

MESSINGER AND VISITOR.

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Messenger and Visitor

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FINDING FAULT.

We hardly suppose that our readers have much admiration or sympathy to bestow upon fault-finders. It is quite the fashion to speak of them as a too numerous and disagreeable class of people, who aggravate rather than help the evil against which their censorious criticisms are directed, and whose withdrawal from society would occasion no irreparable loss or inconsolable sorrow. There certainly is a class of fault-finders, and we fear it may be quite a numerous class, in whose favor we cannot have much to say. Those persons whose grand mission in the world seems to be to discover and denounce the faults in the character, the plans and the work of their neighbors, without any sincere purpose or attempt to remedy the evils of which they complain, are certainly about as disagreeable and as little helpful as any class of people we could name. Nevertheless, there are in this imperfect and sinful world of ours occasions and times for legitimate fault-finding. However peace-loving one may be and indisposed to make others uncomfortable, he must sometimes speak out and utter his protest against the evils which he sees exhibited in human life and conduct. There are faults which, in justice to the wrong-doer himself as well as to society, must be denounced. The child from his earliest years is prone to go astray. If he is to take on grace and strength of character, it is necessary that his faults shall not be ignored or lightly excused. They must be pointed out and set before him in their true light in order that his conduct may be corrected. To the parent and teacher, therefore, the duty of fault-finding belongs. And when the child has become a man his tendency to wrong doing does not disappear. In many cases in the child of larger growth the faults have but become more serious—more hurtful to himself and to society. Then, of course, with good intentions to do well, many failures result from lack of knowledge and ability, so that the wise man who seeks with honest purpose to serve his generation, will find many occasions for finding fault. Some of the greatest and the best men who have lived, men who have rendered incalculable service to the world, have been in their day terrible fault-finders. In fact, all the prophets of God, all moral and religious reformers, all men who have held the banner of truth, and have contended for righteousness in this sinful world have been by their very nature and office fault-finders. The trouble, then, is not so much with fault-finding in itself as with wrong methods and occasions of bestowing censure. The world is full of ignorant and censorious critics, whose self-sufficient utterances annoy and hinder but do not help those who are striving with honest purpose, though with imperfect wisdom, to serve their generation. Perpetually these little souls are finding fault because other methods are not employed or greater results obtained by those who are giving their best endeavors to the solution of difficult problems, the very conditions of which the fault-finder is too indolent to study or too incapable to comprehend. Frequently the praise which has been fairly earned is withheld, when grateful recognition of the good that has been done would be both more just and more effective for good than censures for mistakes committed and for failure to attain perfection. Frequently, too, where there has been wrong-doing which deserves and requires to be pointed out and removed, the methods of the fault-finder are such as to aggravate rather than to remedy the evils against which his criticism is directed. If, then, fault-finding is necessary, and unquestionably it is, let us endeavor to avoid the errors, as to method and spirit, into which the fault-finder so commonly falls; let us find fault after a Christian manner. Two things it seems especially important to bear in mind. First, our censure should not be divorced from the Christian spirit of

humility and sympathy, for what is meant that he should presume to sit in stern judgment upon his fellow sinner and hurl harsh denunciations at his head? If any of our brethren have been foolish, let us not imagine ourselves so wise that no folly can be found in us; if any of them have slipped, let us not be too confident that our standing ground is so secure that there is no need that we also should take heed. When one's attention is called to the failings of our fellowmen, it is especially the time to cultivate the spirit of meekness that our utterances may be tempered with humility and Christian charity. And, secondly, let not our fault-finding be apart from a purpose to remedy the mistakes or the wrong-doing upon which our censure is bestowed. To indulge in harsh criticism simply for the purpose of causing chagrin to others or of exhibiting our own acuteness, is surely unworthy of a Christian; but criticism that takes pains, with courtesy, to point out a better way, and censure that is accompanied with a humble, earnest purpose to do good to the wrong-doer, is worthy of all commendation. These things should be considered in connection with our relations to the church. When one member reproves another for a fault, in private, in a spirit of humility and Christian charity, it is a Christlike act and seldom unproductive of good. There is, we fear, far too little of this kind of fault-finding. But merely to talk to others about the conduct of some brother in the church, or to speak in public in such a way that the wrong-doer will understand that his conduct is the subject or at least the suggestion of remark, is likely to do harm and not good. Ministers are especially under temptation to err in this matter. It is so much easier to scatter denunciations broadcast from the pulpit than to seek out the individual cases and apply the more Christian and more effectual remedy of private reproof and counsel. Then, on the other hand, ministers are often the victims of this unchristian and uncharitable habit of fault-finding. If a minister has faults of head or heart or manner, as it is quite possible he may have, it will be entirely proper for any of his brethren who possess the necessary grace and wisdom to admonish him in reference to that which gives offence. The minister will be as likely as any one else to receive a Christian admonition with humility. But that censorious and unchristian spirit which magnifies and criticizes, before others, the faults and shortcomings of the pastor without any thought of remedying them except by the removal of the pastor himself, often fills a minister's heart with bitterness and the church with dissension and trouble. It would be difficult to mention anything in the way of reform of human conduct which would be more fruitful in blessing both to the church and to the world at large than the substitution of the right for the wrong way of finding fault.

