

# Messenger and Visitor,

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 John, N. H.

## Messenger and Visitor.

WEDNESDAY, MARCH 18, 1885.

### THE YOUNG.

One cannot gaze upon the ocean or upon  
 great mountains without awe, we cannot  
 look upon a masterpiece of the old painters  
 without interest, but there is no sight so  
 fitted to move the soul of the thoughtful as  
 that of a group of fresh young faces, in all  
 their brightness and hope. Man is God's  
 masterpiece, and never is he better fitted  
 to claim our regard than in the budding  
 promise of youth.

Then no possibility has been forfeited,  
 no power has been crippled, no ennobling  
 shackles of habit slipped around the soul.  
 Then there is the strength of hopefulness,  
 the joy of a bubbling fountain of spirits  
 which the drought of sorrow and sin has  
 scarcely begun to dry up, and a super-  
 abundance of life and energy awaiting the  
 stern grapple with difficulty which is  
 ahead. As we look in the upturned faces  
 in our Sunday School children, how much  
 of untold possibility is before us! How  
 grand may be the growth, how terrible  
 may be the descent! To what heights may  
 man attain, if they do but try, to what  
 depths may they sink, if they let their  
 selfish drift downward!

When we measure the distance between  
 what may be, even in this life,—when we  
 try and estimate the difference between a  
 noble and ignoble existence, in their ex-  
 tremes, there is enough to stir our souls in  
 strong desire that every young life may be  
 redeemed from its downward drag, and  
 raised up to the true manhood and  
 womanhood; but we can never forget that  
 there is the pulse throbbing of immortality  
 in each of those fresh young souls, and that  
 as the progress begins here, it will continue  
 in the world beyond, and never cease  
 either upward toward God or downward  
 into deeper darkness.

Neither is this all. As we gaze upon  
 the young in our families, out upon the  
 street, in the Sunday School, as they rush  
 out from school, or as they flock to the  
 risks and places of amusement, it does not  
 seem possible that any momentous matter  
 is being decided. They are careless, ap-  
 parently living but for the day and its plea-  
 sures, free from all concern; there is so  
 much to absorb their attention, they are so  
 exposed to temptation, in their thoughtless-  
 ness, but this is the decisive  
 time for the most of them. With slow and  
 gradual submergence the forces of the soul  
 are beginning to be loosened and hilly-  
 wadded. Every year, in all our Sunday  
 Schools, the currents of young lives are  
 beginning to set with a changeless flow,  
 except as the flow becomes more rapid and  
 irresistible. We do not know in which of  
 the young lives around us the decision for  
 the everlasting will be made this year, but  
 it will be in some of our acquaintances, no  
 doubt.

Even if the eternal destiny of those  
 young souls should be decided, it  
 would be serious enough in appeal, but  
 there is wrapped up in the young around us  
 the age which is pushing this age back  
 with the years before the flood. Whether  
 our country is to grow better or worse,  
 whether the next age is to roll a greater  
 volume of fertilizing sun influence down  
 upon the plains of the future, or is to  
 sweep across them like a hot wind from  
 the desert, depends upon the school chil-  
 dren who are now, in careless glee, run-  
 ning on with unwary feet along the path of  
 life.

It is necessary to make any application.  
 Do not all these considerations call for  
 parents, Sunday School teachers, and Chris-  
 tians generally, to be alert. Satan is bid-  
 ding high for the young. The decisive  
 years are slipping swiftly by. Habits are  
 hardening. Be in earnest. Take the key  
 of the position of the battle of the future  
 for Christ. The young are thoughtless,  
 but their hearts are tender. Do not let  
 them troop along the downward way un-  
 checked. Throw the strong cords of the  
 divine power around them by your prayers.  
 Take them by the hand and lead them  
 into the way of life.

### THE AMERICAN BAPTIST YEAR BOOK.

This annual register of the doings and  
 the progress of the Baptists of the United  
 States for 1885, has just been published.  
 It is a pamphlet of 184 pages, packed with  
 the most valuable information. It can be  
 had from the American Baptist Publi-  
 cation Society for 25 cents.

From it we learn much which must be  
 of great interest to our readers.

