

# Messenger and Visitor.

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BERLIN with a population of a million, has church accommodation for but 50,000, or for but one in twenty of its population.—Dr. Leavitt, one of the ablest men of the Episcopal church of the United States, who has served as president of two of her colleges and as editor of her principal review, has left the body and united with the Reformed wing. His reason for this action is because his former church is becoming so rapidly Romish in its teachings and practice. He charges upon her the practice of auricular confession, the saying of mass, praying for the dead, etc.—A law comes in force in Italy the 1st of January next, making it a crime for any one to assert his right to sovereignty in Rome. This law is aimed at the Pope's pretensions to temporal power, and will bring about a square issue between him and the government. Will he cease to press what he considers his claim? If not, what then?—The Universalists of the United States are far on the road toward unchristian doubt. A recent convention of their body refused to adopt a resolution declaring that "the gospel of Christ is a special and miraculous interposition of God for the salvation of the world." Some of the worst opponents of Christianity are from those who bear its name.—The Council of Owatonna, where Pillsburg academy is located, offered to make a grant of \$5,000 to the institution. The offer was at once rejected on the ground that Baptists do not accept state or municipal aid. Good.—The German Baptists of the United States are making steady progress. The membership of their churches number 14,500, of which 1,400 were baptized last year.

SEVERE TEST.—"We had a little more than two thousand members," said the colored brother, "but they're not so many as that when you go round wide collection paper for de minister's salary."—Selected.

We fear few churches could submit this test to their members and not curtail their lists.

LOUD PREACHING.—It would be well if all ministers and all hearers should give heed to the following remark of Dr. Wharton, given in introduction to a sermon:—

"I shall not speak in a very loud tone of voice to-day, it is not necessary. I suppose that most of you have learned ere this that in preaching it's the lightning, not the thunder that kills."

ENCOURAGING.—A brother in Massachusetts sent for the Messenger and Visitor for himself and two others. In a note of explanation he says that two years ago he found a part of a copy of the Messenger and Visitor in a barrel of apples he was opening; but with the address torn off. He has been watching for a copy with the address since then, and having found one in another barrel of apples, he sends for the paper at once, and induces a friend to subscribe also. We hope the paper may prove a great blessing to these friends who have been led to take it in such a peculiar way.

ROMANISM AND PROGRESS.—History is bristling with facts illustrative of the paralysis which Romish dominance brings upon national life and progress. This is clearly seen in the present condition of the South American States. The Argentine Republic has freed itself most completely from the political yoke of Popery, and it is outstripping all other States in all kinds of material and mental advance. Ecuador is most completely controlled by the Papacy, and it is lagging behind all its sister States, being in a condition of the densest ignorance and the most grinding poverty. Chile freed herself from Romish supremacy and sprang forward with a bound and nearly crushed Peru, which still remained in the old bondage. Now Peru has expelled the Jesuits and her state is becoming more hopeful. Thus it ever has been and ever must be. The dominance of Rome over any people is an incubus to crush them and not a power to lift them up.

DIFFERENCE OF OPINION.—There seems to be some difference of opinion as to the present controversy between the two parties in the Congregationalist body of the United States. Some of the minority, at the late meeting of the American Board, declared that no theological question now divided them from the majority, only a question of management at the rooms in Boston. Dr. Quint, one of the majority, declared that "the doctrine of future probation was dead, having been a nuisance in this world, whatever it might be in the next. Jos. Cook, however, declared the only question separating the two parties to be "whether it is safe for a man to die in his sins." During the discussions there was little mention of the terms "new

theology," "probation after death," etc. We imagine, however, that the so-called liberal wing, after the defeat last year, think it the better policy to attack the management of the Board rather than its adherence to the old, tried truths of theology, while the inspiring motive remains the same.

