

Messenger and Visitor.

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VOLUME LII.

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A WORD TO CORRESPONDENTS.

Please write names of persons and places plainly. Always sign your name when you remit money. In ordering changes of address for your paper, be sure and give your last address in full, as well as the post office, to which you wish your paper sent. There are so many places with one name that it is all but impossible to mail papers correctly unless the county, and in many instances the Province is named. Write only on one side of the sheet all matters you wish published.

HONORED AGAIN.—Progress, we are informed, is again being called the Messenger and Visitor bad names. We esteem ourselves greatly honored by any abuse from that quarter.

GRANDS LIGNE.—We gladly insert the following, which explains itself. The Grand Ligne committee in Montreal, acting in conjunction with the special committee appointed at the recent Maritime Baptist Convention, has appointed Sunday, December 1, as the date for a special collection throughout the churches of the Maritime Provinces in the interest of Grands Ligne mission. This collection will be toward the running expenses of the mission. It is hoped that all the churches which have not already taken up collections may do so on the date named, or thereafter.

THOS. BANGOR, Special Agent.
AT WORK.—We have received a goodly number of letters from brethren who are preparing to press the canvass for subscribers for the Messenger and Visitor with vigor, and already a goodly number of names have been sent in. This work cannot be done too soon. It is an inspiration to the management of the paper to know that the pastors generally are in such earnest sympathy and are ready to co-operate so heartily. For the sake of the good paper might do in families having no religious paper, we hope that all pastors and agents will help on this good work, and do it at once.

MORE FORCE.—The Directors of the M. B. Publishing Company take great pleasure in announcing that they have secured the services of the Rev. J. H. Saunders as an assistant to the editor in editorial and other work. Bro. Saunders needs no introduction to the most of our readers. He has long been one of our most trusted and honored pastors. He has an earnest soul behind a keen and analytic mind, and yields, withal, a vigorous and trenchant pen. He brings to his new work treasures gathered through many years of study and experience. The editor of the Messenger and Visitor is very glad to have this respected brother as an adviser and helper, and will say in advance that when readers find anything especially good in the editorial department of the Messenger and Visitor, they may be pretty sure it is from his pen. Do not forget to remember us both in your prayers that the paper may grow in power and usefulness.

A SUCCESSFUL MISSION.—At a recent meeting of one of our southern associations, the Rev. A. G. Diaz, of "Baptist Apostles" of Cuba, gave the following cheering report of the Lord's work in the stronghold of Romanism. The Central Baptist reports him as saying:—

The first church was organized in Cuba three years ago, and since then 1,570 believers have been baptized. There are 2,288 in the Sunday-schools. A lately converted Episcopalian minister, named Cova, is working well. He finds it a little slow to come to our form of worship, but he is learning to come close to the people. In the small towns hundreds come for miles to hear the preaching and to witness baptism. In Regla is a native preacher who has a church and six stations. These workers are scattered all over the island. A tent was used to carry about from place to place. There are women who act as missionaries, teachers and nurses. The eager converts need training. When volunteers were asked for the office of deacons, all stood up, men and women. Twenty want to come to the United States Seminary for instruction. A teacher has now been secured to teach them at home. Persecution continues. The bishop does not get tired. His first trial was a bid of \$20,000 for the Baptist cemetery on condition Diaz would leave. In the next place, the Bishop's secretary professed conversion, but he proved to be only a spy. He got his letters mixed and betrayed himself. Next he tried to frighten us away. He burned Diaz's picture and excommunicated him. Next an appeal was made to Spain to close our cemetery. A month ago while Diaz was sick, a man came into the house and stole his baby; Diaz followed and recovered the child. It was all instigated by the bishop. The work is prospering beyond all expectation, despite persecution.

THE DRIES OF THE HORN.—In another column will be found a call for a Maritime Convention at Moncton, on the 13th inst., to consider ways and means by which the liquor traffic may best be