### REFERENCE.

There was received for:  
 Home and Foreign Missions \$661,166  
 Education 104,158  
 Miscellaneous 1,292,146  
 Current Expenses 4,702,381

Making an aggregate of \$6,757,852  
 The value of church property is estimated  
 at \$26,685,959.

EDUCATIONAL.  
 The seven Theological Institutions re-

port 467 students for the ministry, and an  
 annual income of \$89,350.

The 29 Universities and Colleges report  
 4,356 pupils, and an annual income of  
 \$347,084.

The 23 Female Seminaries report 2,841  
 pupils and an annual income of \$339,941.

The 37 Seminaries and Academies where  
 there is co-education, report 4,119 pupils  
 and an income of \$131,264.

The 15 Institutions for the Colored race  
 and the Indians, report 2,292 pupils and an  
 income of \$20,500.

In the aggregate there are 111 Institu-  
 tions, 14,077 pupils, and an annual income  
 of \$926,234.

These Institutions own property worth  
 \$6,170,469, and have endowments amount-  
 ing to \$7,896,525. They received in do-  
 nations last year \$770,998.

### LITERATURE.

There are 82 Baptist periodicals pub-  
 lished in America.

The Publication Society printed last  
 year a total of 687,695,902 pages, and re-  
 ceived from sales \$428,295.

But the most interesting part of the in-  
 formation in the Year Book relates to the  
 work done.

On the Foreign Mission  
 Field there has been 1,127 churches gath-  
 ered with a membership of 112,122. There  
 were added to these churches last year  
 11,716 by baptism.

There were added to the churches aided  
 by the Home Mission Board, 2,849, and 145  
 churches, and 597 S. Schools organized in  
 connection with missionary organizations.

### GENERAL STATISTICS.

Of the Baptists of the United States show  
 the following aggregates: Associations,  
 1,178; ordained ministers, 16,678;  
 churches, 28,599; additions by baptism,  
 135,740; by letter, 60,206; by experience,  
 9,336; by restoration, 18,163; diminu-  
 tions (by letter, exclusion, excommunication,  
 and death), 130,385; total of members 2,507,  
 753; increase, 93,060. This increase is  
 ascertained, not by comparing this year's  
 total with that reported last year, but simply  
 by comparing the reported increase and  
 diminution,—the additions being 223,415,  
 and the diminutions 130,385.

### COMPARATIVE STATISTICS.

The following table shows the relative size  
 of the principal separate bodies of Chris-  
 tians in the United States:

Regular Baptists	2,507,703
Methodist Epis. North & South	800,150
Lutherans	891,931
Disciples	820,000
Presbyterians (North)	615,942
Congregationalists	401,549
Episcopalians	380,498

Including 182,297 probationers.  
 The following table shows the relative  
 standing of the various bodies grouped  
 under the principal denominational headings:

Baptists (including Disciples and Mennonites)	3,575,139
Methodists	3,025,232
Presbyterian	970,797

### REMARKS.

It will be noticed that our belief as to  
 baptism and its necessary consequence, a  
 converted church membership, is held in  
 the United States by more than adopt the  
 chief tenet of any other body of Chris-  
 tians.

There are many who say that strict ad-  
 herence to the teaching of scripture is op-  
 posed to the spirit of this age. If so, all  
 we can say is, so much the worse for the  
 age. But we fear there is a disposition in  
 some quarters to cater to the tendency as a  
 matter of expediency. It is a little signifi-  
 cant that the people who are admitted to  
 be the greatest sticklers for adherence to  
 the exact teachings of the Bible, are the  
 people whose progress has been the most  
 rapid.

The significance is more marked when we  
 consider how progress seems to be ef-  
 fected by that doctrine which is most  
 spoken against—strict communion. Our  
 Free Will Baptist brethren in the United  
 States, who believe that immersion only is  
 baptism, and who yet admit those whom  
 they esteem unbaptized to the Lord's Sup-  
 per, are losing ground, this year number-  
 ing but 76,706, only about one thirty-third  
 the membership of their brethren of the  
 stricter sort.

