

# Messenger and Visitor.

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"I do not say with Richter's dreamer Give me back my youth, that willful, undisciplined thing. My youth shines before me. I come from the west: I travel to the East. What is any monument to the advancing soul? It lives in the future. It leaves the past. It recollects not itself and would not have us recollect it."

—Bro. S. W. CUMMINGS, of Truro, writes us that he sent a notice to the MESSENGER and VISITOR on Aug. 23rd respecting meetings of the B. Y. P. U. in connection with the N. S. Eastern Association. For some reason the notice appears to have failed to reach this office, as it did not come into our hands. A notice from the clerk of the Jemseg church for the information of delegates expecting to attend the N. B. Convention did not reach the MESSENGER and VISITOR office until Sept. 10th, when the Convention was in session.

—Says Mr. Moody: "I believe more persons stumble from the inconsistencies of professed Christians than from any other cause. What is doing more harm to the cause of Christ than all the skeptics in the world is this cold, dead formalism—this conformity to the world, this professing what we do not possess. The eyes of the world are upon us. I think it was George Fox who said that every Quaker ought to light up the country ten miles around him. If we were all brightly shining for the Master, those about us would soon be reached and there would be a shout of praise going to heaven."

—Sunday, Sept. 2nd, says the Boston Watchman, "was a dark day in New England, and at an earlier time might have given rise to vague forebodings as to the end of the world." In this connection the Watchman recalls that on the extraordinary dark day, May 19, 1780, chickens went to roost in the morning, cattle came lowing from the fields and the day of judgment was thought to be at hand. The Connecticut House of Representatives had already adjourned, and it was proposed to adjourn the council. The day of judgment is as hand, said Colonel Abraham Davenport, or it is not. If not there is no occasion for adjournment; if it is I choose to be found doing my duty. Bring in the candles."

—In an article on "Preaching" in the Evangelist Rev. D. N. Beach quotes Paul's words: "We preach not ourselves but Christ Jesus as Lord and ourselves as his servants for Jesus' sake." and adds: "This is what preaching is. It is different from oratory. It is different from eloquence. So far as it is oratory or eloquence it has need to tremble lest it be not that higher thing. It is a burning message. It is the Christ speaking mediately to the souls of men. No man can preach in his highest sense, except he is as far above knowledge merely or skill to preach merely as the musical soul of Beethoven was above the musical notation, and the limitations of even a vast orchestra to express him. Preaching will involve knowledge. It will involve skill. But nobody will think of the knowledge; nobody will think of skill. The preacher will be so utterly lost in his message that he will be unknowing alike to knowledge and skill."

—GREAT feats of speed, both for short and for long distances, are being performed by the bicyclists. One of the notable feats of the present summer is that of the Catford Club in relay riding between London and Edinburgh. The Catford men, desirous of demonstrating the effectiveness of bicycle service in connection with military operations, proposed to the British War Office to be permitted to take a dispatch from London to Edinburgh and bring back a reply. The War Office not seeing fit to comply with the request, the *Fall Mall Gazette* took the matter up and arranged that a dispatch should be carried from its office in London to Edinburgh and an answer brought back. The cyclists rode in pairs, so that if an accident happened to one the other might carry the message on. The first relay left the *Gazette's* office in Charing Cross at ten o'clock on Thursday morning and the answer from Edinburgh reached the same office at 2.27 on Saturday. The 800 miles were thus accomplished in 62 hours and 27 minutes, a speed of about 15 1/2 miles per hour night and day, and, as is stated, in spite of unfavorable conditions as to weather and roads.

—THE Comte de Paris, who has lately died in England, was born in 1838, and was accordingly a lad of ten when his grandfather, Louis Philippe, was dethroned and the second republic came into existence. The count was a man of at least respectable ability, and

there were periods in his life when it seemed not altogether improbable that he might regain the throne which his grandfather lost. But the course of events of late years in France has been such as to discourage such an expectation. The Comte de Paris and his brother, the Duc de Chartres, came to the United States during the Civil War in that country and entered the army of the Union, being attached to the staff of General McClellan. The Count afterwards wrote a history of the war, a voluminous work which is said to possess some merit. The French Orientalists are now represented by the eldest son of the late Count, the Duke of Orleans, a young man who is said to possess a reputation for gaiety and recklessness.