stayed in its present deadly work. Doubtless this movement will take the color and shape which the medium through which and the standpoint from which it is viewed by the different interested parties. It will be well if all Christian people regard this matter as their professions of righteousness, and the highest good of mankind dictates. Political parties, and the people who are interested in the perpetuation of the traffic, cannot be expected to fairly represent a pure Christianity in the settlement of this question. Christian principle is a factor in this commonwealth of ours that is not to be trifled with, if it can but be properly organized for political action. This principle is being badly slandered and our holy religion disgraced by the common affirmation (in political circles to-day, that the sentiment of our people, who are all but universally professed Christians, is not in favor of a law so righteous as the law for the prohibition of the liquor traffic, with all its known and multiplying curses in the commonwealth. There is only one way for the lovers of righteousness to move in the premises, and that is to remove from the position of representatives all those who deal in these slanders, and so misrepresent the purest and most righteous sentiments of their constituencies. As righteousness exalteth a nation, and sin is a curse to any people, so we should see to it that the former be the corner-stone of our body politic, and that it have a broad place in the platform of the political party commanding our franchise. The time for debating as to the moral character of the liquor traffic has long since passed. It has received all but universal condemnation. The time for direct assault, with a fixed purpose to remove this foul curse from our fair dominion, has come. We are fully equal to this work if we be but united and determined.

A GOOD WORK.—It is reported in the secular press that some women connected with the Salvation Army are by very quiet and unostentatious methods doing a successful work in the way of rescuing fallen women, and providing for them the ways of a better life. Such a work as this must commend the best wishes and co-operation of all true Christians. Work in this way carried on ought to suggest with much force ways of usefulness to all the sisterhood of our churches. In no way can we give to the world a better proof of the superiority of our faith in Christ than by lifting up into a pure life the debauched and sin-cursed. The opinion which now controls social and public life, and to a large extent our church life, makes it far more difficult for a debauched and impure woman to reform and gain a hopeful position than it does for a debauched man to do the same thing, although the woman may be by far the more excusable sinner. This order of things should be changed, not only for the benefit of these victims of vice, but that the spirit of Christ may have in our churches a better representation; and that His Word may have free course and be glorified. Our methods of church work in all its departments should be shaped by the glorious and gracious fact, that it is not the Father's good pleasure that any of these little ones should perish. It is not simply well organized methods, but the Spirit of Christ in their efforts that gives them sufficiency of power to insure success in these otherwise most hopeless cases. The salvation of lost ones was never yet accomplished, and never can be, by sensational methods which only appeal to the lower senses, thereby fostering a sensuality already surcharged with vice. The sin-cursed of every grade, from the young in our Sabbath-schools to the lowest and lowest Magdalene, and her most degraded confederate, can only be reformed and saved by being brought into personal fellowship with the Lord Jesus Christ in all that is pure and holy. As in the days of the Nazarene, so now, this work can be accomplished by the power and grace of Christ.

JAPAN.—The first Protestant church was organized in Japan in 1876, with a membership of 16; now there are 250, with 25,000 members. In four years the number of Protestant missionaries in Japan has increased from 240 to 443. The number of native preachers from 50 to 142; of licentiates and helpers, from 160 to 287. But best of all the church members in five years, from 1883 to 1888, grew more than five-fold, from 5,000 to 25,514. Buddhist priests are in danger of being driven to work to avoid starvation. The popular faith in Buddhism is about dead, and instead of the vast sums formerly spent on temples, it is estimated that not more than \$200,000 are expended.—*Missionary Review.*

Just Commendation.

One who has lived, says the *Congregationalist*, for over half a century in close intimacy with preachers of the gospel, has a right to bear ringing testimony with regard to their worth. The following extract from a sermon preached last July to his old flock at Wethersfield, Conn., by the Rev. A. Adams, repays reading:—
"Ministers, as I have known them, are honest men, men not lacking in ability, and laboriously endeavoring to meet the demands of the work in which they are engaged. They are men who believe in the Lord Jesus Christ, and in His church and kingdom, and give their thoughts and hearts each in his own way to the work of its advancement. They are men, I think, a little free from self-seeking, and a little more ready to merge self-interest in the public weal, and a little more willing to encounter opposition and reproach for the truth's sake and for the public welfare, than any other class of men that I have been acquainted with. Pity for the churches and pity for our Christianity if it were not so; for ministers are the ripe fruit of the churches. They are such as the churches have set apart for God's special service. If they are but weaklings, or bad men, then the churches have put upon God's altar the lame and the blind, and have kept the best for themselves and for the world's service; but I do not believe the churches have done this.