We are more and more convinced that it  
 is not only most pleasing to God, but also  
 most expedient for ourselves, to maintain  
 the truth in its fullness, yet, gentle, and all.  
 Our success does not depend upon the  
 breath of popular favor, and is not to be  
 secured by seeking the applause of men.  
 Our progress, if a progress worth having,  
 must be gained through reliance on the  
 power of God. In the past he has given  
 his people the most marvellous increase  
 when all the array of power and prejudice  
 was against them, and it matters little to-day  
 what is opposed to us, so long as God is  
 for us. Does it need any argument that  
 he will help us now, as we hold his truth  
 in its purity and its completeness, and sup-  
 port it most manfully and lovingly. His  
 truth is to prevail some day, and if we  
 abide in the truth, we shall be crowned  
 when the long battle of the ages is over.

### THE YEAR BOOK.

There can be no denying the fact that  
 "some one has blundered"—perhaps more  
 than one has blundered, and blundered  
 more than once. The Year Book has not  
 appeared as early as it ought, by a little  
 matter of three months, and it is not of the  
 most unquestionable accuracy, in all its  
 statistics, by any means. If we thought

it would do any good we could "pitch  
 into" it ourselves. If anyone examines the  
 statistics of the membership of the  
 churches, he will find "Milton" Queens,  
 N. S., "Wilcox," "Chesley," "Cornwallis,"  
 "Isaac's Harbor," "Margaret," "Onslow  
 West," "Truro," and "Pugwash" far astray.  
 In the N. S. Eastern Association, the  
 errors have only been copied from its own  
 published minutes, in some of the other  
 errors there has been obscurity in the copy,  
 in the rest there has been careless proof  
 reading. It is very much to be regretted  
 that there should have been such delay,  
 and that the statistics do not furnish re-  
 liable historical data. But we promised  
 not to say very much this time, but if an-  
 other year shows no more prompt and ac-  
 curate work, we may sharpen our quill a  
 little. It is scarcely necessary to say that  
 the MESSENGER AND VISITOR has no respon-  
 sibility in the matter, the agreement be-  
 tween the publishing committee of the  
 Convention and Messrs. Weeks & Powers  
 having been made as much as three  
 months before our paper had a separate  
 existence. We hope in future the Year  
 Book may be published according to ten-  
 der, to the one who will do it most expedi-  
 tiously, most cheaply, and best.

### THE VOLUNTARY PRINCIPLE.

There are those who think that the vol-  
 untary principle, which is the central out-  
 come of our church government as Baptists, fails  
 lamentably in the matter of raising money.  
 It is said that much better results would  
 be attained, were there a body with author-  
 ity to the church, and allot to each its  
 proportion of what was needed to support  
 our various denominational objects.

Now we are not of those who doubt  
 either the scripturalness or the expediency  
 of the voluntary principle. According to  
 the New Testament no other than voluntary  
 action is acceptable to God, or has in it  
 any true worth. A service forced by re-  
 gard for public opinion, by fear of any  
 kind, or due to anything but the prompting  
 of love, is an offence to our Savior. In  
 proportion, also, as we expect our people to  
 give and do on this principle, do we single  
 them out one by one, and require each to  
 act for himself. In this way we foster that  
 sense of individual responsibility which is  
 the greatest lever to progress upward to a  
 high level of Christian intelligence and  
 growth. Although action upon the highest  
 principle, during the lower stages of Chris-  
 tian growth, may be attended with some  
 present loss in certain respects, yet it al-  
 ways pays in the long run and in the main,  
 to insist on action from the highest and  
 most Christian and Scriptural considera-  
 tions. In no other way can people be led  
 up to the greater heights, and the greatest  
 attainment be made in practical giving and  
 doing for God and men.

The adoption of this as the central prin-  
 ciple of our church polity, however, lays  
 us under special obligations. As there is  
 no body or power having the acknowledged  
 right to dictate action, and secure a blind  
 assent and obedience, we are in duty bound  
 to instruct our people so that they may be  
 in a position to see their duty to God and  
 his service, and of their own free will  
 their part for the support of the Lord's  
 work. Just as in a free country where all  
 have the right of the franchise, there is  
 need of instruction, so that there may be  
 intelligent action, so in our independent  
 form of church government. The only  
 way in which the best results can be at-  
 tained is by thorough instruction in right  
 principles, and full information as to the  
 needs of the Lord's work. Where people  
 are accustomed to give an unthinking re-  
 sponse to the calls of ecclesiastical superi-  
 ors, this is not so necessary, but when all  
 are expected to act upon their own inde-  
 pendent ideas, and from the prompting of  
 their own hearts alone, this is absolutely  
 indispensable. For independence in church  
 government to be the greatest success, it  
 must be accompanied by the highest intelli-  
 gence and the deepest piety.