has taken are thus given by the Baptist:
1. Six months ago he became aware that a minority was opposed to the retention of a general secretary on the Board. 2. After prayerful consideration, and consultation with brethren whom he could trust, he decided that resignation would be the proper step. 3. At this juncture an offer came from the American Board for him to go to India and engage in organization work among the Eurasians. The American Board is in a position to do a work which the Canadian Board cannot do, and he had been asked to enter into that work among the Eurasians, with headquarters at Bangalore.
So far as we are able to learn, Bro. McLaurin has been led to take this step, not from any lack of good fellowship between himself and his brethren on the Board, or of the churches of Ontario and Quebec, but because he felt the hand of Providence was leading in this direction and opening for him larger opportunities and usefulness than could be found elsewhere. The Board placed on record a resolution, expressing its appreciation of the great services rendered by Mr. McLaurin to the Board and the denomination, its deep regret at the severance of the connection, and its sympathy and desire for his success in the work in which he is now about to engage. Mr. McLaurin's resignation, the Baptist says, "was deeply felt." "The whole convention rose to its feet as one man and thundered its plaudits of his noble work in the past, and testified its desire that the tie which bound him to our Canadian mission might not be severed. It has been otherwise determined, however, and Bro. McLaurin will be followed by the loving prayers of all. He leaves us with a larger and fuller tide of the missionary spirit flowing among us than we have hitherto experienced." From what we have known of Bro. McLaurin and his work, we have felt that he was a man of much ability and rare singleness of purpose. His whole heart and soul are in the mission work, and he possesses remarkable power to arouse interest in others. If our brethren in the upper provinces could have retained his services, we cannot but think that it is a mistake not to do so. Those who listened to his address before the convention in Yarmouth last year will not easily forget the man or the power with which he spoke.
Bro. D. G. McDonald, of Stratford, at the urgent solicitation of the Board, has consented to undertake the duties of the secretaryship, in addition to his pastoral work, for three months on trial. His duties will not, of course, involve travelling and visiting the churches.
The convention, we perceive, gave some time to the discussion of the Grande Ligne Mission work. A resolution was adopted asking that the convention come into closer relations with the Grande Ligne work, and that a committee of three be appointed whose annual report the convention should receive. The committee consists of Dr. Rand, Dr. Thomas, and Mr. Geo. Foster, of Brantford.
Dr. Fulton was given opportunity to speak in reference to the work in Quebec. The Baptist says: "No report can do justice to the thrilling power of Dr. Fulton's speech; whatever one may think of his methods, he is a man mighty in prayer and love for the cause he represents."
Rev. A. Grant, of Winnipeg, presented the claims of mission work in Manitoba and the North west.
The subject of Sunday schools occupied the time of one interesting evening session. Making allowance for schools not reported, it was estimated that there are about 25,000 pupils and 3,500 teachers in the schools in connection with the convention.
Proposal for Training Young Women for Foreign Mission Service.
BY REV. E. McCANDRICK, D. D.
The work of the churches in the Telega field rightly occupies much of the attention of the denomination at the present time. The F. M. Board, the executive of the churches, have accepted and are carrying a heavy responsibility. The benevolence of the individuals and of the churches is rising year by year. Knowledge of the field and its claims is on the increase. Strong appeals are made from time to time for money and missionaries. The interest taken in this great enterprise by Baptist women in the Maritime Provinces is both inspiring and predictive of enlargement and success. The Spirit of God rests year by year on our schools, both at Wolfville and St. Martins. Young men and young women in large numbers give themselves to the Lord. The spirit of missions pervades these institutions. It would be disappointing and disheartening if none of the students of these schools were heard saying, "Rep we, we send us." The reverse of this is the fact. It is said that twenty and more have committed themselves to the purpose of work for God among the heathen.
What provision is made for the training of these young people for the great service they have on their hearts? For young men there is the academy, the college, and the advantages for theological study at Wolfville and at the school in Toronto and at schools in the States. Public sentiment, I think, is now in

