

Messenger and Visitor.

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The financial value of a good character is not easily computed. The respect and confidence of others is a valuable factor in all successful enterprises. To disregard the opinion of others or to make oneself unworthy of their patronage is to court failure. — Pride boasts of itself to other people; Merit measures itself by an absolute standard; Pride measures itself by others, and seems big to itself; Merit measures itself by a true ideal, and perfect law, and is conscious of its own imperfections. Therefore *Pride is haughty; Merit is humble.* — Matthew Henry says: "If we would have God hear what we say to Him in our prayers, we must hear what He says to us in His word." God never fails to justify those who live by faith in His word. — Pure speech is an essential of a pure life. — Many people rejoice to think they are God's children, who seem never to think that they are God's servants. They highly value a place in the family register of the saints, but take no special delight in the servant's place in the work assigned to the saved of the Lord. Servant and Saint are synonymous in the church of Christ.

— AN OMISSION. — In our brief notes on P. E. Island, last week, we inadvertently omitted to mention that the North River Baptist church has provided for their pastor and his family's comfort a very neat and commodious parsonage, such as few of our ministers enjoy.

— WHO ELSE WILL DO IT? — One of our worthy brethren in the State of New Hampshire, when remitting his advance for the MESSENGER AND VISITOR, sends \$1.50 for the benefit of some family not able to pay for the paper. We find many such, to whom the MESSENGER AND VISITOR is a great blessing. Who will help us in this good work still further?

— DEATH OF REV. J. OTIS REDDEN. — This sad intelligence has reached us. Further particulars may be looked up at an early day. The following note is all we have heard:

WINDSOR, July 24. — Rev. J. Otis Redden died yesterday at Chicago on his way home to Windsor from Denver, Col. He remains, accompanied by his wife and child, will be brought to Windsor for burial.

C. HENRY DROCK.

By the death of this dear young brother our denomination has another great bereavement. The sorrowing wife and family have our heartfelt sympathy in their great affliction.

— THE FORTY-SIXTH ANNUAL SESSION of the National Division, S. of T., was held at Ocean Grove, N. J., July 9, 1890. From the several official reports presented, it is seen that the grand old order is in a very healthy condition. Its present membership is 76,673. During the quarter ending March 31, 1890, there was a net increase in the membership of the order of 3,225, in the 26 jurisdictions reporting. The Grand Division that has made the largest net increase during the year is Nova Scotia, which has gained 790 members, and has the honor of being the first, numerically, on the roll. Its present membership is 16,978. The New Brunswick Grand Division has in its jurisdiction a membership of 6,342. Prince Edward Island has 2,000 members, with a net increase during the year of 200.

— "IF THERE BE FIRST A WILLING MIND, it is accepted according to that a man hath, and not according to that he hath not." The most valuable service in the cause of Christ is within the ability of any true child of God to give. A valuable exchange has this to any of Christian example:

The Christian is always in danger of losing sight of the importance of his example. A large class of believers are ever mourning their inability to do anything for Christ. They imagine that their peculiar circumstances render it impossible for them to perform any work of importance or value in His service. Let such remember that there is one thing of incalculable value that they may do. A godly life, a consistent Christian example, is likely to be far more influential with the careless than fluent and eloquent words without it. If they can do no more, they can show the world the power of divine grace to purify the heart, and to control the life. They can confer upon those by whom they are surrounded, the inestimable boon of an example of holy living.

— IS THERE SOMETHING IN THIS? — If so it is worth attending to, as it is not a costly experiment. We refer to the following, which we find in the *Central Baptist*:

We believe in the moral power of the old-fashioned handshaking. A young preacher of our acquaintance went to a church which had been practically dead for many months. The first Sunday morning, after the sermon, almost every one walked out without saying one word to the new preacher. At night before the sermon, he told the people he wanted to make an apology. Said he, "Usually when a stranger comes into our midst,

particularly if he be a young preacher, he is apt to feel lonely, and Christian people like to give him the hand of fellowship. My apology is that this morning I probably did not give you a chance to show your feeling and your fellowship. I beg pardon." The people saw the point. After church there was handshaking. The handshaking has continued to increase ever since and the hearts of that people have been unlocked, Christians have been revived and sinners have been converted.

— THE CHURCH AGGRESSIVE. — Power is known by its manifestations. Religious power is recognized in its triumphs over vice. By these triumphs its progress is secured, and its vitality proven. Increase is therefore necessary to the recognized existence of the church of Christ. The manifestation of Christ in the flesh was by the displays of His power. He challenged the faith of men when He did greater works than others could do (John 15: 24). He condemned the unbelieving in the same way.