JAPAN.—From all appearances, the religious future of Japan is to be decided in the next few years. The nation has awakened from its sleep of centuries and is intensely wide-awake. The people are fast cutting adrift from all their old moorings, and it remains to be seen what the new anchorage ground is to be. So far Christianity has the vantage ground; but it will require the most earnest effort to maintain the lead and to sway the rapidly changing sentiments of the people toward our faith. The apostle of the Theosophists, Major Olcott, has made a lecturing tour through the land; but his mission, we are happy to learn, proved a dead failure. The Unitarian missionary has been attempting to advance Christianity by showing the many respects in which Buddhism is the superior, and in this way has gained some influence with the official class, and won some favor from the Buddhist leaders. Under circumstances of this kind, this missionary is to be regarded as one of the opposing forces to the religion he professes to go to advance. The leaders of Buddhism are arousing themselves to put in force all the expiring energies of the old religion, and are publishing abroad many falsehoods about Christianity. On the other hand, the various Christian denominations are arousing themselves to improve this grand opportunity, which the present state of Japan affords. The missionaries of the American Board have sent an urgent appeal home for reinforcements, stating the facts of the case very forcibly. Dr. Ashmore, the Home Secretary of the American Baptist Missionary Union, has gone back to the east, and the understanding is that he will, among other mission fields, that of Japan, with a view to reinforcing the staff of workers and opening new stations. The other denominations are also doing vigorous work among the Japanese, and the work is telling. Nearly 30,000 Japanese have professed Christianity, and those who have united with Christian churches have developed great liberality, 25,000 of them having given what would be equivalent to \$600,000 from the same number of Christians in America. The outlook is, therefore, full of hope, while there is danger lest the loosened sentiment of the people may harden into infidelity before it has been moulded into Christianity.

Los Angeles Baptist Association.—A trip of nearly four thousand miles, made in less than ten days from Berkeley, N. S., brought me to San Diego in time to attend the above Association, convened in the city named on October 8. Wearied to the last degree by the incessant jolting and rumbling of the cars, I felt like a stranger indeed; but the cordial hospitality of Pastor Harper and Miss Colly, reception committee, soon created for me a feeling of home-likeness that was exceedingly restful. The city of San Diego, about eight years of age, with a population of 40,000, having the Bay in front with only a strip of beach to keep off the slow-heaving Pacific billows, is beautiful beyond description. Its broad streets, carefully laid out and lined with semi-tropical trees; the lawns attached to the private houses, and the public squares, are brilliant with flowing tropical plants of all descriptions.

THE ASSOCIATION.—It is composed of delegates from the churches of the three southern counties, —Los Angeles, San Bernardino and San Diego. Between two and three hundred delegates were present, and all the meetings were exceedingly interesting. The introductory sermon was preached on Wednesday morning by Dr. Frost, of the town of San Bernardino. It was a big sermon, Baptistic to the fullest extent. The doctor is a big man, stands six feet four inches and weighs 320 lbs; he spoke two hours, and through every moment he held the closest attention of every listener. He spoke on "The things that are most surely believed amongst us" as Baptists. As in his ponderous fashion he laid down his ponderous arguments, the familiar facts of Baptist history, which he used to illustrate his sermon, assumed ponderous shape. His address was interspersed with passages of surpassing eloquence, and of inimitable humor, convulsing his entire congregation with laughter. We came away from the service feeling that we had been attending upon a feast of the richest mental and spiritual quality, and unlimited in quantity. As a suffi-

I add that a closer acquaintance with Dr. Frost, in the last few days, has convinced me that his heart is as big in proportion as his qualities of brain and brawn.

THE PAST YEAR.—seems to have been full of hard work and of much blessing for the Association. The First Baptist church of San Diego showed what one church can do by consecrated effort. It numbers 340 members and they have just completed a beautiful church house, built of wood, and costing \$10,000. Besides this they have constructed seven other church edifices in other parts of the county, all in the short space of twenty-one months. Their ordinary home expenses amount to a little over \$5,000 per year. The band of fellowship was given by the moderator to four new churches, which had been organized during the year, three of them on entirely new ground. Over 200 had been added to the churches by baptism.

THE NEW BAPTIST COLLEGE.—at Los Angeles claimed a large share of interest. Its claims were ably set forth by the enthusiastic president, Rev. Dr. Reider. His enthusiasm became infectious when it was announced by the moderator that barely enough salary had been accepted by President Reider during the year to pay his board bills. Over 100 students had been in attendance, and the prospects were good for the coming term. President Reider is an all-around man, as was proved by the skill and power with which, at a subsequent meeting of the Association, he pleaded for subscriptions towards creating a fund to build a Baptist home for infirm ministers. While he was yet speaking some one threw a silver dollar at him; he deftly caught it, and in a moment a literal shower of silver rained upon the platform amid much applause. Two hundred dollars were raised on the spot in cash, and pledges for a much larger amount.