—The following which we clip from the *Canadian Baptist* is well said and is worthy of attention:

"We know no way in which the young Baptists of Canada can better prove the right of the B. Y. P. U. to exist and grow, than by devoting themselves earnestly to a course of reading calculated to increase their knowledge of the Bible, of Baptist principles and history, of the state and progress of the Christian religion in the world. By doing so to themselves and to their countrymen to be intelligent. We hope that no young man or woman connected with any Baptist church in the Dominion will be content to take the opinions of others as his or her own, and all read every day and think for themselves, in an earnest and prayerful spirit, and with a desire and resolve simply to find the truth, whithersoever it may lead. This is what the Master requires of them. Those who take up the culture courses in this spirit will not need the stimulus of competition, or the ambition to capture a banner, to keep up their enthusiasm."

—In the Methodist General Conference in progress at London, Ont., the question of the extension of the pastoral term beyond three years came up on Friday. The report of a committee on the subject recommended the addition to Sec. 4, paragraph 142 of the Discipline of the following:

Nevertheless when, in the judgment of the quarterly official board concerned, expressed by a three-fourths vote by ballot at the third or fourth meeting in the conference year, and by a three-fourths vote of the stationing committee, the interests of Methodism demand it, a minister may be appointed to a circuit or mission a fourth year.

An amendment to this was moved by Rev. Dr. Antilife who proposed a possible extension to five years, also an amendment by Rev. Dr. Sutherland who moved the abolition of the time limit with a proviso that ministers be stationed from year to year, liable to be removed at the end of any year, but eligible to be re-appointed to the same circuit indefinitely by a three-fourths ballot vote of the quarterly board and a three-fourths vote of the stationing committee. After a long and warm discussion the recommendation of the committee was adopted.

Dr. Hopper's Books

Rev. J. E. Hopper, D. D., notwithstanding long continued illness, keeps at work. Some time ago he published a booklet on *The Life Hereafter*, a pleasant book to read when perplexed by questionings which arise in all hearts at the sad periods when we have just parted with dear ones. Now Bro. Hopper has done what others have thought of and talked of. A hand-book for our own denomination in these Provinces has been needed for some time. The *Manual for Baptist churches*, just published in St. John, will meet that want. It briefly states the requisites for church membership, defines the meaning of the word Church, its organization, and has four pages on the discipline of the church. The way Baptists do things is brought out in several chapters. The historical sketch of Baptist churches, though necessarily condensed to the utmost, is still indicative of the fact that we have a position in the past. The Articles of Faith published here are such as would commonly be acknowledged by us, (though in a kind of *sotto voce*, we feel that we ought honestly to say to any one outside the fold, that all "articles" and "creeds" sit lightly on the Baptist conscience. Less than perhaps any other body do we depend upon any formula which are extra scriptural; and more than any other body are we at one among ourselves as to the verities of christianity. This is a nice paradox for the contemplation of those brethren with creeds which they swear by, and yet as near as can be, give them the go-by.) In addition to the useful Rules of Order in public assemblies, and forms for church letters, the manual contains marriage and funeral services. May we humbly

suggest to our free and independent brotherhood that it would be a fitting type of our interdependence, if we all could use the same book? It would be a valuable testimony of our oneness to use the same formulas for funerals, &c., and would look better than the similes, easy-going style of one having a nice appropriate service, and another reading anything that comes to hand. Bro. Adams, of Truro, has furnished Scripture passages for all occasions, by selecting from which an appropriate service may always be arranged. The formula at the grave, however, does not sound as well as the older one at page 108, with which most people are familiar. We prefer the longer form, the tender manner, the magnificent suggestions, and the stately rhythm; association of ideas is everything at such a time, and therefore we should prefer this latter to Bro. Adams' somewhat bald formula. For ourselves, we shall use the services as here indicated. Perhaps that is the most effective way of commending the work. The print is clear, but we should prefer a longer page, with good cloth or leather binding. The light-colored paper binding will almost preclude its being used on solemn occasions.

There are views of several of our Baptist places of worship, and also brief forms for laying of corner stones, and dedications, which, from experience, we beg to say, will be found useful when those happy occasions arise. I need not add that I write *en amore*, (as a brother who was chastising me said once, "I have wrote in love"). The subject has occupied my own mind, but as I have been precluded, by my busy life, from engaging in this work, I am glad that it has fallen to the lot of a friend so competent.

D. A. STEELE.  
Amherst, Sept. 11, 1894.

From India.

AN INTERESTING CASE.

