

Messenger and Visitor.

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THE CHRISTIAN VISITOR
VOLUME XLVI.

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—LAST week we copied from the secular press an account of the burning of the house of C. A. Pearce, of Cambridge. It was stated that \$50 or \$60 of mission money was burnt in the house. We are now informed that it was only \$1.50.

—THE 23rd Annual report of the Halifax School for the Blind reports that institution as most prosperous. Fourteen of the pupils are from N. B., twenty-four from N. S., two from P. E. I., and eight from Newfoundland. The superintendent, Mr. Fraser, seems in every way adapted for his post.

—THE F. C. Baptist Conference met at Tracey's Mills, Carleton Co., last week. Rev. G. F. Currie was chosen moderator. Delegations from Nova Scotia and Maine were present urging a Free Baptist Union. Rev. W. E. McIntyre, B. A., of St. Martins, set forth the work and prospects of the Seminary. What conclusion the Conference came to in reference to continuing in the maintenance of the school we have not learned.

—THE Annual meeting of the N. B. S. Convention was held last week in Fredericton Baptist church. Rev. G. O. Gates, president, opened the session with a stirring address. Rev. Dr. Hurlburt, prominent in the States as a Sunday School worker, had been brought here by the Convention and he began by giving a lecture on S. E. success. Secretary Parsons' report showed 947 schools in the province. Field Secretary Lucas was commended for his work and re-appointed. Upwards of 180 delegates were present.

—REV. B. L. WHITMAN, a Nova Scotia son is President of Colby University and he fills the place, and fills it so admirably that larger Universities west and south covet him; but to the joy of New England he decides to stay where he is. He asks for a half million more money for equipment and additional endowment. In six years Colby has doubled her number of students. The freshman class for this year contains 86 boys and 20 girls. President Whitman may well feel flattered at such evidence of prosperity.

—A strong and persistent effort is being made in New York to break the neck of the Tammany oppression. A committee of seventy has been appointed and they are seeking to combine all worthy citizens of both and all parties to secure an honest administration of civic affairs. The better elements of society seem to be strongly opposed to the regular democratic nominees from Senator Hill down to Mayor and officials of New York city. Hill is said to be an active campaigner hard to beat and Tammany will plot and fight to the death, ensnaring on its side rum and Romanism.

—The Office Branch is the name of a neat little church paper published in the interests of the Quebec Baptist church, Rev. C. H. Day, M. A., editor. From the number before us we learn that Rev. L. M. Weeks supplied the pulpits of the church very acceptably during the pastor's late vacation. Two members were received into fellowship the first Sunday after the pastor's return. The St. Roch's mission which has become notorious by its persecution, is represented as affording much encouragement to its friends. In the list of deacons of the church we notice the name of W. A. Marsh, son of the founder of the church, and for two score or more years its venerated pastor. How pleasing it is to see grace touch the links of the chain of heredity if it don't flow from one to the other by natural process.

—IN more than the highest and truest sense C. H. Spurgeon did not die. His works live after him, not only the college and church which he built up with all his various missionary agencies, but his sermons are still read by increasing numbers, although this is the fortieth year of his publication. It is said he has left unpublished sermons which will take ten years to get out. To many the strange thing is, that these sermons which ignore worldly sensational themes and seek only to uplift Christ, should have such attraction. They arrest the sinner with an announcement of salvation. They appeal to the saint, revealing a transforming power by which he is changed from glory to glory, and made meet for life before the throne. Who does not covet such an aftermath of blessing on his life work, even in a much reduced degree, as that which continues to flow heavenward from the Tabernacle pulpit. Greatness in godliness is worth living for.

—THERE are grumbles and growls in the Romish as well as the sect communions. Now they come from the freedom of the south. The convention of Roman Catholic negroes in session at Baltimore, has sent a letter to the convocation of archbishops at Philadelphia, to deny that all men and all races are equal before the altar of that church. These colored Roman Catholics say that a negro Christian is not the equal of a white Christian in a large number of Roman Catholic churches, but is ostracized, discriminated against, and shut out of schools, churches and hospitals because of his color, by and with the connivance of priests and bishops. This is all true, and likely to remain true so long as race prejudice has a stronger grip on a people than the love of Christ.