Does not this lay upon our pastors spe-  
 cial responsibilities not only to indoctrinate  
 the people in Scripture teaching, but also  
 in the principles of practical Christian life  
 and labor? Especially does it make it  
 necessary that the needs of our great denomi-  
 national interests, and their claims upon  
 our purse, be kept clearly and persistently  
 before our churches. The membership of  
 our churches must have as accurate a  
 knowledge as possible of the work we are  
 attempting, of what is involved in its suc-  
 cess, of what is demanded to carry it on  
 successfully, and of everything else which  
 will arouse and sustain an intelligent in-  
 terest. This is our only resource, and our  
 only hope. We believe if this is done, there  
 is a warm fountain of christian life in the  
 hearts of our people which will gush forth  
 in liberal responses to every claim of God  
 and men. Here, also, we can see our obli-  
 gation to give every means to circulate our  
 denominational papers as widely as possible.  
 If it be what it ought, information will be  
 found in its pages as nowhere else. It  
 must be the chief agency in educating our  
 church members, making them intelligent,  
 and thus fitted to act their part well. Pas-  
 tors and brethren of advanced ideas can do  
 no better service than to do what they can  
 to get all to take our own paper. The im-  
 mediate results may not be so very evident,  
 but its silent, continuous influence will in-  
 sure, in the end, in great advance in all that  
 relates to christian life and the work of the  
 Lord.

Finally, our dependence upon the volun-  
 tary principle makes it necessary that there  
 be those who volunteer to take the lead in

any work which is undertaken. There are  
 many who are not in a position to act well  
 some one goes ahead. This is especially  
 true in the matter of raising funds to carry  
 on our work. There must be some one to  
 take the lead. We believe there are multi-  
 tudes ready to give at this time when our  
 work is so terribly crippled for want of  
 means, and when there are the gravest ap-  
 prehensions lest we end the year with bur-  
 denome debts. They only need that some  
 one introduce the matter, and take the lead  
 in collecting the funds. The reason why  
 so little is done in the early months of the  
 year, is for this same cause—there is no  
 one to take up the work in a vigorous way.  
 Let there be but one or more in each  
 church with souls on fire with zeal, to be-  
 gin the work of raising funds, and we be-  
 lieve there would be no lack of means in  
 our various treasuries.

Take this to heart, dear brethren. Who  
 shall be the one in each church where vig-  
 orous action has not yet been taken? Pas-  
 tors, deacons, members, let not the work be  
 undone because no one volunteers. Un-  
 speakable interests are depending upon your  
 contributions, and upon others being in-  
 duced to give. The year is passing away.  
 Do not delay, begin at once.

### Correspondence.

Almost three months have elapsed since  
 the marriage of the *Messenger and Visitor*,  
 and I have not yet sent in my con-  
 gratulations, but I desire to do so, and with  
 them tell you something of our last trip.  
 Mr. Churchill was requested to  
 preach in New Glasgow last Sabbath, and  
 he invited me to accompany him. We  
 took our boxes of Indian curiosities with  
 us, saying we would remain over Monday  
 and exhibit them, if the people desired.

Mrs. C. filled the appointment in the  
 morning, spoke to the children of the S.S.  
 in the afternoon, and gave a missionary  
 address in the evening.

On the afternoon of Monday the 9th, a  
 few of the sisters met us by request at the  
 parsonage, to hold a Woman's Missionary  
 Meeting. Meeting opened by singing  
 "What hast thou done for me," the 116 Ps.  
 was read, and a few remarks made upon  
 the hymn and the 12th verse of the Psalm.  
 "What shall I render to the Lord for all  
 his benefits to me." After prayer they  
 resolved to form a W. M. A. S., and all  
 present, eight in number, gave in their  
 names.