"I wish it were possible for me to reproduce in your minds the feeling I have in respect to some whom I have known, alike men of higher and of humbler gifts, and to have you see them and feel them as vividly as I do now, after the lapse of many years. One venerable man, for example, whose hands were laid upon my head in the ordination service; a true minister of the Word; a living epistle of it, known and ready of all men during a ministry that stretched on from his young manhood to eighty-five years; calm, earnest, incorruptible; patient toward all men, yet fearing no man; standing firm and undisturbed amid storms that, in certain parts of the world, raged around the ministers and churches fifty and sixty years ago; embodying in his life and teaching the older theology at its best; all men recognizing him as a man that came from God and went to God, his flowing locks of silvery white seeming as if an anticipation of the crown of glory he has now gone to wear—this man, so dignified in person, so positive in conviction, so large in heart, so bold in utterance, was one of them. Another, whom Connecticut gave to our Bangor Seminary fifty-two or three years ago, clear of spiritual insight, compact in thought, vivid in imagination, hating against the enemies of God and man single words as from a catapult, and yet withal meek and lowly and loving, the seal of God upon his brow, and his look, as on a Sabbath morning he rises in the pulpit, as of a man that had just come forth from the secret place of the tabernacle of the Most High. How his preaching seemed to make the invisible real, and almost every Sabbath day a fresh coronation of the King of kings! How the sense and the remembrance of him has been to many of us, his pupils, as a real presence attending us through a life-time, as if watching and inspiring and making almost every sermon somewhat truer and more fervent and more spiritual than it would have been without him.

"And still another, whose glory can never be dimmed in the minds of those who knew him by that of his more brilliantly endowed son; whose soul was on fire with a passion for saving men; who cared nothing for philosophy, nothing for theological systems; his own or other men's—nothing for eloquence, but only as that helped his grasp upon men and his success in bringing them to God, and the trophies of whose work in city and in country, at the East and at the West, were as the drops of the morning. Of all the journeys of my life, I account the fourteen hundred miles I went to put myself for a little while under the instruction of that man the most rewarding. One more, who from thirty years old to eighty swept over the north Middle States, and some parts of New England as well, in the spirit and power of Elijah; his convictions deep-rooted and immovable, clear in statement, irresistible in argument, impassioned in appeal; a man that would have been a leader in the United States Senate in its palmyest days. Every-where he went the Spirit of the Lord went with him; and the people, and many times the leaders of people, were moved under his preaching as the trees of the wood are moved by a mighty wind. In private, a mild, tender, as the tenderest woman, simple as the simplest child.

"Such are some of the ministers whom I have known, and other such there have been, known, some of them, to you and me alike. Many more, less widely known; some that were fellow-students, or later, pupils of my own, since faithful ministers at home or missionaries in foreign lands—in China, in India, in Turkey, in Persia, in Africa, in the Pacific Island. What good men they were; what heroes, some of them, in the holy war! How one's heart burns within him at the thought of them with an interest, an affection, an admiration that is incommunicable!"

Providence and the Prayer-meeting.

Sometimes Providence is so very striking that you cannot doubt or fail to see the wisdom and goodness of God in the matter. The following is as clear an instance as I have seen for some time: A person from one of the islands called to see the writer, in deep anxiety about his spiritual state. He had been much tried for some time back, sometimes driven near the point of despair by the terrible assaults of the wicked one. Now and then he had glimpses of light and comfort, but he was still in considerable distress about himself. I told him I was just going to the prayer-meeting—a meeting I enjoyed better than any other in the town; and that I believed it was just the one for him, and asked him to go with me. He was very reluctant, preferring to have a quiet talk with myself.

However, after a little he consented, and we went. He was unknown to any one present. The pastor had not seen him before, and knew nothing of his state of mind. But on coming in, after a few moments of silent prayer, he gave out the hymn:

Arise, my soul, arise!
Shake off thy guilty fears,
The bleeding sacrifice
In my behalf appears.

Two verses were sung, and he led in prayer. And, being in earnest and spiritual, we were drawn into sweet fellowship with the Father of our spirits and with His Son Jesus-Christ. The other two verses were sung, and two of the brethren were called on and engaged in prayer; and the burden of all the petitions was for a present blessing—that God would graciously give us a time of spiritual quickening, and times of refreshing in His presence. And truly the services were both quickening and refreshing. Then were sung the first and last verses of the hymn:

What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to cry,
"Everything to God in prayer!"