The truth, as held by Baptists, evokes much prejudice and often persecution in countries where there are state churches, whether Protestant, Catholic, or Greek. Russia enforces semi-silence on our brethren. Austria and Spain while tolerating, yet abridge the right of free speech, and even Germany, by state exactions, hampers religious liberty. But with all these disabilities the truth grows mightily and will prevail. Baptists are increasing in Hungary. During the last year 999 were baptized, and there are many others interested and inquiring the way of life. The number of Baptists has doubled since 1891. The First Baptist church in Cuba was organized eight years ago. There are now seven churches with a membership of 1,800, with 2,200 in the Sunday-schools. The progress of Baptist principles has been simply wonderful in that island and calls for devout thanksgiving to God. Sixty-one Baptists, living in Dresden, Germany, united in a petition to the Minister of Public Worship to be allowed to hold public meetings. The utmost which he would grant was that they might meet in certain specified rooms in their own houses, "provided none but Baptists are present."

—THE UNION THEOLOGICAL SEMINARY has opened this year prosperously and according to custom. Dr. Briggs of heresy fame gave a lecture on "The Messiah of the Gospels." We make an extract or two that those who have heard so much of his destructive teaching may gain a little idea of his constructive faith. In speaking of the Messiah as the Son of Man he says: "Psalm 91 describes such a man in intimate communion with God, delivered from perils of every kind, sustained by angels, and led of the angels. This idea seems to have been a favorite one with Jesus, and it is involved, in a measure, in the title, the Son of Man. He is recognized as such an ideal Man in the theophanic verses declaring Him to be the beloved Son of God, in whom God was well pleased. Satan, in the temptation, recognized Him as having the authority over nature and the support of angels. His life was a life of superiority to moral and physical evil, of an authority over man and nature, over human life and demons, over life and over His own death. In Him the ideal of mankind was first presented in history as the model and glory of all manhood for our race. The uplifting and forward tendency of his teaching appears in this extract:

"The Christian church of Western Europe, under the influence of the Augustinian theology, has been looking backward and downward instead of upward and forward. In the doctrine of God it has been grumbling in the eternal decrees. In the doctrine of man it has been dissecting the corpse of the first Adam and seeking for the germs of the disease of original sin which slew him and all our race. Accordingly, religion has been sad, gloomy, and sour. In the doctrine of Christ it has been living in Passion week, following the stations of the cross, and bowing in penitence before the crucifix. This is a very inadequate and one-sided Christianity. This is not the Christian faith of the Apostles. It is not the form of Christian theology which is to transform the world. There is an eternal decree, yes, but its essential content for us is its final aim that we may be conformed to the image of God's Son that 'He might be the first born among many brethren.' There is original sin in the first Adam. It is a terrible reality. But it has been annulled and destroyed once for all and forever in the Second Adam. 'For as through the one man's disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous.' We must be buried by baptism into the death of the crucified, but the burial, for the Messiah and His people alike, does not accomplish its purpose until God has quickened us together with Christ and raised us up with Him and made us to sit with Him in the heavenly places in Christ Jesus." He closes his lecture with a reference to the cross and what it teaches: "But it is precious, not because it points downward to death and the grave, but because it ever points upward to the living Christ who was lifted on

that cross in order to be lifted thereby higher to His heavenly throne to reign there as the one Mediator between God and man, whose plumed hands and feet and side, the scars of that cross, are the eternal pledges of His victory over the law and sin and death, and of the justification, sanctification, and glorification which He has won for our race and which He is graciously bestowing upon His kingdom."