News from Chicaco and Elsewhere.

Mr. Archibald writes May 28th: "During my last visit to Akulampara the young widow, of whom I previously wrote, was baptized and is now at the station."

"When the court opens in July, I shall cause the man who owes B. Gurannah 700 rupees, and who is endeavoring to defraud him of it, to be summoned, and we hope that, without much delay, the above amount will be paid."

"We made another effort to make peace between Garannah and his wife; and with both parties present, we had a long talk at Bagavan's. She spoke very sensibly, and if he is uniformly kind, hope all may come right soon. I gave her a rupee and told her to get dinner for her husband, Bagavan and myself, and we would go to her house and eat it. She prepared it nicely, but served it in her husband's house, instead of her own."

"You know how long I have wished to visit this part of the country, and find, if possible, those two men who were asking baptism. So a number of us left Palcondah on the evening of the 22nd. We found that Battal is distant from Chicaco 53 miles, Kapaguda 59 miles, and Gudari about 80 miles."

"It was a good time at Kapaguda; it is the chief village of the Talags; is large and prosperous, and regarded as healthy. It has a hospital, submagistrate's catchery, a revenue catchery, and made roads. We had a very interesting service of three hours, Sunday, p. m., attended by two or three hundred people, at the bungalow. Then we separated into groups and talked much longer, all hearing well."

"I had a long conversation with the submagistrate of the Gunapuram Talags, and he gave me the following information: Population of Talags, 90,000; two-thirds cannot understand Telugu. The hills are peopled by Savaras. It contains 12,000 square miles, and large quantities of rice are raised annually."

"We left Kapaguda Monday evening, and spent Tuesday under a noble tree, twelve miles on the way. Here Luxmi saw some of his relatives, and large numbers heard the gospel for the first time."

"This village, Gudari, is quite large; has a bungalow, police station, and public school buildings. It is at the extreme limit of civilization in this direction."

"It is probable that our next quarterly meeting will be held about the end of June at Akulampara."

"We had a very interesting missionary meeting at Palcondah recently, and we may have one at the next quarterly meeting, and one at the Association at Vizianagram in January."

Now a word from the home side of the work.

My recent visit to Fredericton was to me most enjoyable. From kindly words and kinder actions I felt that the people there have a deep interest in their foreign mission. They took hold of the matter of purchasing a piece of land in Kimidi, for a chapel site, with right good will, and I doubt not but the desired amount will soon be on its way to India.

I had the pleasure of visiting Gibson, where an energetic band of Baptists have recently erected a pleasant and commodious church, in which regular preaching services are held, and where a fine Sunday-school meets every Lord's day. Notwithstanding the rain on Sunday evening, a good audience gathered for the missionary meeting, and by a collection of \$14.60 showed whether or not they were a generous and responsive people. At the close of the meeting, and before we left the church, a gentleman put a dollar into my hands, saying he wanted a share in that land. A lady also gave me another dollar. Later in the evening two ladies called to see me, and though one was not a

Baptist, they put into the same fund one dollar and twenty-five cents, and that without any solicitation. Before I left the next morning, another lady gave me another dollar; so I began to feel as if that purchase money was about on hand. If the Gibson people treat all their visitors as they did their Indian one, I fear all will want to go back again. Although it is a busy season for farmers, we had a good congregation here last evening, and though a collection had not been previously announced, one of \$6.24 was taken.

By visiting among our Baptist people, my old faith in them is being confirmed. I believe they are a Foreign Missionary people; that this matter lies so near their hearts, that comparatively little effort would fan it into a hearty and generous enthusiasm.

Give them the needs, with plenty of light upon them, and ours are the people to meet them. C. H. ARCHIBALD, Florenceville, July 23.

Perfect Through Suffering.

Spotless and pure were Adam and Eve in their Eden innocence, with every want anticipated, every wish gratified. But when the tempter came, their untried characters yielded to the first seductive influence, and the glories of Paradise faded away like a dream, leaving them upon the threshold of a new existence, pressing a pathway strewn with flowers.

And why such a transition? Could not Infinite Love have devised some middle course, with less of suffering and toil and wear, and the same object have been attained? Evidently such a plan was not the best for fallen humanity.