favor of a thorough preparation on the part of young men. They are expected to have both a collegiate and a theological training. The work and position of young women in the mission field does not, perhaps, require such extensive advantages as are requisite for young men. But there certainly should be, training, necessary for the work, assigned young women on the field. At present, the drift is to take young women who feel called to this work and send them out without any preparation whatever, except what they may chance to have when they offer themselves for foreign service.
Certainly, the young women, whose hearts are burning with zeal for the welfare of the heathen, are not to be blamed for this state of things. No one is blame-worthy. We are in a process of development. Unless I am mistaken, the growth of public sentiment is now at a stage where there is an intelligent demand that not only the young men who go to the foreign field shall have adequate training and experience, but that corresponding qualifications should be required by young women as well. This brings me to the threshold of the suggestion in the caption of this article—a proposal for training these young women. This is what I offer:
First. Let provision be made both at St. Martins and Wolfville for the study of the Scriptures and the nature and methods of mission work. If necessary, give pecuniary advantages to the young ladies who may pursue such courses of study. Of course, literary work, corresponding to the demands of the foreign field, must be done at the same time that special studies are pursued.
Secondly. Require all young women who look forward to foreign work to apply to the Foreign Mission Board. If the Board, after examination, judge the applicants to have gifts and fitness for the work after due preparation, let a certificate to that effect be given to such as are judged worthy. Let this certificate entitle the holder to enter the school either at St. Martins or Wolfville as a licentiate for Foreign Mission work. This will insure training which will be accepted by the churches. Each young lady taking the advantage of such a school, and having the commendation of her instructors, would be accepted without question as qualified for work abroad.
Unless some provision of this kind is made, in some cases, there will be a lack of confidence, more or less widespread. And, in this respect, lady missionaries will be at a disadvantage. It will prevent many mistakes in the work on the field, and largely increase the efficiency of the work itself.
Letter from Bobbili.
BADANGY, Sept. 21st, 1891.
It has been a long time since anything from Bobbili has appeared in the MESSINGER AND VISITOR. Plenty of work day by day, with nothing remarkable to note, has been the principal reason of my long silence. I am now out on a tour among the villages east of Bobbili. Though the midst of the rainy season and the time when we usually have abundance of rain, yet this year we are having so little as not to interfere much with touring. For the past four years the rainfall in this part of the country has been much below the average, but this year it promises to be still less. During the months of June and July and a large part of August, we had very little rain and the prospect for the rice crop was a very gloomy one. But in September, so far, we have had a few good showers which have enabled the people to transplant the greater part of the rice plants. Should there be seasonable rains from this time, there may still be a fair rice crop in a good part of the country. But the amount of moisture in the atmosphere seems very small and the showers very local. While in some places, only a few miles away, there has been abundance of rain, in the villages near this place there has been scarcely any, and the rice plants are all withering and drying up. Taking the whole of India together, this has been the driest season known for many years. Until lately it seemed as if government would have to cope with famine in both Northern and Southern India, and also in Northern Burmah. It seems as if the usual monsoon current of moist atmosphere has missed its way. Light rains in Southern India have helped matters somewhat, and if followed by seasonable rain the distress will soon be greatly relieved.
As we go among the people, the constant question is as to why the rain does not come. Then we point out to them the sin of their idolatry and their ingratitude as being the reason why God withhold the rain. Many are ready to admit it and ask what they shall do to secure His favor. The most, however, deny their sin and seem more mad on their idols than ever. This morning in one village to which we went, the people were building the walls of an idol house, in this manner, to secure the favor of the being worshipped, and so to secure rain. It seemed utterly useless to talk and reason with them, and I left the village sad and discouraged. But at the next village we had a very interesting time. A good number of the principal men of the village came together