The readers of the MESSENGER and VISITOR may wish to know more about the carpenter whom we recently baptized. His case is an interesting one. About two years ago he became anxious about his salvation, and after a time seemed really to have put his trust in Jesus. But his relations would almost rather have buried or poisoned him than see him become a Christian, and when they heard of his desire to become a Christian they frightened him. We were sorry to find his courage failing, but hoped he might come sometime or other. While he was working for us we learned something of his family history. It seems that his elder brother had married and lost his wife. The younger brother wished to marry, and the elder brother had decided to marry a second wife, and as weddings among the Hindus are fearfully expensive, the elder brother thought it impossible to defray the expenses of two weddings. Hence he left the younger brother unmarried.

A part of the time while at work this young man had one of our coolly women to help him. She was a handsome young widow and a Mala (or outcaste). It became evident to us that they were fond of each other, and sure enough they determined to marry. Was there any objection? None whatever, except that he was a caste man and she an outcaste. She may have been handsome, as moral, as educated and better in every way than any woman he could get in his caste, but that matters not—she was a Mala, and to marry her was social disgrace. To have lived a life of daily immorality within his caste would disturb nobody's feelings. But to marry and live with a Mala woman was a lasting disgrace. However he counted the cost and decided to marry her. Of course his caste people mourned over him and cast him out. He became a Mala with his wife. By the way, among outcastes there are various caste distinctions held more or less rigidly. When this Mala woman married the carpenter her caste was taken from her. But she was restored with her husband, also, after the payment of a fine, which consisted in a certain sum of money and a feast, etc.

I have been asking some of the high caste people the following: "If a Brahmin marries a Mala he becomes a Mala. Then, if a Mala marries a Brahmin why should not she become a Brahmin? It is a poor rule that won't work both ways." Their explanation was that a person could go from bad to worse, or from good to bad, but could not go from worse to better.

Well, the carpenter and his wife have been living together contentedly as far as I can learn. But his mind has not been at rest in regard to salva-

tion. He has been attending our services and reading the Bible, even though she abused him for it. (The abuse of a Hindu female tongue must be heard in order to be appreciated. It beggars description.) Finally he decided to follow Christ openly, but he thought he should wait and prove himself more fully. So we kept him waiting for about a year. Being convinced that he really wanted to follow Christ we received him. But his path was not to be strewn with roses. She heard of his intention and began her vile abuse. She of course utterly refused to follow him. But he decided to forsake all and follow Jesus, which he did. This was quite a feat, for he was let without anyone to "cook his food" (the chief reason for having a wife), and also had to leave his child. Apart from the cooking of his food, I think he really had affection for his wife and would not care to leave her for any trifles. For a week after his baptism he cooked his own food and got along somehow. Then her heart softened and she wished to join him. He went to see her, and at her request he happily broke her caste by spitting into her mouth. Then her father and caste (or outcaste) people drove her out of the street, and she came to live with him. But she is not a Christian and we do not know whether she will be ever baptized or not. However we shall pray for her and hope that she too may accept the Lord Jesus as her Saviour. Will you not pray, reader, for these two. He is of course very weak yet and needs to grow daily. Her vile tongue must be tamed and her heart cleansed; but Jesus can soon do that if she yields to Him.

On tour, Malepooty, July 28, '94.

W. V. HIGGINS.

Questions.

1st. Is a Sabbath School Superintendent acting within his bounds and authority when he decides and orders a S. S. concert to be held on the regular church evening preaching service, without asking the church for the privilege, thereby depriving the church of the regular preaching service?

2nd. Should not the Sabbath School be under the control of the church, working in and with the church?

3rd. Would it not be a want of good judgment for the church to use the regular S. S. appointment for the church services without consulting the S. School? S. S. and church services are held in the same building and audience room.

ORDER.

At Saturday evening as you are going forth to your Sabbath work we have agreed to spend some portion of time in especially invoking God's Spirit to accompany the Word, spoken and open the hearts of those who hear to receive them. While many of us never forget to plead for our missionaries in our hours of private devotion; while we thus pledge to you our interest and sympathy, money and prayers, we have two requests to make of you, our missionary. First, that you will remember us and our work when you pray. You have not all the discouragements in India. There are enough here to whiten the hair and furrow the brow. We feel that your prayers should unite with ours in the ear of the eternal God, from whom must come the help we require to carry on this work successfully at home and abroad. The work is identical; those that remain by the supplies shall share equally of the spoils with those who go forth to the battle in the great day of victory. Second, we ask you, to keep us informed with reference to your work. The value of a missionary letter can scarcely be estimated. Through the MESSENGER and VISITOR, and also the *Link*, let us hear from you. It has been urged that "this takes too much time." Is it not time well spent that will bring rich reward? It will certainly increase the interest at home, and perhaps lead some one to consecrate herself to this work and continue what you have begun. The Master may use you in this, the early history of our missions, as he has to scud forth the needs of the perishing heathen and call others to the rescue. Oh, don't fail to send forth peal after peal, loud and clear. Accept this as a very important part of your work, and the Lord's blessing will accompany your needs.