Mrs. P. S. McGregor was appointed  
 president, and Mrs. Morrow secretary and  
 treasurer. Some questions were asked  
 and answered concerning the Union, the  
 working of the Aid Societies, and the work  
 in India. "Draw me Nearer" was sung,  
 and the meeting closed with prayer.

This church at N. G. is one of our  
 small churches, not more than 30 resident  
 members, and burdened with a debt on  
 the parsonage, but the members are work-  
 ing nobly to remove this, and to carry out  
 the Convention scheme, besides giving to  
 other objects and to the support of the gospel  
 among themselves. It seemed as if they were  
 doing about all they could, still they said  
 they could make effort and sacrifices, and  
 were willing to do it, so as to join their  
 sisters in the Province in sending bread,  
 the bread of life, to their perishing sisters  
 in the East. I think their example worthy  
 of imitation by other struggling churches,  
 and by those too, who are not struggling  
 for an existence. I know they encouraged  
 my heart greatly.

In the evening the meeting house was  
 again filled, and much interest manifested  
 in the articles exhibited, in the young  
 persons dressed in native costume and the  
 Telugu hymn sung.

Good collections were taken at all meet-  
 ings for home expenses, bibles and foreign  
 missions. Another interesting item I  
 must not omit to mention. On Christmas,  
 Minnie McDonald, received a present of a  
 gold dollar. This had been carefully treas-  
 ured up, all she heard of so many other  
 boys and girls who were not only without  
 gold dollars, but without the knowledge of  
 a Saviour and the way to heaven. Then the  
 gold dollar was brought and gladly given  
 to do her part in carrying the gospel to  
 them. God bless little "Minnie" and her  
 offering for the heathen, and lead others  
 to go and do likewise. Wishing you a  
 long prosperous and useful life.

Truro, March 13th, 1885. M. F. C.

### Compensation.

As one that has been a humble  
 worker in the good cause of  
 Temperance over half a century, I here  
 request the privilege of protesting against  
 the principle of buying the vested rights,  
 so called, of the rum interests in any of  
 its parts. Surely those engaged in it have  
 sufficient warning to prepare for Prohibition.  
 Not only fifty years, as one of the mem-  
 bers at Ottawa lately remarked, but more  
 than twice that time has passed since it  
 was my lot to circulate a petition, shore  
 and below my residence, a distance of  
 about six or seven miles, where I obtained  
 the name of every male and female that I  
 could see, over the age of fifteen years,  
 (except three). Some that signed said they  
 often drank, but wished the temptation re-  
 moved. That petition with others from all  
 parts of the province was sent to our legis-  
 lature, praying for Prohibition. And now  
 that this monster evil, the rum traffic, ap-  
 pears to be driven near its last standing  
 place, we hope our legislation will stand  
 firm against paying those engaged in it for  
 the work of destruction which they have  
 persevered in so long. Better for them to

abandon the manufacture and traffic, save  
 the grain, and commence at once to make  
 all amends they can for the great evil they  
 have done. Better convert their distillery  
 buildings into factories for useful purposes,  
 and give employment to all the poor vic-  
 tims of their traffic that have not sunk be-  
 neath their reach, and, as far as they may  
 have opportunity, give support to the  
 families of the thousands of drunkards  
 they have made, before the great day of  
 reckoning comes. JOSEPH D. MANNERS.

### "The Pews Were all Sold."

These words come to us like the echo  
 of a day long past. They breathe the  
 tone of an age that ought to be buried in  
 oblivion.

With prayer and praise the house had  
 been dedicated to Almighty God, but next  
 day it was turned into an auction-room  
 and sold in sections to the highest bidder.  
 Each one of these buyers is now the abso-  
 lute owner of a part of the building. He  
 may sell, give, lease, or bequeath it at  
 pleasure, and he may fix a bar across the  
 entrance to his section, and forbid all  
 trespassers to approach.

By what stretch of language can a  
 building thus owned be called the House  
 of God?

Ought not the House of God to belong  
 to Him absolutely, to be held in trust by  
 his church, and to be as free and open to  
 the poorest as to the wealthiest of his  
 saints?

Has any individual any right in the  
 House of God to anything more than the  
 space he occupies while listening to the  
 gospel?