—THE BAPTIST UNION of Great Britain has just held its autumnal session at Newcastle, Rev. George Short, B. A., of Salisbury, is President. His address was on: "The religious instruction of the young." The contention of the established church is that in the impartation of religious instruction the teacher must be the school master sustained by the state, while Mr. Short contended that the instructor must be the Sunday school teacher sustained by the church. To this end he pleaded for a great advance in methods and efficiency in Sunday schools. The minister will wisely keep his hold on the school and endeavor in every way to enlarge and make thorough its course of instruction.

The Public Foreign missionary meeting was presided over by Sir Benjamin Browne, a member of the church of England, and addressed by departing missionaries, among whom was missionary Landels, son of Dr. Landels, of Edinburgh. He took strong ground in favor of the Foreign Mission Society sending the gospel to pagan lands, because they are so pagan. He said: "In dealing with the argument of those who hold that foreign missionary societies, having been formed to send the gospel to heathen and pagan lands, ought not to include such countries as Italy in their sphere of action, let me ask, 'What do you understand by paganism? Does it consist in making use of material objects as helps in drawing near to the unseen Deity? Then there is no country more pagan than Italy. The devout Papist habitually makes such use of some sacred object, both in his public and his private devotions. Does it consist in the worship of a plurality of gods? The Papist is a true pagan, for in his calendar there are thousands of deities to whom he accords a devotion alike in kind, though different in name, to that which he gives to the King of Heaven. Does it consist in bowing down before and worshipping images and other material objects? The Catholic churches are, in Italy, heathen temples, for in them, from day to day, men and women and children have been seen, not only bowing down before the images of the saints, not only making use of them as helps in their devotions, but absolutely adoring the material object itself. I have seen thirty thousand devotees in the great basilica of St. Peter in Rome cast themselves in their knees in adoration before a wooden, or a piece of bone, or a splinter of wood. Is not this pure Paganism? Can this, on any pretext whatever, be called Christianity? The Catholic church in Italy is neither more nor less than 'a new form of old Paganism.' Many of the images of the saints, which today are so devoutly worshipped in the churches, are the self same images which two thousand years ago adorned the heathen temples. Were one of these ancient worshippers to rise from his grave and to enter one of our modern churches in Italy, he would find the worship almost exactly as he left it, the principal difference being that the gods have changed their names."

The Home Mission meeting showed that the work in Britain has the same difficulties as here, but encouragements abound. The effort to raise \$500,000 for church extension is being vigorously pushed by Rev. Mr. Shakespeare. He showed that it was an expensive thing to be a Baptist, that they were educators of the world in certain great truths, among them voluntarism or that Christ's bride don't need the support of Cesar's arm. Such teachings make self-denial necessary, but they lay the foundations of future stability and growth.

P. E. Island Convention.

The P. E. Island Baptist conference held its regular monthly meeting in the Baptist church at Bonshaw on the 8th and 9th of October. Monday evening was given up to addresses on denominational work. Pastor Warren, of Bechuque, presented the interests of Acadia University in his usual pleasing and effective way. The relation of foreign missions in the development of Christian work was most ably represented by Pastor Keirstead, of Alexandria. Dr. Corey, of Charlottetown, then followed with an apt address showing the relative importance which home missions sustain to all our denominational interests, and made mention of some encouragements along this line. The usual Tuesday morning devotional service was conducted by Dr. Nichols, of Annandale, and as on previous occasions was characterized by the presence and power of the Holy Spirit. After an hour of spiritual uplifting the moderator called the

conference to order for the consideration of business. A number of delegates from the different churches were enrolled. The secretary tendered his resignation, and on motion of Bro. Corey it was accepted. Rev. M. C. Higgins was appointed to fill the vacancy. A communication relative to district organization was received from the secretary of the Home Mission Board which contained the report of the Board re district organization, together with the clause added at the convention. After much discussion the communication was adopted with the exception of the seventh clause. The conference did not feel disposed to assume the responsibilities of their adoption of the report in toto. The conference expressed its appreciation of the work of the H. M. Board and its satisfaction with existing arrangements. It was felt that the foregoing clauses amply met the need of being in closer touch with our Home Mission Board. The morning session closed with prayer by Rev. H. Carter.

