

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LII.

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SAILING UNDER FALSE COLORS.—A brother from Margaret's Bay, Halifax Co., informs us that certain parties from this place are out canvassing for "Seventh Day Adventist" literature. In order the better to succeed, they hail, where they are not known, for Baptists or Methodists, as their surroundings suggest. It is well for all honest people to be on their guard when these fellows are around.

An American contemporary says: "Some facts have come to our knowledge within the last two months that are appalling in their nature. We are assured that there are a large number of Baptist churches in the State of New York in which not a religious newspaper is taken!" Some good people may think as they will, but the church which in this nineteenth century neglects the press is sowing the seeds of lack of principle and feebleness in the future. It is the power of the present day.

The above, which we take from the *Freeman*, of London, contains a wise hint for all our pastors and members, which will be highly appreciated by a large number of them.

THE SUCCESS OF A COLORED STUDENT.—The senior class of Harvard University has selected for class orator, Clement Garrett Morgan, a colored man, 28 years of age, of poor parentage. He is said to be a very brilliant speaker, and intends to enter the profession of law. The success of this young negro is worthy of notice on account of its significance in these days when the color line is agitating every religious circle. It will also pay our young men to make a note of this circumstance, as it reveals an open door to eminence for all who have the ability and determination to succeed, though humble poverty be their starting point.

A SOLEMN WARNING.—A few weeks ago a man was executed at Andalusia, Spain, for murder. The wretched convict was led to expect a reprieve. A reprieve was granted by the Sovereign, but through some careless delay of officials the reprieve did not arrive until the prisoner had been executed. How painful is the thought of such careless neglect when the life of a fellow man is at stake. The Gospel of Jesus Christ is a message of divine mercy and pardon to condemned sinners. This message we are commanded to proclaim to every sinner. How great must be our condemnation if we fail to carry these glad tidings to the doomed ones. How great must be the woe of all those who disregard the offers of salvation. "Behold now is the accepted time, behold now is the day of salvation."

Literary Notes.

The *National Magazine* for November will contain, among other articles, "Comparative Philology," by Professor Schele de Vere, Ph. D., J. U. D. of the University of Virginia; "Political Science," by Professor Raymond Mayo Smith, A. M., of Columbia College, and "Shakespeare," by F. W. Harkins, Ph. D., Chancellor of the New National University of Chicago. Published the first of each month, at 147 Throop street, Chicago. Subscription price, \$1.00 a year. Sample copy 10 cts.

Harper's Magazine for November contains two articles of Pan-American value: one by Thomas A. Janvier, describing "The Mexican Army" (which Frederic Remington illustrates with fifteen drawings from life), the other, by the former Envoy Extraordinary and Minister Plenipotentiary of the Republic of Columbia to the United States—Hon. Ricardo Becerra—on "The Republic of Columbia;" Lafcadio Hearn tells what he saw and dreamed and mused upon "At Grand Anse," of that bare east, where there are no woods, no ships, no sunsets. . . . only the ocean roaring forever over its beach of black sand." Many rare portraits of actors give added value to a paper by Laurence Hutton on "A Century of Hamlet," reviewing the history of the tragedy in America, beginning with the first presentation in New York, Nov. 26, 1761. Prof. Charles Eliot Norton tells the wonderful story of "The Building of the Cathedral at Chartres." W. Hamilton Gibson identifies for his readers the notes in "the choral of the birds" that one hears on a perfect day in early June. He furnishes striking portraits of the singers, and calls his article "Bird Notes." Joseph Pennell justifies with many illustrations the words of Richard Wheatley, describing the old minister city of "York." Thomas W. Knox, Lucy C. Lillie, and John Elliott Curran contribute short stories, and Charles Dudley Warner concludes his bright novel of contemporary American life, "A Little Journey in the World." Wordsworth's sonnet, "The River Duddon—The Stepping Stones," is illustrated by Alfred Parsons; and of living poets, Zedekiah Barnes Gustafson and B. R. Hulkeley contribute respectively a poem, "Song of Indian Summer," and a sonnet, "Love the Crown of Creation."

Missionary Farewell.

The farewell service, on the departure of our missionaries for Telugu land, was held in the North Baptist church, Halifax, on the evening of the 21st, and was largely attended. Rev. J. W. Manning presided, and on the platform were the missionaries-elect—Rev. W. V. and Mrs. Higgins, and Miss Nettie Fitch; Revs. W. H. Cline, E. T. Miller, C. W. Williams and A. W. Jordan. Rev. G. O. Gates and Bro. John March, St. John, represented the F. M. Board.

