "Hungry sheep will look up to the rack, if there is hay in it."

—"The more I want to go, the more I stay away," said a Christian once, to explain his persistent absence from scenes and associations, which experience taught him to regard as detrimental to his spirituality. There is much that we must skun because we like it so!

—To read, to think, to love, to hope, to pray—these are the things that make men happy. They have power to do these things; they will never have power to do more. The world's prosperity or adversity depends upon our knowing and teaching these few things, but upon iron or glass, steam or electricity, in no wise.—Ruskin.

—Philadelphia is said to furnish a saloon for every 26 voters, one bakery for every 149 voters, one public school for every 644 voters, and one church for every 244 voters. This is a very significant exhibition of the forces at work in our civilization. The nation which can systematically defend these figures is walking on the edge of a volcano.

—If every morning, if but one morning, the whole multitude of believers, the whole family on earth, would gather around the Father, and each ask, "Lord, what, this day, wouldst Thou have me do?" as one by one left the Royal Audience, each with a special commission, what a rich day that would be for the Church and the world! What broken hearts would be bound up! What feeble hands would be lifted up! What blind eyes would be opened! How many tears would be wiped away! How many burdens lightened! How many lost souls brought back! How many hearts, "because of the way," would be sent "on their way rejoicing!"—Word and Work.

—It is stated that Mrs. Langtry made \$75,000 last season; Sara Bernhardt \$150,000; Booth \$175,000, and Patti \$250,000. Yet we heard a man complain last winter, that preachers were paid "such big salaries." We couldn't help asking him how much he paid for hearing one of these famous actors. "Five dollars," was the response. "How much did you pay for the last sermon you heard?" There was no response, but their followed an ominous silence.—Baltimore Baptist.

—TO THE POINT.—The Doubt-Preacher never does any good, he never builds up; he is never a force in any positive enterprise; he preaches to destroy; he enters it may be a garden to level it a desert. Such a preacher would never get our vote, nor would he find us in the pew before him. If he is persuaded that he cannot be honest unless he makes a parade of his doubts, a little more of the same integrity would dictate that he forswear a calling for which he is mentally even if not morally unfitted.—Christian Leader.

—BREADTH AND LOOSENESS.—There is a vast difference between breadth and looseness. A very narrow man may be loose, and a very broad man may be solid. But this difference is commonly lost sight of in the estimate religious opinions. Many a man counts himself "broad" merely because he is "loose." Holding no opinions with positiveness, he thinks that his theological sprawling is a result of his breadth of view when it is really a result of looseness. True breadth in religious opinions is desirable; but mere looseness in religious opinions is not to any man's credit. A man with a clear head can take firm steps along a straight line in a broad avenue, or across the broadest open fields; but a man with a confused brain will stagger from one side of the street to the other, even in a contracted alley. Before you pride yourself on being "broad Christian," be sure that you observe the distinction between breadth and looseness.—Sunday School Times.