The afternoon session of Tuesday was preceded by a half hour prayer service by Deacon Howett, of Tryon. The moderator brought up the matter of apportioning to the different churches the amount assigned by the convention to this association. On motion of Bro. Keirstead it was resolved to refer the matter to a committee to suggest the estimates. The following committee was appointed: The moderator, brethren Corey, Keirstead and Carter.

The moderator spoke in a very fitting way of the encouraging fact that all the churches in the Association have contributed during the past year to denominational work. Special reference was made of Bonshaw, called the baby church in the Association, which contributed \$38.17 during the past year to denominational work. Pastors Corey and Warren were appointed a press committee to bring the interests of the churches before the public through the secular press.

A very encouraging report was given by Pastor Carter of the Alberton field upon which he has just recently settled as pastor. The conference expressed its hearty endorsement of the application from the Alberton group of churches for help from the H. M. Board.

Deacon Howett brought up the matter of the grouping of the Bonshaw church with Tryon instead of with North River as previously. Upon resolution the conference gave its encouragement to the speedy grouping of these churches. The encouraging outlook upon the Dundas and Annandale field was brought before the conference. The secretary was requested to write to the Secretary of the H. M. Board respecting the securing of the services of the general missionary on this field.

On Tuesday evening a very earnest and helpful sermon was preached by Rev. D. Price, of Tryon, from Job 19:28; at the close of which an evangelistic service was conducted by Rev. J. W. Keirstead. Thus closed one of the most interesting sessions of the conference. On motion adjourned to meet at Montague on the first Monday of November. M. C. HIGGINS, Secy.

Grande Ligne.

At the annual meeting of the Grande Ligne Mission, held last week in Montreal, the Rev. E. P. Caldwell, president, presented the 58th annual report, in which he referred to the opposition made to the evangelists of the society. He mentioned the case of Colporteur Gendreau, of Sorel, and the Quebec troubles. The report showed a most satisfactory state. The treasurer's report showed that the receipts had been \$18,548.82 and the disbursements \$20,423.82. The total receipts in the Endowment Fund were \$13,779.21 and the disbursements \$12,648.02, leaving a balance of \$1,131.19.

The election of officers followed. Mr. A. A. Ayer was re-elected president, Rev. Theo. Lafleur secretary, and Mr. Joseph Richards treasurer. On the committee the name of E. D. King, Q. C., of Halifax, was put in place of Dr. Parker, resigned.

A large and enthusiastic meeting was held in the evening in the French Baptist church, at which addresses were delivered by the Revs. Messrs. Graham, Bayworth, Burwash and Hinson. The Rev. Mr. Bowworth dealt with the financial aspect of the undertaking. The Rev. Mr. Graham reviewed the history of the Jesuits, and the Rev. Mr. Hinson spoke on spiritual work.

The aims of the Grande Ligne Mission as outlined by Mr. Lafleur, are: The distribution of the Bible; equal rights to all to think and act for themselves, and the free preaching of the gospel throughout the land.

W. B. M. U.

MOTTO FOR THE YEAR: "Be ye strong therefore and let not your hands be weak for your work shall be rewarded."

Contributors to this column will please address Mrs. J. W. Manning, St. John, N. B.

PRAYER TOPIC FOR OCTOBER.

For our work in the North West, that every month may witness souls won.
For our monthly leader "Tidings," that it may be the means of greatly increasing the interest in our work.—Pas. 27.

To the Members of the W. B. M. U.

MY DEAR SISTERS: This morning finds me a long way from my station and my work, but they are never far from my heart. Though in this place I have received very much physical and spiritual blessing, and feel sure that we will go back to our loved work with renewed energy; yet I am glad we have but little more than a week of this delightful bracing climate before us. We are to leave here July 17th.

I am glad to hear that our mission is to have a reinforcement this autumn. Dear sisters, we need more lady missionaries. I wish it were possible for me to have a lady with me at Vizianagram. There is so much work in the town alone that I find it almost impossible to visit the surrounding villages regularly.