THE MISSIONARY MEETINGS.—were soul-inspiring. Dr. Dean, a veteran Chinese missionary, was present and filled all hearts with love for the souls of the perishing. Miss Miller, also a returned missionary from China, earnestly and graphically pleaded for the missionary cause. It seemed like a second edition of our own most interesting and long to be remembered Convention gathering at Fredericton.

THE CLOSING SERVICE.—of the Association was a novel sight to my Eastern-trained eyes. It was called the "moderator's meeting." After a half-dozen minute speeches by the oldest members, speeches overflowing with gospel love and pathetic reminiscence, several parting songs were sung, and then all the pastors present arranged themselves in a semi-circle about the platform facing the audience. The entire congregation then passed around in orderly form in front and shook hands with each pastor in turn, while the choir sang "Blest be the tie that binds." It seemed most appropriate; a custom that might be introduced with profit into the Baptist gatherings of the Provinces.

The venerable Dr. Dean, representative—as was our own much beloved, but recently fallen, Dr. Rand—of a departed generation, sent us on our several ways with the benediction of God.

As I stepped out into the dimly lighted streets of the city, out toward the unknown future; toward the place where I believed my Father above would lead me in search of souls, I repeated the benediction with my lips, and prayed that the Omnipotent power it invoked might ever keep my soul in full contemplation of the vastness of the love of God.

M. B. SHAW.  
Fall Brook, Cal., Oct. 23.

THE GRAND LIGNE MISSION.—TO THE BAPTIST CHURCHES OF THE MARITIME PROVINCES.

MONTREAL, October, 1889.

Dear Friends.—While you have been praying for the extension of Christ's kingdom upon earth, and making sacrifices to send the gospel to the heathen, for whom more sacrifices still should be made by every Christian, have you thought of the one million and a half of our fellow countrymen in the Province of Quebec who are practically without the Bible, and who, save a few exceptions, know not the truth as it is in Jesus? And are you aware that through God's merciful and wonderful providence a work, begun fifty years ago in the humblest way, by two young missionaries from Switzerland, has already achieved wonderful results, and acquired such developments that its converts are numbered by thousands, and its educational institutions, its churches, its preaching stations, manned by devoted and, most of them, able men and women, are now established and encouragingly developing from year to year? A look into the history and present work of the Grande Ligne mission will reveal to you many things which will cheer your heart and enlist your sympathies in this work. Eighteen missionaries, eleven men and seven women, are now actively engaged in it, and the work is suffering for the lack of laborers to enter doors which the hand of the Lord opens before us. One hundred young French-Canadians have entered the school at Grande Ligne this month.

The total expenses of the mission, including the salaries of all the missionaries, the expenses of the school, and all incidental expenses, range between nine and ten thousand dollars a year; nearly one-third of this sum being raised in school fees from the pupils and in contributions from our French churches themselves. The salaries of the laborers, with one exception, range from five hundred dollars down to one hundred and fifty. Is there any mission conducted more economically? The mission is, from year to year, coming to depend more and more on Canadian Baptists. Great Britain and the United States feel that they have enough work of their own to do. It becomes necessary for the mission, therefore, to enlarge the circle of its friends and supporters in Canada; otherwise the work must suffer. Is it not natural that we should turn to our numerous Baptist brethren of the Maritime Provinces, and ask of them to help themselves on this work, which, in a sense, is theirs also, and to come to its help? Two of our missionaries have, within the last few years, visited several of your churches and received a cordial welcome and substantial aid; and during this summer, Mr. Thos. Bengough, of Toronto, has made a flying visit to a few of your churches, in behalf of the mission, touching only St. John, Halifax, Moncton, Anaherst, Windsor, Wolfville, Digby, Yarmouth and Fredericton. He could see but few of the brethren, comparatively, making a number of new friends, but was unable to see a tithe of the old ones. Are you one of those he missed? If you are, kindly consider this as a personal appeal to you, and do at least what you did last year, if you cannot increase the amount. Or, if this appeal fall into the hands of any Christian brother or sister who has not yet contributed to this good work, will you not begin now, to give your prayers, and some of your money for the evangelization of our French Canadian Roman Catholics?