We acknowledge indebtedness to the *Acadian Recorder* for the following report of the meeting:

The exercises opened with hymn 571—Zion stands with hills surrounded, Zion kept by power divine, etc.

Rev. C. W. Williams read Scriptures; prayer by Revs. W. H. Cline and E. T. Miller.

Rev. J. W. Manning, in his introductory remarks, desired to impress the thought of our relations to these missionaries; that they were going to toil for us, and that we were going to stand by them; to remember them in our prayers at the throne of God's grace, and also contribute to their support; whilst they were toiling, teaching, preaching, they were doing this for us.

After an anthem by the choir, "Hold the Light up Higher," Rev. G. O. Gates, St. John, N. B., said this was a wonderful age in which we lived—advancement all along the line, especially in the missionary world. He would sooner live now in these days of religious advancement and age than when our Master was here upon earth. The greatness of our opportunities, together with our responsibilities, were many-fold now in these days, when the vast heathen world was being thrown open to the onward march of the Christian religion. It was a season for rejoicing that God had answered our prayers, by giving us these men and women to go to the foreign field to labor among the heathen. He mentioned a touching incident of an American army that had been fighting all day, and at night were weary, tired and worn out; with the enemy just in front, how did they go forward? When almost in despair, they saw help coming in sight; the captain so elated, desired the band to play something to cheer the weary ones, and the old tune, "All Hail the Power of Jesus' Name," etc., was played as never before. So our recruits were going out to the help of those now weary and tired. Let us sing as never before, and live for Jesus as never before, because of the time coming nearer when He shall have the heathen for His inheritance.

Collection taken; choir sang "Oh Praise the Lord." Rev. W. V. Higgins next spoke. His address was full of earnest appeal to missionary zeal and activity in the Christian church. God's ways are past finding out. It was in the great heart of God where salvation of the world originated, and that the heathen world must be won to Jesus. He felt it a great honor to go forth and help in this great work. He referred to the sacrifice he was making. It was as nothing compared with Judson, Carey, and others. Some, he said, might be anxious to know how he felt about leaving home and friends, etc. He, if he had to go back to Wolfville now, would be sorry. The joy before me is unspeakably great, and I thank God that He has called me into this work. There is nothing so grand as the work of saving souls. We are our missionaries. You claim us as yours, and we promise you, God helping us, we will strive to be faithful. We have claims, too, upon you; we want your prayers. He gave an illustration of the state of the heathen world; by the death of a man in the Congo River, that before help could be rendered to rescue the man, the question of payment must be settled. It was then too late, so we were counting the cost and sacrifice whilst the heathen were dying for want of the gospel. He desired to see more enthusiasm in the churches, more missionary enthusiasm. Many were rousing up to the great need of workers in the missionary fields, and many were preparing for the work. His closing words will be remembered in the precious promise which he quoted: "Be thou faithful unto death and I will give thee a crown of life." "Good-bye."

Mrs. Higgins spoke briefly, told of her conversion in '84 during a revival in Wolfville, and now rejoiced and felt it a high honor to have the call to carry the gospel to the heathen. She would go for Jesus' sake.

Miss Fitch said, "Although I am leaving home and friends, I am glad to go I go for Jesus' sake; when strength fails me He will help; He has conformed this honor upon me of telling the good news of salvation to the heathen. 'I can do

all things through Christ who strengthens me.' One year ago I could not have done this, but now realize the call. It cannot be considered a sacrifice."

A male quartette, entitled, "Marching on to Victory," was sung by Prof. Morse, G. A. McDonald, N. McDonald, and Mr. Hood, after which Mrs. Manning, on behalf of the Woman's Baptist Missionary Union, bade farewell to Miss Fitch, "with mingled feelings of joy and grief." She said, "One sister had labored alone on the foreign field for thirteen years, and has borne many sorrows and trials, and it is with joy that you have heard the call. We cannot go, but we send you forth to tell the glad news of Jesus to our benighted sisters. Over 3,000 of your sisters are bearing you upon their hearts. We have pledged ourselves to pray for you every Saturday night, which will be about the hour which you will go forth to work in India, that the blessing of God may abundantly crown your efforts. In closing a precious promise from God's word was given. 'Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusted in Thee.' Isaiah 26: 3. To Mrs. Higgins she said: 'I bid you God speed, the Lord be with you, the Lord be gracious unto you.'"