It often grieves my heart to see how the Roman Catholics are trying to influence the people among whom we work. They try to win them by distributing medicine and money. In Vizianagram there are five sisters of charity who go out every day among the people teaching their erroneous doctrines. They are faithful workers. From morning till evening they go from house to house, and from village to village. We would be discouraged were it not for the fact that God is on our side, and we are therefore stronger than they. But we feel sure that much more efficient work could be done for our Master if we had another lady missionary.

Part of January, all of February, March and part of April were spent in teaching Bible classes, holding meetings for women and children, and visiting the houses in Vizianagram town and cantonment. Though many times our hearts have been saddened by the darkness of heathenism; yet we have to praise God for some encouraging signs in our work.

We have been much cheered in our efforts in teaching the children. Three of our school girls seem to be earnestly seeking the Saviour. They say they have given up idol worship, and what pleases us much is, that when these little girls join us in our visits to the women, they are not ashamed to raise their voices to tell the story of Jesus, and sing hymns of praises to Him. We are praying that strength from on high may be given to the weak ones, that they may have courage to come out on the Lord's side.

Among the women, too, there are some in whom we are deeply interested. One of the latter is blind; she has a cataract on each eye, and cannot see the beauties of this world; about this she has been very much distressed. She could not understand why God should afflict her so. One day we told her the story of Christ healing the blind, and tried to make plain to her how much more she needed the spiritual sight in order to see the things that pertain to the heavenly kingdom. It pleased God to lead her to see the need of a Saviour, but she has not yet yielded her heart to Him who is the Giver of all good and perfect gifts.

There are many incidents that I might mention, but I fear my letter may be too long. I will, however, mention one. Quite near my Bible woman's house lives a woman of the Komety—merchant—caste, whom we feel sure is a secret believer in Christ. We visit her frequently and read, sing and pray with her. She is a widow, without a family, but depending upon her relatives for a living. Her becoming a Christian means to be cast off from home and loved ones, and that is one of the greatest trials that can befall a native. She comforts herself with praying for the time when her dear ones will see as she does, and God will make plain the way for her to follow Him openly.

I mention this so that you may remember her in prayer. In conclusion, may I ask your prayers, that we, who carry the message, may be filled with the Holy Ghost, and be used in winning many precious souls for the Master in this benighted land.

Yours in the work,
KATE MACNEILL.
Ootacamund, July 7th, '94.