There are various ways in which you can help this work:—(1) By money in large or small sums, according to your prosperity, sent at any time to the Treasurer. (2) By a life membership, either for yourself, or some one else, costing thirty dollars. (3) By a scholarship (costing fifty dollars), which secures to a pupil, whom you may name, tuition for a whole school year. This is a happy arrangement, both for donor and student, as the student sends letters to the donor, reporting progress; thus keeping up the interest of the one, and stimulating the energy of the other. If you cannot afford to purchase a scholarship, perhaps your church, or your Sunday-school, or Mission Band could; or you might join with others in the purchase. Payment of scholarship can be made by instalments, if preferred, at any time between the months of September and May. (4) By donations of furnishings for the students' rooms and dormitories, blankets (much needed for the coming winter), books for the library, and magazines for the reading rooms, of recent date.

Please enclose your offering in the envelope provided, and lay on the collection plate, on the day appointed for the Special Offering for this Mission in the

Baptist churches of the Maritime Provinces, SUNDAY, DEC. 1, 1889.

A. G. UPHAM, President.  
T. LAFLURE, Secretary.

Remittances to be sent to the Treasurer, Mr. Joseph Richards, 114 St. Peter Street, Montreal, P. Q.

THE PASTOR AND CURRENT EVENTS.  
BY A PASTOR.

It is doubtful if a pastor meets any question in his round of duties that causes him more serious consideration than the relation in which he ought to stand and the attitude he ought to assume towards the various semi-religious topics that are continually coming to the surface of public life, and demanding attention. Not only is the pastor concerned about these things, but the people also. Those who favor a particular view of the question then presenting itself, whether it be the Jesuits' Estates Bill, the Equal Rights Association, or the Scott Act, would have the pastor advocate that cause from the pulpit, and will not approvingly and vigorously when they hear a philippic that coincides with their own sentiments.

On the other hand, those who may be opposed to the measure under discussion will not hesitate to tell him that he had better mind his own business and "preach the gospel"—whatever they mean by that vague and much-abused phrase. Between the Scylla and the Charybdis he is a wise man who can steer, and who can so hold the balance between undue officiousness and faithless neglect as to satisfy his own conscience and win the approval of right-thinking men.

The writer has had to face this matter and think it out for himself. It is in the hope that his conclusions may be helpful to others, in the pulpit and out of it, that he ventures to put them on paper. There can scarcely be any danger of falling into error in this matter if one will carefully distinguish between a principle which is self-evident and authoritative always and everywhere, and the methods of carrying out that principle, which may admit of endless discussion and have no other authority than the varying opinions of fallible men. Take, for example, the Temperance question. On the broad principle of temperance, as laid down in the Bible, and the duty of abstinence for the sake of others, as taught by God through Paul, there can be but one opinion among Christian people; and it is the duty of every pastor to proclaim the truth on this, as on every other gospel theme, without regard to the consequences. But when it comes to any device by which the principle of temperance is to be applied, whether it be the Scott Act, High License, the Crooks' Act, or any other temporary plan, the pastor will find that men of equal piety, intelligence and zeal with himself, will hold divergent opinions, and it will become him to hesitate before he use the shelter of the pulpit for the championing of a project that may have no better authority than his own conviction. In that case those holding opposite views naturally feel that their side of the topic is equally deserving of being presented from the same place and that they are unjustly treated in not having that presentation made, and they will certainly have good reason for so thinking. In the majority of instances a pastor is safe in refraining from discussing debatable points in the pulpit. Let him deal with certainties there; and let his voice ring out clear and strong on the great themes of righteousness and godliness, of which there is much need and with which the Bible is replete.