After singing hymn 655, John March, Esq., of St. John, on behalf of the Foreign Mission Board of the Maritime Provinces, gave the parting farewell in a few well-chosen words. He said this is no time for sadness. We have been praying for this every day, and have our prayer answered. I have only three words to say—addressing the missionaries he said: For the lay brethren and sisters, we say "Adieu." To God we commit you. We know you will be safe in His hands. "Farewell," as the blessing of God goes with you; it will be fare well, because the banner over you is love even unto death. "Good-bye," God be with you; this is the prayer of our hearts. "God be with you till we meet again," if not on the shores of time, in glory, where we shall together crown Him Lord of all. The meeting was brought to a close after singing hymn 654—"Yes, my native land, I love thee," etc.

Rev. M. P. Freeman offered prayer, and Rev. A. W. Jordan pronounced the benediction.

A correspondent writes from Halifax: On Wednesday morning, at the parting, the word "sacrifice" gathered to itself, in a few brief moments, a new and deeper meaning. It is in truth a thing of glory—this result of the welding of the strength and greatness of human love for Christ. Soon the *Damara* steamed slowly away. We strained our eyes while we could see the last waved "good-bye." Then we committed those who had left so much of "life" to the care of Him who ruleth the waves, and who giveth His beloved peace, and strength, and victory.

The enthusiasm that has been aroused in our churches in connection with the sending out of these missionaries must be a great present gratification to them, as well as a token of future blessings. May this missionary revival grow. As this grows here, work will accomplish there.

Circular Letter.

TO THE CHURCHES OF THE N. S. EASTERN BAPTIST ASSOCIATION.

The Annual Letter of the Eastern Nova Scotia Baptist Association to the churches, though somewhat late, is too good to be overlooked.

Dear Beloved,—We greet you in the name of the Lord. Your letters to this body have moved us profoundly. The good news from some of you, of souls won for Christ, of quickened zeal in the work of the church, and of enlarged benevolence in the interests of the perishing at home and abroad, have been an incentive to us to strive for still greater things for the year to come, while the note of discouragement that has sounded in some others, instead of disheartening us, has awakened hope that the life that manifests itself in mourning now, will ere long be manifest in rejoicing; that the churches in sackcloth to-day, will put on their beautiful garments before the close of another year.

On the whole, our prospects have very considerably brightened since our last annual gathering. God has heard prayer, and many of the churches have been greatly blessed. This should encourage not only those who have been the recipients of special favor to put forth still greater effort and to exercise a sublimer faith, but it should stimulate the churches also that have not enjoyed revival blessings to any appreciable extent, to humble themselves before God and seek His blessing by prayer and

a more thorough consecration of heart and life to His service.

The special subject to which we would call the attention of the churches in this letter, is, "The necessity for more direct and persistent effort for the conversion of the children." At first sight, in view of the interest taken in the young in our day, as manifested by the amount of machinery employed on their behalf in Sabbath-school work, it might almost seem that the demand for further and increased consideration were not imperative.

It is true that the facilities for systematic Bible study were never so great as at the present hour. Never were so many children and youths massed for instruction in the word, as now. But it is not a subject for painful reflection, that so many of these pass through the different departments of the Sabbath-school and go out into the work of the world without conversion? But do I hear some one say, conversion is God's work and we are not responsible for the result named.

Well, if we can clear ourselves from all responsibility in the matter, the case is different. We do not call in question that conversion is the work of the Spirit, and yet we cannot deny that human instrumentality enters into God's plan as an important factor in this work; so that we cannot rid ourselves of responsibility, if we would. Beloved, let us honestly face this matter; have we not been wont to discount child conversion and child piety? Have not the most of our churches rather discouraged than encouraged the children in making a public profession? Have not pastors been met again and again, with the exclamation, "O they are very young," when he has intimated that certain of the children were in a hopeful condition, and ventured to express himself as favorable to their being admitted by baptism to membership. Do not the knowing ones often shake their heads and sagely suggest caution? Cautious in what, in trying to bring the little ones to Christ? Well no, not exactly that. What then? In bringing them into the fold which the great Shepherd has provided? What is the fold for? Which need it most, the old sheep, the matured Christians or the tender lambs? But why should we be surprised of the piety of a child? Is it not our boast that our precious Christianity is adapted to all classes? Who then has made the discovery that there is one exception? Has the lover of little children discriminated against the child? You say the question is absurd, so say we, almost blasphemous, but it presents in their true light the objections so often made against the validity of child conversion.