During a period of nearly six thousand years, experience has proved by innumerable illustrations the potency of sorrow and suffering, of disaster and disappointment, in maturing the highest types of character. With all the advantages of the Egyptian court to develop the qualities of statesman and leader, Moses still needed the forty years of patient endurance which his shepherd life in Midian's desert brought to him in order that he might successfully control that undisciplined host of rebellious Israelites. The humiliation of slavery and a prison cell were instrumental in fitting Joseph for a kingly throne, and his own utter friendliness in his cruel exile made him the tender protector of his erring brethren when they needed his assistance. David was hunted relentlessly from place to place, that in God's providence he might be prepared to overrule the greatest nation of his day. The patriarch Job, whom God pronounced upright, was literally overwhelmed with suffering, loss, and sorrow, in order that he might catch a glimpse of his own insignificance, and of God's greatness and infinite wisdom. The king of Babylon was degraded to the level of a brute that he might learn the secret of God's sovereignty, and the experience made him a man. In the desert John was fitted for his grand mission of heralding in the world's Messiah, and sacrifice and suffering made the early apostles and martyrs men of mighty influence and power.

The sublimest scenes ever revealed to mortal vision found revelation through the agency of unusual trial. Exiled in Patmos, the beloved disciple beheld that marvellous vision of the eternal city. Milton shut out from earth's attractions found a realm where spirit eyes could feast on glories compared with which earth's fairest fade away; and Bunyan, surrounded by the gloom of Bedford jail, made that grand pilgrimage which has made his name immortal, and left a written volume second to none save the great Book of books. Even Christ, who knew no sin, was made perfect through suffering; and can we, the favored disciples of this Christian era, hope to gain the highest standard of Christian faith and hope, and pay for it no price? It cannot be.

The entire history of men and nations proves the truth of the poet's thought that "priceless good is gained at priceless cost."

Even in the material world, the coarsest gems are those polished with hardest toil, and the better the diamond the greater the task that brings its brilliancy to light. Naturalists tell us of a beautiful moth which emerges from its chrysalis grave with almost incredible exertion, so firmly it is held by its fibrous shroud. And yet to cut those prison bands and release the moth without this labor is to rob it of all its beauty. It was God's design to make the uncut insect glorious in its imitable charms. And what is true in the lower order of creation is doubly true in man. In the crucible of suffering, the furnace of affliction, and the desolation of blighted possibilities, God

is moulding character pure, grand, and Christlike.

Suffering, then, has its mission, as beneficent in its results as it is grievous in its experience. Let it not be regarded as the penalty of sin committed. This is the heathen's comfortless assurance, which, like a prison sentence, works no reform. The Christian, bowing beneath the chastening rod, finds joy in sorrow, pleasure in pain, hope budding on the very confines of despair, and a resurrection morning where a moment since there lingered the shadows of the grave. For him the penalty of sin was all paid long ago; and now the rod is but the token of a Father's love, to check a wayward thought or to remind him of ungathered harvests, of forgotten vows, and time fast gliding to eternity.

To the unregenerate heart sorrow brings no message of love and comfort. To the Christian alone, all things must work for good; and however keen the suffering, he knows that joy cometh in the morning; however dark the shadows, the source of light is near. The only danger is that we shall fail to see God's hand in all our trials and lose the blessing that we might otherwise enjoy. The sojourn in the wilderness brought no good to the rebellious Israelites whose bones bleached on the desert sands; it was a grain of comfort to Israel's ungodly king; nor was there one ray of hope to brighten Saul's pathway to the tomb.

How different with David, taught by his sufferings; with Jacob, wrestling with God, and building ladders to heaven even in his dreams; with Abraham, withholding his own son, and going to a strange land at God's command.

Nor is the day of sacrifice and suffering yet past. As long as redemption's work is incomplete, all of these various agencies for moulding and perfecting character will continue their beneficent work, as long as gross remains in human lives, the furnace fires will burn with undiminished ardor; as long as souls in their infinite yearnings continue to reach out after a higher life, there will not be wanting crosses to lift them nearer heaven. We must suffer with Christ if we would reign with Him; for these light afflictions which endure but for a moment shall work out for us a far more exceeding and eternal weight of glory. That is what we want, a glorious hereafter, with hearts freighted with rich experiences of God's matchless grace and love, with hands laden with golden sheaves of faithful gleanings, and surrounded by those purified and ennobled by the suffering through which they have passed.

Welcome, then, the ministry of trial and sorrow, if only, like our Master, we too may be made perfect through suffering. — R. M. Lawrence, in *Morning Star*.