Outside the pulpit the pastor has the same right as any other citizen to express his opinion on the questions of the day, provided always that he does so in the spirit of Christ. If he believes High License to be a better measure than any other for the control of the liquor traffic, let him say so in a manly, Christian way. If he favors the Third Party movement, or the Equal Rights Association, or any other public scheme, let him mount the platform, produce his arguments and take a fair field with other debaters. This is his privilege as a free citizen of a free country, and in this course he will have the approval of every fair-minded person. The sense of justice is well developed among us, and if a pastor deal fairly with his fellow men, showing himself prepared to stand as a man without seeking any undue advantage as a minister, not only will he receive fair play, but his ministry will be the more effectual because of his personal manliness.

There are a few persons who cannot keep from confusing the citizen and the pastor, and who will not listen to a preacher if he happens to disagree with them politically. It is but a few weeks since an article appeared in a widely circulated daily, threatening a serious

shrinkage of the missionary funds of a certain church unless a prominent minister of that church ceased his activity on behalf of the Third Party, though what connection there is between the foreign mission funds of any church and the secretary's advocacy of the Third or any other party, we utterly fail to see. But these people, happily, are few and far between, and the mass of Canadians are reasonable enough to allow a pastor the same privileges that they claim for themselves. Let the course herein outlined be taken by pulpit and pew, and the relation of the former to the latter as regards current events will no longer be a matter of stumbling to one or the other.

—Canadian Baptist.

W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

Notice.—Will all who remit money from W. M. A. Societies, please notice that Mrs. Mary Smith, Amherst, N. S., and not Mrs. J. W. Manning, Halifax, is treasurer for this year, and send their remittances to the former lady.

William Carey.

(Continued.)

Able to earn some money in the factory, the self-sacrificing man declined to receive any salary from the friends in England. He soon fell a victim to the fever. His children sickened; one died. The infirmity of his wife developed into actual mania. But he worked on without abatement of zeal. Beside his house he built a chapel and preached to the natives, though such multitudes came that they congregated outside more frequently than inside. He visited two hundred villages, everyone he could reach in his boat, which was his sleeping place and his library; for all the while he was studying Sanskrit, the mother tongue of the various Indian languages. He saw that the Bible must be laid beside the Shastras of the Hindus; that it, the divine light, could evangelize India—he could not. This great soul thus faced the immense problem of making himself to India what Uphilas had been to the Goths, and Jerome to the Latin world, giving those vast millions the Bible in their own tongue. In the meantime the letters of Carey to friends in England electrified the house church with his own spirit. To his personal influence we trace the formation of three great missionary societies: The London Missionary Society, representing various denominations of dissenters; the Scottish Missionary Society, representing Presbyterianism; and the Church Missionary Society in the Established church. Individual Christians, too, caught Carey's enthusiasm. After reading the account of his project, Robert Haldane sold all his possessions and gave \$300,000 to establish a similar work in Benares, which, however, was prevented by the cruel timidity of the secular authorities.

Soon Carey was joined by those grand men, Marshman and Ward. The East India company not allowing them in their bounds, they settled in Danish territory at Serampore. On Christmas day, 1800, after seven years' labor, Carey baptized his first native convert, Krishna Pal, whose hymn translated by Marshman has become a heirloom of all the modern churches:

"Oh thou, my soul forget no more  
The friend who all thy sorrows bore;  
Let every idol be forgot,  
But O my soul forget Him not."

Krishna was a high-caste Brahmin, he became a gifted preacher, and with his own private fortune built houses of Christ's own worship for natives in Bengal. The same year witnessed the publication of the entire New Testament in Bengali, a work which made Carey's reputation, as the foremost of Oriental scholars. The British Government now found it necessary to establish a college at Fort William, for the instruction of their own officers in the language and literature of India. There was one man only in India, or the world, if we except Lord Colebrooke, who could fill its chief chair. Carey became a professor, but really he became the University. One who had seen him at work writes: "Here was for nearly a whole generation a sublime spectacle. The Northamptonshire shoemaker training the governing class of India, in Sanskrit, Bengali, and Marathi all day, translating in the Raynana and the Veda; and then when the sun went down, returning to the society of the pained, the halt, the blind, and many with the leprosy, to preach in several tongues the glad tidings to the heathen of England, as well as of India, and all with a loving tenderness and patient humility learned in the child-like school of Him who said, 'Wist ye not that I must be about my Father's business?'"

(To be continued.)