Beloved, we are more convinced, as the days go by, that the field of Christian enterprise that promises the grandest results is amongst the young. No class should be neglected; the gospel must be preached to every creature, but in the young is our hope of richest fruits. Passing into adult years without Christ, the chances are against them, and they become more and more strongly against them as the years of unregeneracy multiply. The thought is a solemn one and should incite within us the most tender concern for those who have passed beyond the hopeful bounds of childhood and early youth; and while we leave no effort untried to win these to Christ, we should turn our attention, with a hundred fold more earnestness, to the class who are with God's rich blessing, within easy reach. Let this work lie on the heart of the churches of this Association for the coming year as never before, and we will predict a year of grace for this body which will make it memorable in our history for a long time to come. I say, let this work lie on the heart of the churches; not of a few of their membership, but the whole. We know it is customary to detail a few out of the large mass at the end or beginning of the year to attend to this special work; and we fear the rest feel little or no responsibility.

Now beloved, this must be all changed. The churches must be aroused at this point. The salvation of the young and their culture in the things of God, must be regarded as the pressing necessity of the hour. For what Christian with his eyes open to the dangers of the present, the temptations that press the young on every side, but will acknowledge this to be true.

It has proved a perilous thing to neglect the religious training of the young in all former periods, but does not the peril multiply with the lapse of years. New temptations multiply with what we call our higher civilization. Science has given to men a control of Nature they never possessed before. New avenues to wealth are being opened and thus the same ratio the temptation to worldliness, cupidity, and alas too often, to dishonesty. Then we find the spirit abroad, restless under the wholesome restraint of a former time—a spirit of liberty misnamed for license. The devil is still using to sad effect that argument which is as old as the race, with which he deceived our fore-parents, I will make you as gods; break away from the unseemly fetters that have bound your fathers and be free. And so the young are tempted to cast off restraint as never before. Our times have been a falling away so sad that the heart sickens at the thought. If the children are the hope of the nation, and upon their training into good and patriotic citizens depends in large measure the future stability and prosperity of the nation, surely, it may be said with equal truth that the future of the church, as to its stability and enlargement, depends, under God, upon the training and the character given by the training of the children. No man who has the care of sheep will neglect in the cold spring-time the lambs. No wise orchardist will give his undivided attention to the old fruit trees and turn out to common the embryo orchard, the young trees of the nursery. And no successful gardener will leave the young plants to take care of themselves, just at the time when they need careful culture, weeding, pruning, etc.

But it is to be feared that the churches have too often been guilty of a similar folly, and the ministry has shown its unwisdom by giving its chief strength to the building up of the church, largely composed of adult members, meantime leaving the children to run wild till they arrive at a convertible age, which, in the false view of many, means adult age. Now, we are convinced that all this is wrong. Under the Mosaic economy what emphasis was laid upon teaching God's statutes to the children? See Deut. 11: 18-21. And what means that tender scene presented in the gospels and held up to the gaze of subsequent ages? The lessons in both the Old and New Testaments are indelible, viz: God's deep interest in children, and His wish that they become savingly acquainted with Himself.

Now, while we are free to acknowledge a deepening interest in the training of the young in Bible truth, and thank God for it, yet we fear there is cause for complaint that direct effort for the children's conversion to God and training for Christian work, is all too meagre and fitful. Surely there is nothing in the truths of the gospel fundamental to our salvation but a child can understand. Two facts cover all that is absolutely necessary to the salvation of adult or child, viz: "I am a sinner and Christ is a Saviour," and a child will grasp these truths more readily than one of mature age. They do not stumble over the simplicity of the gospel as older people do. Then remember what the Apostle says in regard to spiritual things being spiritually discerned. And who will doubt the Spirit's ability to give a child discernment?

But you say the Spirit enlightens through the truth; granted. Surely in these days when saving truth is presented in the Sabbath-school lessons and the gospel hymns the children are taught to sing, there must be truth enough lying in the minds of very young children for the Spirit to use for their conversion. Then think how impressive and plastic the minds of the young, how much easier for them to believe and then to submit to the authority of God. As soon as a child comes to the years of responsibility and is capable of actual sin, he is capable of repenting and reaching out the hand of faith. Then God's word means something. His injunctions to the young, "Remember now thy Creator," etc., "Seek first the kingdom of God," etc., "I love them that love me," and they that seek me early shall find me."