After singing the pastor said he would do little more than read a few passages of Scripture, as his friend, the writer, had promised to say a word. The passages read could not have been more suitable to the case of sore and deep soul trouble—"Cast thy burden on the Lord, and He shall sustain thee"; "Casting all your care upon Him, for He careth for you"; "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your heart's request be made known unto God. And the peace of God that passeth all understanding shall keep your hearts and minds through Christ Jesus." Having quoted two or three more passages on the same subject, he made a few very pointed remarks on the great burden of sin, and the constant and varied burdens of household and personal cares; and how the Great Burden Bearer was infinitely able and willing to meet all cases; adding that the special thing needed was faith in God, and, in personal application and appropriation of the truth and promises of God. All seemed to enjoy the remarks made with so much earnestness and deep feeling. The verses of the hymn—

Thou my everlasting portion,
More than friend, more than life to me,
were then sung; and the writer pointed out how striking the whole services were—hymns, prayers, passages, and remarks—all seemed as though they could not have been more appropriate, or perhaps so appropriate, had all who had taken part known all about the condition and circumstances of the friend who was with me. He was much struck with it himself, and felt encouraged by it. And though still somewhat tired, after a short talk with the pastor he came away greatly relieved of his burden.

No doubt many instances of the same striking nature have occurred when little or no notice have been taken of them. God is always present with His people, "glorious in holiness, fearful in praises, doing wonders." It is our blessed privilege to mark His hand in all His gracious dealings with us. It not only strengthens our own faith and brightens our hope, but will lead others to enjoy God in everything. Alienation of heart from God is the sure precursor of endless misery. Whatever tends, directly or indirectly, to remove this alienation must be a blessing of supreme importance. O! for more sweet and blessed fellowship with God, our Father, and His Son, our Saviour, the Lord Jesus Christ.—*James Wood, in the Freeman.*

W. B. M. U.

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

William Carey.

The following article by Jas. M. Ludlow, D. D., East Orange, N. J., is from the *Missionary Review*, and comes in most appropriately, after our brief outline of the introduction of Christianity into India.

One hundred years ago this sign hung over a cottage in a Northamptonshire village, "Second hand shoes bought and sold. William Carey." Within sat a cobbler, twenty-eight years of age, careworn, burdened with the support of himself and a sickly, half-crazed wife. On a pile of leather chips, the leaves held open by last and awls were books in Hebrew, Latin, Greek and French, which languages he was trying to master. On the wall was a map which he had rudely drawn and scribbled over with the statistics of the world. Some years later Lord Wellesley, the English Governor-General of India, hearing this man, commend his course, said: "I esteem such testimony greater honor than the applause of courts and Parliaments." The evolution of such a life from insignificant obscurity to world-wide influence and renown is a subject of study for this age. It was an evolution, not a change through environment, for we can detect the germ of that great after-life in its earlier years. Carey was born in 1761, the son of a poor weaver. His early education was such as, with his marvelous powers of observation, he picked up from men and things. When a mere lad, his garret-room was stocked with specimens of bugs and bonnets. As Solomon in more elaborate address, so the ragged boy, whose genius for discovery led his playmates to call him "Columbus," "spoke to them of trees, even unto the flower that springeth out of the wall; he spoke also of beasts, and of fowl, and of creeping things and of fishes." He devoured the books that came in his way. For language he had such a natural gift, that he learned to read French in three weeks from a French translation of an English work, and without grammar or dictionary. But though a genius, he had no natural endowment of piety. He learned to lie, and once he stole. He was converted at eighteen, married at twenty, cobbled, peddled shoes, and studied during the week days; opened a school at night for those poorer than himself, and preached for the Baptists on Sunday.

There were no Foreign Missionary meetings, magazines, or interest in those days. But, bending over his Bible and his last, the cobbler studiously felt himself swayed by the conviction that the church must go to the heathen. At a meeting of preachers he brought up the subject. The presiding officer, as wise as his age in these matters, rebuked him: "You are a miserable enthusiast; nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first." But the Pentecostal effusion was already in Carey's soul, and it almost took the form of the gift of tongues, such was his marvelous facility for the acquiring languages. He sent out from his cobbler shop a pamphlet, which, as it was the first, is still about the best missionary prospectus in the English language. Its chief suggestions were *united prayer* and *a penny a week* from every communicant. His genius in putting the matter and his devotion to the Hex soon won him some grand friends, among them the distinguished Andrew Fuller. They at once started the "monthly concert" of prayer for missions, which is still observed so largely in England and America. In 1792 Carey preached a grand sermon, a direct result of which was the founding of the Baptist Missionary Society. As the chief projector of this grand scheme, the devoted man did not hesitate to offer himself as its first missionary. He studied his maps. India with its hundreds of millions seemed to be the most needy, and at the same time, the most promising field accessible, in that the English flag was already there. Full or eloquently described the meeting where Carey volunteered. "We saw there was a gold mine in India, but it was as deep as the centre of the earth. 'Who will venture to explore it?' 'I will go down,' said Carey, 'but remember you must hold the rope!' We solemnly engaged to him to do so, nor while we live shall we desert him." Was the pledge with which the little band practically launched the scheme of modern English missions.