Now, dear sister, let me give you one word of advice. We have heard a great deal today in convention about "success" and "results." We do not wish anything said to cast a shadow over you. We know how our missionaries' hearts are burdened on this account, and from each goes up the agonizing cry, "Bless me, even, me also oh, my Father." Do not be discouraged if you do not see as great results from your work as you anticipate. Let us be satisfied to labor faithfully every day and leave the results with God. In reviewing the early history of the Telugu mission

we see the Lord required long years of sowing before there was any reaping, but the harvest was sure. We must believe that the self-sacrificing toil of Day, Jewett and Douglas was just as acceptable in the Master's eyes, although, after thirty years, there was but one small church as Dr. Clough and others who have welcomed thousands into the fold. Who judges the Old Testament prophets by the number that believed their report? Is the reception of the message any criterion by which to judge of their faithfulness? Noah preached one hundred and twenty years and we believe he pleased God, although he had not one convert to show.

Do we throw discredit upon Isaiah because he had to confess that none believed his report, or upon Elijah when as he thought he was left all alone to serve God after years of faithful ministry? Even our blessed Master gathered but few followers around Him during His work on earth. Who ranks Jonah among the grandest of ancient servants of the Most High? Yet in three days' preaching he saw a whole city—king, courtiers and people—brought to repentance and receive pardon.

It seems clear that results are not our business; but merely to fulfil our Master's command, and be sure that the message Christ died to save sinners be intelligently known by every one within our reach. They tell us that on all our fields are signs of promise—a cloud as big as a man's hand. We pray, my dear sister, that it may be your blessed privilege to witness the showmen of blessing that will surely come and that you may very soon welcome hundreds coming to Christ. Before closing let me give you one of God's exceeding great and precious promises. It may be a pillow upon which to rest your weary head in times of sorest need. "Thou shalt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." It is possible for the child of God to have this perfect peace even in the midst of trouble. Many times during the next few weeks you will see the waves of old ocean lashed into fury by the winds rising mountains high. They tell us far beneath the surface is as calm and placid as a summer's day. So it may be with your soul. Though, like David, you may be forced to cry, "All Thy waves and Thy billows have gone over me;" within may be perfect peace, peace that passeth understanding. Christ says, "My peace I leave with you." This peace is born of implicit trust in the Lord and abiding in Christ. In behalf of the W. B. M. U. I bid you God speed, hoping that your health may be preserved and a long life of usefulness may be before you. "The Lord bless thee and keep thee. The Lord lift up His countenance upon thee and be gracious unto thee. The Lord make His face to shine upon thee and give thee peace."

PORT MALDEN, Sept. 5th, 1894.

On the evening of Sept. 4th Mrs. Churchill was with us and gave a very interesting address on Mission Work Among the Telugu.

At the close of the meeting we gathered a few of the sisters and a W. M. A. Society was organized by Mrs. Churchill. It is a small beginning, yet we are not discouraged. We do not expect "the little one to become a thousand"; yet we expect by persistent effort and faith in God to increase.

The following officers were elected: President, Mrs. F. Beattie; vice president, Mrs. Alfred Perry; secretary, Mrs. Robert Rose; treasurer, Mrs. Jas. Rose; auditor, Mrs. Theophilus Comings. E. H. BEATTIE.

The sisters of the Hebron Baptist church met on Sept. 7th, and organized a Woman's Missionary Aid Society. Mrs. Churchill was present, and spoke to us of the pitiable condition of heathen women and children. Our society begins work with a membership of fifteen, which we hope to have doubled at our next meeting.

ANNIE F. N. BEALA, Sec'y.  
Hebron, N. S., Sept. 8, 1894.

The W. M. A. S. are requested to observe October 9th as a Crusade day. The work done on this day in previous years has been greatly blessed. Let us strive to make this one a greater blessing than ever before. The president's message will be published in *Tellings* for October. Let special prayer be offered on the morning of Crusade day in our homes, visiting in the afternoon to increase the membership, and public meetings held in the evening.