We could confirm all this with names without number, of those who have become eminent in piety and good works, all down through the history of the church, who were brought in childhood to a saving knowledge of Christ; but we forbear. Dear brethren of the churches, is it not enough to remind you of the necessity of putting forth special effort for the salvation of the children. And will you not in the year to come, bend your energies as never before to bring this interesting class to the feet of Jesus?

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."

It has been stated that "foreign missions are a failure," that too much money and time have been expended, too many precious lives sacrificed, for the results we have to show. Suppose this statement to be correct, what are we to do with our blessed Master's last command—"Go ye into all the world and preach the gospel to every creature." This should be implicitly obeyed, suppose no results were visible to our eyes; but to show that this conjecture is far from the truth, let me quote the following brief summary from the pen of Rev. S. F. Smith, an authority in this matter, concerning the work in connection with the American Baptist Missionary Union: The missionary work of American Baptists covers a period of 73 years. The first station was commenced in 1814; the first baptism was in 1819, so that the first six years were purely seed-sowing, not reaping. At the end of ten years there was one church in the Asiatic field, with 18 members. The first ten years included discouragement, self-denial, persecution, imprisonment, waiting—not much else. But from the beginning, including these ten years, one Baptist church has been organized in our mission field on an average every 21 days—that is one every three weeks, or 17 every year during the entire period. The number of baptisms has been on an average more than three thousand every year during the seventy-three years. That is about eight every day or one every three hours, day and night, for the whole period. In 1814, the whole missionary force was two—Mr. and Mrs. Judson; now it exceeds 2,000. Then our only mission field was Burma; now, Burma, India, Assam, China, Japan, France, Spain, Germany, Sweden, Denmark, Norway, Finland, Turkey, Russia, Greece, the Congo—16 countries. I think you will agree with me that this is a wonderful record of results. Shall we take credit to ourselves on this account? Not unto us, O Lord, "not unto us, but unto Thy name give glory." We have received as God gave unto each. One sowed, another reaped, He gave the increase.

Sketches of Native Helpers.

BY MRS. C. H. ARCHIBALD, CHICAGO, ILLINOIS.

Jacob and Sarah.

Not long after I came to Chicago, some nine years ago, my attention was drawn to rather an old man, who tried to earn his living as a barber. He was usually accompanied by a boy and girl, for whom I felt considerable pity, as the father, evidently, did not possess a sound mind.

With what he could earn, find what they all could beg, they managed to live. I made several attempts to induce the father to give me the boy and girl, which he generally refused. But one time he said the girl might come, which she did; but he soon took her away again. The boy was quite large, and could have secured his own living had the father permitted. He was often unkind to them, and they ate what they could get, and slept in sheds or under trees, or wherever they could find shelter.

When Mr. and Mrs. Hutchinson came, they tried to secure the children, but could not till the old man was near death; and they were both ultimately taken into the boarding school. The boy's name was Jacob, while the sister's was Mary.

The farmer was converted, and for some time continued his trade as a barber for a year or two. Was sent to the seminary at Samulocota, and thereafter did colporteur work, in which he is very successful.

He is not clever, but has a pleasant manner, and makes many friends among the heathen, to whom he tells the story of salvation in a very acceptable manner. He succeeds very well indeed in street preaching, but as a leader of a prayer-meeting he is almost a failure. He is not troubled with as much pride as many Telugus are, and is very helpful and agreeable. He is almost medium height, rather slender, with a quiet, unobtrusive manner. He was married some twenty months ago to Sarah, daughter of Appalarish and Shenthama. He was the first preacher in Akulempara, and for some years she was Bible woman there. Both are now dead.

Sarah is fair complexioned and rather nice looking; and though a Telugu, she possesses qualities of mind and heart which are correspondingly attractive. She works under Miss Wright's direction as a Bible woman, and shows more genuine gratitude for benefits received than the great majority of Telugus. She is Oria, but they are better in this direction. She thinks she can never thank God enough for bringing her to the Boarding School; and never sufficiently thank the missionaries for all they have taught her. She and Jacob always form a part of Miss Wright's touring company; indeed we hardly know how she could go out without them. The two together are among our best.