and for more than an hour listened to our teaching with an intelligent interest, and some seemed much impressed, especially one goldsmith, who bought several books. Last night I thought we were to have a good time at another village. A large crowd of men, women and children gathered, and for some time listened nicely till we got pretty well through with the Gospel story. Then the naidoo of the village got his mouth open and it was very hard to get him to shut it again or to keep it closed, so as to stop us a chance to go on.
The day before we were at a village where a lot of Brahmins gathered around us, and for a couple of hours it was like being in a hornet's nest. At the last, however, they quieted down and listened very attentively to us and admitted the truth of most that we said with regard to men's sinfulness and ignorance, and their need of a divine Saviour. And so it is—first one sort of an experience and then another, here and there something to gladden and encourage, but much to sadden. I hope in a few days to meet those Raja caste people of whom I have written before. From what I can learn they do not seem to have made much progress during the past year. They have come to the point where the duty of a public profession of faith in Christ by baptism stares them in the face and they shrink from it. I pray that the Master may give us the right word to speak to them, and that by His holy Spirit He will lead them into the light.
We have been having some good news from the Jeypour country. Satya Bahdi, whom we ordained last January, has baptized five persons at least. The two last were a Brahmin and his wife. The man, he writes, was the priest of a temple and had two hundred disciples, from whom he received one hundred rupees a year. I desire to know more about this man. Doubtless his knowledge is limited, but he has certainly proved his sincerity by giving up everything for Christ. I must try to make a trip to that part of the country this coming cold season.
The last word from Kotapand is that several of the Christians are very sick. I trust we may soon hear they are better, and that many others are coming to Christ.
Some time since one of our Bobbili Christians was badly beaten, and for a few days it seemed a little doubtful if he would recover. He was walking along the road when some one stole quietly up behind him, struck him a heavy blow, and then covered his eyes with their hands so that he could not see who did it. Then they his hands and feet they dragged him a distance from the road where they jumped upon him, kicked him and abused him shamefully; hearing someone coming he called out for help, when they tied him up to a tree blindfold and ran away. He saw no one, so there was no chance to bring the parties to justice. We have no doubt as to the reason of his being beaten, or as to the person who instigated it, but we have no evidence. He has been at work on the roads taking small contracts, which has interfered with the work of another rascally contractor, and we think he took this way to frighten him.
Word comes to-day that two men wish baptism in a village sixteen miles from Bobbili. One is a brother of one of our Christians; the other I don't know. I trust they are sincere believers.
Should the weather continue suitable I plan to go on to Kimedly to see about starting work there for another station, and also to advise about organizing a church. The work there seems to be progressing. I hope we may soon have a missionary there to take charge of the station. I am glad to know that reinforcements are on their way this year. May their coming be blessed by the Master to the saving of many souls.
G. CHURCHILL.
Grande Ligne Mission School.
Our school is now in full session with as fine a lot of scholars as anyone could wish for. There are eleven R. C. boys and four R. C. girls at present in attendance, and more have applied. We have refused a good many French Protestants for want of room. One of our students comes from the school of the Oblat Fathers, and another from a Friar's school. Several of the scholars a short time ago were Roman Catholics.
A mother came to the school last week with her two children, both Roman Catholics. She left her home at 2 o'clock in the morning and had made their clothes, preparatory for the school, during the night, for fear of the priest and her Catholic neighbors. She left much pleased with everything she saw in the place. This is a representative case and one from which we may fairly expect conversions are long. More than twenty of the pupils were baptized last winter. May the God of missions give us even greater blessings this year.
A circular letter to the churches of the Maritime Provinces is being prepared, and we hope the first Sunday in December will this year again be devoted to taking a collection in aid of the Grande Ligne Mission.
We invite correspondence from pastors and members of churches.
A. A. AYER, President.
Montreal, Oct. 26.