Like every other wrong, does not this  
 wrong of personal and individual owner-  
 ship of the church's Sabbath home always  
 and everywhere exert a baneful influence,  
 shrivelling the hearts and chilling the im-  
 pulses of those who participate in it?

If men are unwilling to give for the  
 erection of a house for God's worship the  
 same amounts which they gladly pay for  
 the exclusive ownership of a part thereof,  
 do you think they will occupy the front  
 rank in bringing into His storehouse the  
 "tithes and offerings" they owe Him?

No! God's house should be free as the  
 gospel itself, free to the meanest sinner  
 and the humblest saint alike. Let us  
 never again see in our progressive and in-  
 spiring paper the words, I had almost said  
 the shameful words, "we sold the pews."  
 H. H. R.

### Boston Correspondence.

THE MONDAY LECTURER.—The subject  
 of Mr. Cook's lecture, at Tremont Temple,  
 Monday, March 2nd, was "Frontier Savages,  
 White and Red." After a characteris-  
 tically informal, he spoke substantially as  
 follows: Six years have passed since I met  
 beyond the Missouri, the Indian maiden  
 Bright Eyes, and it is five years since she  
 stood upon this platform, and was intro-  
 duced to our lamented Longfellow, who  
 said as he looked into her face, "This is  
 Minnehaha."

What has happened during these five  
 years in respect to the Indian question?

1. General Crook has succeeded in re-  
 forming the Apaches, the most vicious,  
 warlike, ungovernable tribe upon American  
 soil. They have become peaceful and self-  
 supporting.

2. There is now no frontier. The chief  
 fact about the frontier is that there is none,  
 and can never be one again. Like islands  
 in the sea are the Indian reservations sur-  
 rounded by the ever advancing sea of civil-  
 ization. Soon every Indian will be in sight  
 of Christian institutions.

3. They are increasing in number. Out-  
 side of Alaska, there are now 265,000.

4. They are well armed, not with bow  
 and arrow, but with musket and rifle.

5. They wish to engage in agriculture,  
 and some of them have raised a surplus  
 above their needs, which has brought dol-  
 lars into their pockets; the jingle of these  
 dollars is to them such pleasant music,  
 that by it they would gladly march into  
 the promised land of a higher earthly con-  
 dition.

6. The wish to own lands in severalty.

What as to frontier life? There is a  
 fringe of acrimony on the advancing wave  
 of civilization. Renegade white men, whom  
 nobody loves and who love nobody, are  
 launched into these frontier towns; these  
 white savages rob and murder the red sav-  
 age with impunity; it is less a crime to kill  
 an Indian than to steal a horse. Much  
 valuable mining land is here, and in these  
 mining districts the unwarlike white man  
 is a savage far worse than he whose skin  
 is red.

7. Racially Indian agents abound, who  
 disgrace their office by their abuse and  
 robbery of the helpless Indian.

8. A Democratic House has starved to  
 death hundreds of these unfortunate, by  
 refusing or culpably neglecting to make  
 appropriations; and a Republican Senate  
 is not by any means guiltless, both branches  
 doing only what they are forced to do.

9. Indian rights associations, for the pur-  
 pose of arousing public sentiment in this  
 matter, are everywhere springing up, de-  
 manding the breaking up of tribal relations,  
 that land in severalty be granted the In-  
 dian, also full citizenship and the ballot.

The lecturer then proposed the following  
 measures as furnishing the solution of the  
 Indian question:

1. Initiate Gen. Crook's policy with the  
 Apaches.

2. Support the Indians by gifts and re-  
 lations during the transitional state between  
 savagery and civilization.

3. Break up tribal relations, and give  
 lands in severalty.

4. Evangelize! evangelize! This is the  
 chief hope for the Indian. Nothing can  
 take the place of this, and all else will fail  
 without it. I have nowhere met nobler  
 men than those frontier missionaries, who  
 scarcely removed from the fear of starvation  
 themselves, are heroically preaching  
 Christ to these heathens; and I have no  
 words strong enough to speak against the  
 parsimony of Christians here at home, who  
 pinch and starve these Christian pioneers.

5. Educate! educate! Let the schools  
 follow in the tracks of the missionary.

6. Agitate! agitate! Let the Indian  
 Rights Associations multiply.

7. Give to the Indian at once the right  
 to sue in the American Courts.