The Jew Among Gentiles.

Is the star of the Jews in the ascendant? Are Israelites likely to take the foremost place among the nations, and to become leaders in the civilized world? Is the prophecy about to be fulfilled, "that ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you?" Dr. Stocker, the court chaplain at Berlin, is apparently fearful of the supremacy of the Jews. He declares that in Germany they buy the press, the theatres, places of amusement, and get the trade. Unhappily there is no reason, according to this political theologian, why devout Gentiles should desire to go with Jews. He tells a representative of the *Pall Mall Gazette* that the Jews are leading Germany to ruin commercially, politically, morally; that they hold up religion to ridicule, scoff at sacred things, and pour contempt on "all that is holiest and dearest to us in our religion." And yet in Germany there are not many more than 500,000 Jews. The number of Jews the world over is estimated at 7,000,000. What are these among the 1,400,000,000 who people the earth. It is a fact that Jews, when granted equality with Gentiles in privileges and opportunities, rapidly acquire wealth and learning and influence out of all proportion to their numbers. In this respect they are like Quakers. It is said that a great war could not be waged if Jewish bankers refused to lend money to carry it on. We wish we could add that Dr. Stocker has no ground for his fears, that he fights with shadows. It is, alas! true that the Jews are often unscrupulous, frequently avaricious. German Jews are said to have abandoned the hope of a Messiah. Jews in Paris have ceased to keep the Sabbath. Out of 2,000 shops in that city kept by Jews, only some hundred are closed from sunset on Friday to sunset on Saturday. It is as bad in America. There are 70,000 Jews in New York, but no more than 2,500 of these belong to any synagogue. There is a bright side to the picture. In 1876

— so we learn from the *Missionary Review*—20,000 baptized Jews were in fellowship with Christian churches. It is said that many Jews are disciples of Jesus secretly. They fear their brother Israelites. The fifty Jewish converts in this country of forty years ago have increased to 3,000 and more. But the Jews as a people still turn from Jesus. Many discard the rabbin, numbers more distrust the lead of tradition, but more of these go from the twilight into the darkness than come out into the clearer light of the gospel. And yet "all Israel shall be saved." The fulness of the Gentiles has not come in. The 856,000,000 heathen are still ignorant of God and of His Son. Let the gospel be preached everywhere, and let disciples be made of all the nations, and then ungodliness will be turned away from Jacob, and mercy will be shown to the seed of Abraham. "What shall the receiving of them be but life from the dead?" Were the gifts and wealth and influence of the Jews placed at the feet of Jesus and employed in His service, the world would soon be won. Gentle Christians should pray and labor for the conversion of the Jews. — Freeman.

A Strange Auction in the Black Forest.

There was a strange auction in one of the deep dells of the Black Forest some years ago. It was in the dead of night. The place was lighted by torches, which cast a ghastly glare through the darkness of the abyss. Men, armed to the teeth, were sitting in a circle, while one stood in the midst, holding up articles for sale. In was a gang of brigands who that evening had robbed a stage-coach. According to their custom they were engaged in selling the stolen articles among themselves. After a good many pieces of dress and traveling bags had been disposed of, and while the glass and bottle were going from hand to hand, and each member of the company vied with his neighbor in making unseemly jokes, and setting the assembly in a roar, a New Testament was held up last of all.

The man who acted as auctioneer introduced this "article" with some blasphemous remarks, which made the cavern resound with laughter. One of the company suggested jokingly that he should read a chapter for their edification. This was highly applauded, and the auctioneer, turning up a page at random, began reading in a tone of mock devotion. The company were much amused, and it was not observed that one of them, a middle-aged man, one of the oldest members of the gang and foremost in all their crimes, became silent, and clasping his hands on his knees was absorbed in deep thought. The passage which the auctioneer read was the same which that man's father had read thirty years before at family worship on the morning of the day when he, to escape the hands of the police, fled from the parental dwelling, never to return again.

At the sound of the words he remembered so well, the happy family circle of which he had been a member rose to his mind. In his imagination, he saw them seated round the breakfast table. He saw his venerable old father sitting with the open Bible, reading the chapter which was to prepare them for prayer. He saw his kind mother sitting by his father's side attentively listening to the Word of God. He saw himself with his brothers and sisters joining in the devotional exercises, which entreated the guidance and blessing of God during the day. He saw it all as clearly as if it had happened that morning. Since leaving home, he had never opened a Bible, never offered a prayer, never heard a single word that reminded him of God and eternity.