List of Lectures in Bureau of Literature.
Maps 25c, Retrospect 15c, Mission Band Portfolios 25, Foreign Mission Leaflets, Hindu Widow 2c, That Missionary Society 1c, W. M. S. Pickett's Missionary Box 2c, Study in Proportion 2c, Practical Christianity 1c, Need of More Interest in Missions 2c, Beginning of It 2c, A Lesson in Stewardship 1c, Why our Society Did Not Disband 1c, Mission Methods 2c, Giving and Giving Up 1c, Hadjin and its Teachings 2c, Eleven Good Reasons for Not Going to Missionary Meeting 1c, Brother Or 2c, Mothers and Homes in Africa 1c, Best Methods for Mission Work 1c, Mellere Girls' School 2c, Women in Burma 1c, Women of Burma 2c, Responsive Reading on Prayer 2c, How Nenana Missionary Work Grew 2c, Talk About Mile Boxes 2c, Two Miles 1c, Man Ouge 1c, Mrs. Purdy's Perquisites 1c, A Question Answered 1c, Responsibility of Not Doing 3c, Giving and Not Giving 1c, Is it Right to, Chin 1c, Burma Missions 5c, She Hath Done What She Thought She Could not do 1c, Unemployed Talent in the Churches 2c, At Home and Abroad 3c, Lessons Heathers May Teach 3c, Addition of Fractions 1c, Waste and Want 1c, My Beakie Thinks of the Chinese 5c, Chips from Many Blocks 3c, Japan 5c, Apologies for Neglect of Duty 3c, Missionary Need in Telugu Field 3c, Karen Missions 3c, He calleth These 3c, Women of the Church 5c, Medical Missions 1c, Preparation for Mission Work, Gens for Missionary Meeting 10c, Unemployed Talent 2c, How Non-meet-yes Found the Way 1c, Crest Blake's Way 1c, Two Sunny Hearts 1c, Missions in China 2c, The Christ Visitor 1c, Our Hour of Prayer 1c, Self Questioning 1c, Importance of Preparation for the Master's Work 1c, World Conquest 3c, Great Commission 3c, Missionary Seed 3c, Six Years 5c, History of a Day 1c, Fellow Helpers 2c, Comparative View 1c, Doll Dressing 2c, Way-side Freshing 3c, Shall I Go 3c, Women in China 1c, Woman's Offering—Then and Now 1c, Mission in Siam 4c, Calps from Many Workshops 3c, Telugu Missions 5c, Congo Missions 5c, Shaw's Missions 5c.
Home Mission Leaflets:—How to Grow 2c, Thanksgiving Ann 3c, A Basket Secretary 1c, Messengers 3c, Serving the Present Age 3c, God's Tenth 3c, Responsive Reading 1c, Silver and Gold 2c, Cup of Thanksgiving 1c, Hints for Programmes 2c, How to Awaken an Interest in Missions 2c, Ezra, We and the Boards 2c, Two Ways 1c, Great Bright God of Self Respect 2c, Aunt Jenney's Thoughts 1c, More Than They All 1c, How Women May Help Christ's Kingdom 1c, The Two United 1c, The Brown Towel 1c, Promises and Responses 1c, The Master is Come and Calleth for Tare 1c, The Christian Woman's Responsibility 1c, Be Ready 1c, Woman's Offering 1c.
Dialogues and Exercises for Mission Bands:—Thank Offering Service 1c, Mid Summer Exercises 1c, Glorious Consummation 1c, King and Kingdom 1c, Missionary 1c, Good Tidings 1c, Youth in God's Service 1c, Gifts for the King 1c, Mrs. Manning's Dialogue No. 13c, Our Own Mission to the Telugu 3c, Mrs. Manning's Dialogue No. 2 3c, God's Thoughts About the Nations 3c, Aunt Polly Joins Missionary Society 1c, Benefit of Missionary Societies 1c.
Leaflets for Mission Bands:—Young People and Missions 2c, Shall I Go 5c, Missionary Pin Money 1c, Taletha Currie 1c, Hattie's Story 1c, Children's Mission Bands 1c, Motives for Missions 1c, Bringing the Kinks up to the Standard 1c, Boys' Mission Bands 3c, Zastler 5c, Dixie's Six Cents 1c, Easy Crown 10c, Four Rupees 1c, Papers for Young Ladies 5c, six Girls 1c, Little Girl and Her Missionary Jug 2c, The Birthday Box 1c, Mission Stars 1c, Master's Calling 1c, Band Leader's Suggestions 2c, Boys' Side of the Question 2c, Ways of Working 2c.—All orders should be addressed Myra Black, Amherst, N. S.

PERSONALS.
Rev. T. B. Lanyon wishes his correspondents to address him at Truro instead of Great Village, Col. Co., as herebefore.
Rev. E. P. Caldwell having accepted the pastorate of the churches at Fort Lorne and Hampton, desires all his correspondence to be addressed to Fort Lorne, Annapolis C., N. S.
Rev. Mr. Stevens, of Oxford, N. S., called last week on his way to San Bernardino, Calif. His health has not been good and he goes with his family still hoping to gain relief.
The Berwick Register says: "Rev. C. E. Pincus met with a serious accident on the 2nd inst. He was leaning to ride a bicycle, and in going down the Rogers hill lost control of the machine, which ran over an embankment, giving Mr. Pincus a violent fall. Dr. Spungie was called, who found that the left bone was twice broken. We are glad to learn that the patient is doing well."