Taking John Thomas who had once been in India as a medical helper, Carey sailed in 1793. The vast land was then

without a ray of clear Christian light except that which lingered with the remembrance of the German Missionary Schwartz, and the glimmers in the homes of certain English army and civil officers. The land was divided between the various forms of Hinduism in its densest superstition, its most horrid cruelties and the equal bigotry of Mohammedanism. The British influence being that of the camp, the teaching station, or the political office, showed the vices of Christian lands rather than the virtues of Christian life. The East India company dreaded the attempt to evangelize the land, lest it should awaken the religious prejudices of the people and imperil their gains. Such was the stupidity of even English merchants that the missionaries were denied passage to India in an English boat, and sailed in a Danish ship. Arriving at Calcutta they were not allowed by the East India company to engage in religious work. For five months they lived in abject poverty. Carey finally went inland, built a bamboo house in a neighborhood infested with tigers, hired out as an assistant in an indigo factory, and while thus engaged studied the Bengali language, talking the gospel in it as fast as he learned the equivalent of sacred words. He set up in a corner of the factory a rude printing press, to which he was so devoted the natives thought it was his God whom he worshipped. On this he printed portions of the Bible as he translated it.

(To be continued.)

Sketches of Native Helpers.

BY MRS. C. H. ARCHBOLD, CHICAGO, ILL., INDIA.

Mary.
Sister of Jacob, and part of her story, is inseparable from his. She has been in the Boarding School a number of years, and is a fair-looking girl; is slow to learn and cares little for her school work; seems very well, and is likely to make a respectable house-keeper, if looked after.

She was baptized about a year and a half ago, and though her Christian life is as good as that of many, we would be pleased to see improvement. She is likely to be married to Bannavannah, son of Balla Gurnah, next January. The match is one of Jacob's making, and not altogether satisfactory to the missionaries, as most helpers are needed in Boddipahere Bannavannah is a preacher, and he probably could have found one who could have been more of a helpmeet. But match-making is common here, and though the first principles of true marriage are lacking, they are rarely missed.

Literary Notes.

The Home's Review for November presents a varied and highly interesting mass of matter in all its departments. Dr. J. B. Thomas leads off with a vigorous paper on *The Kind of Preaching best Adapted to the Times*. Dr. Murray, Dean of Princeton College, writes on *Bowtell's Edition—Hints from the Christian Minister*. The Egyptian article in this number is highly curious and instructive. C. E. Hubbard, D. D., on *The Law of Marriage* is timely and able, and deserves a careful reading by every preacher. Dr. Plern's Gems from Dr. Thomas Guthrie are rich and suggestive. The sermons, seven in all, are nearly all by our most distinguished preachers, among whom are Storrs, Talbot, Leason, Dixon and Webber. But the marked feature of the Sermon Section is a long and powerful sermon to young men by the late Dr. Christie, of Bonn, translated for *The Review*. The prayer-meeting topics are treated with great skill by Dr. Wayland Hoyt, Dr. Chambers, Dr. Howard Crosby, Dr. Tryon Edwards and Prof. W. H. J. Beecher make the Evangelical Section extremely valuable; and Dr. Stuckenborg, of Berlin, continues to make the European one of the most valuable features of *The Review*. Then the Miscellaneous and Editorial departments contain a score or more of papers, each and all catering to the wants of our ministers. We know not where they can find so much that is inspiring and helpful in their work as in this *Review*. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$3.00 per year; 30 cents per single number.

—To a young infidel who was scoffing at Christianity because of the misconduct of its professors, a saintly man once said: "Did you ever hear an apostate made because an infidel went astray from the path of morality?" The infidel admitted that he had not. "Then, don't you see, that by expecting professors of Christianity to be holy, you pay it to be a holy religion, and thus you pay it the highest compliment in your power?"