But now, it was as if the soul had awoke out of a long sleep of thirty years — as if the snow of a long winter melted away on a sudden at the sound of that well-known Bible word. All the words which his good father and mother had spoken to him from his childhood came back to his memory. Absorbed, he forgot all that was round him, heard nothing of all the scoffing that was passing in his presence, until he was roused out of his reverie by a rude tap on the shoulder, accompanied by the question:

"Now, old dreamer, what will you give for that book? You need it more than any one of us, for you are undoubtedly the biggest sinner under the firmament."

"So I am," he answered, struck to the very bottom of his heart by the truth which he recognized in that rough joke. "Give me that book. I will pay its full price."

The next day, the brigands dispersed through the neighborhood to their bargains into money. But the man who bought the New Testament repaired to a lonely place where he spent the whole day and night in the agonies of remorse,

and but for the consoling words of his Testament, he would certainly have made away with himself. But God had mercy upon that repenting sinner, and sent a message of peace to his heart. Next morning, on entering a village to speak to a minister, he heard that the gang was overtaken the night before by a band of soldiers and was taken to prison.

He told the minister the whole of his life's story, and asked him to direct him to the police office, where he gave himself up. This proof of the sincerity of his repentance saved his life. His comrades were put to death; but he was prevailed by the Grand Duke, to whom his story was reported. After an imprisonment of seven years, he was set free on account of his exemplary conduct. A Christian nobleman took him into his service, and he proved a blessing to his master's household until his death. He died in peace, praising Jesus Christ, who came into the world to save sinners of whom he confessed himself to be the chief. — Selected.

W. B. M. U.

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

PRAYER TOPIC FOR AUGUST.

"That a rich blessing may attend the annual meetings of the Union and of the Convention; that we may have faith to undertake the great things which the God of missions is manifestly in this day of advance beckoning us towards; and that the Spirit of love and of power may prevail."

The readers of the MESSENGER AND VISITOR remember, some time ago, Rev. Alex. Grant asked the W. B. M. U. if they could not assume the responsibility of supporting a pastor at Regina, N.Y. The following letter, addressed to the corresponding secretary, shows that Regina is not at present available. Another field is presented—Medicine Hat. At the annual meeting of the W. B. M. U. we hope to see in a position to render the desired aid.

WINNIPEG, MAN., June 10.

"My Dear Sister,—My patience did not get called on, because my fears were that, somehow, through my ignorance, the letter had miscarried. I am somewhat posted so as to be able to carry on correspondence with Ontario and Quebec; but being an entire stranger to you down by the sea, I didn't know but I had put the wrong name or address on the envelope, and that even the dead letter office could not make anything of it. I was consequently, delighted to hear from you. I mark with great pleasure, the willing spirit which your letter has stamped into it. Since I wrote you we have got well under way in a big year's mission work. We are laboring to get pastors, and hold the ground we have broken. The trouble has been hitherto that it was break, break, break, and every breakage was then largely left to grow weeds—now we do not propose to break without fencing and husbanding thoroughly by means of settled pastors.

We have manned our old fields pretty well, and have undertaken new work in the most pressing or promising places. Regina did not show up this year. As you know, circumstances and conditions are at times unfavorable; but we have begun in Medicine Hat by the same man who so successfully opened Calgary last year for us. Medicine Hat is in the territories, i. e., outside of Manitoba; it is a divisional (R. R.) town and the centre of a ranching country. The prospects are encouraging. A pastor must be got for this place this fall. Now, ever since we decided to get under way here I have thought of your society, and hoped that you could and would take a hold of it. It will not require so very much this summer, perhaps from \$50 to \$75, but when a pastor is settled and a chapel has to be built, then more liberal terms will have to be done. The Ontario ladies are providing for Calgary. If Medicine Hat does not strike you, then think of Lethbridge—a place which has to be considered immediately. Already it has 3,000 or 4,000, and is growing. Railways are already pushing for it. It has one road now and will become the great coal supply centre. It is a wicked western city at the base of the Rockies, and on the international boundary.

"Let me hear from you about this some time before the first of July. You will not forget when you meet in Board to mention our case to the Father. Please do!" ALEXANDER GRANT.

Blank forms have been sent to every Aid Society or Band which may not have received these forms please communicate with me at once? A. E. JOHNSTON, July 18, 1890. Prov. Sec'y for N. S.