From England.
I am sure it will please the readers of the MESSINGER AND VISITOR to know that Mr. Spurgeon has so far improved as to be able to leave home for the seaside. On Saturday last (October 3), he went to Eastbourne, on the south coast of Kent, about seventy miles from London. He bore the journey well, and had good sleep on Saturday night. Thus the prayers of the Lord's people are being answered. Never, perhaps, were there so many prayers offered for any man, nor such widespread sympathy felt as for him. His serious illness has called forth expressions of tender sympathy from all sections of the church, and all classes of society. There is no doubt that his illness, which has, in a sense, drawn so many of different creeds together around the sick bed at Westwood, will have the happy effect of making all more "kindly affectioned one to another with brotherly love." One or two solitary cases have come to light of feelings of another kind. A Roman Catholic priest protested against so much prayer for such a man, as reflecting upon his own church, and declared that so far as he was concerned, he should pray against his recovery; concerning which an American writer observed that he did not consider the priest on such intimacy with the Lord as his prayers would be of any effect. So far they seem at all events to be in vain. The other discordant voices come from Australia. On August 7th, the Anglican Synod met at Sydney, when the following resolution was moved: "That the Synod of the diocese of Sydney, now in session assembled, desires to express its heartfelt sympathy with Rev. Charles Haddon Spurgeon, pastor of the Metropolitan Tabernacle, London, in consequence of his prolonged and serious illness, and earnestly prays that the great Head of the church may graciously restore him to health, that he may continue his important work." The mover of the resolution spoke in high praise of Mr. Spurgeon as a "man who had wielded an enormous influence for good, had faithfully served his Master, had established all manner of charities, and whose name was honored and revered all the world over. He was a true Christian and an earnest, successful minister, who had been instrumental in doing a large amount of good. It would be a brotherly and graceful act if the synod would pass the resolution." This was opposed by two clergymen, who contended that Mr. Spurgeon was guilty of the sin of schism, which should be regarded as a grievous one. One of these declared that he was "convinced that the great enemy of souls had never devised anything worse than the sin of schism; that Mr. Spurgeon was a teacher of false doctrine, and a schismatic, and that by passing this motion they would support the great work of schism. How could they pray for this man, one who was living in a state of apostasy from the faith and schism from the church." These remarks found very little sympathy, and after a somewhat vigorous discussion, it was agreed that the words "that he may continue his important work" be omitted, when the resolution was carried with two dissentients. I am tempted to quote from the remarks of one of the clergymen who favored the resolution. He said: "Mr. Spurgeon was a member of the Baptist church, but it must also be remembered that he was a member of the church of Christ, which, to his mind, was to be considered before the church of England. St. Paul, a greater than Mr. Spurgeon, had said, 'Grace be with all them who love the Lord Jesus Christ in sincerity.' The Archbishop of Canterbury had done a graceful thing in visiting Mr. Spurgeon—an action which would do much towards what all true Christians desired—the bringing various denominations together."
Last week the Baptist Union meetings were held in Manchester. Some thirteen hundred delegates attended and the meetings throughout seem to have been most successful. I have no doubt the editor will pick out the choice tid-bits from our denominational papers for the readers of the MESSINGER AND VISITOR.
Three notable M. P.'s have just passed away, all three within about twenty-four hours, viz., Mr. W. H. Smith, M. P., leader of the House of Commons; C. S. Parnell, M. P. and Sir J. Pope Hennessy, M. P. The death of the former two has caused a great stir in the political world. There is a strong opinion that the death of Mr. Parnell will add greatly, whether for good or ill, to the Home Rule movement. Both Mr. Smith and Mr. Parnell have no doubt worked beyond their strength, and thus hastened their end. Mr. Parnell was comparatively young, being only forty-five, while Mr. Smith was sixty-five. No one need envy the position of the leader of the British House of Commons.
Mr. Gladstone, who is nearly eighty-two, seems to enjoy the best of health, and is eager for the general election, being full of faith that the Liberal party will get into power with a strong working majority. In a remarkable speech at Newcastle lately, in referring to the Home Rule bill which he should introduce if returned to power, he quietly but unmistakably warned the House of Lords that if having passed the Commons they obstruct it, public attention would

be directed to that if such a situation would be raised which had not come to either "it. This was followed by I observe such a reference always is. The opinion is ground that to mention it is and that therefore only it remains. That the House sympathy with the Tories known, and its capacity useful Liberal measures known; yet I am strongly that House will exist for yet. Old institutions die Our Missionary Society that the £100,000 (\$500,000) raised by next October, tenary of the society will It is intended to send of hundred missionaries, to create the regular income Surely all who desire the Saviour's kingdom will noble aim of the society realized. The outlook was never more hopeful were men and money everywhere. There is no doubt at a money enough—and money would not be missed—in of Baptists in this country hundred thousand at only the willing mind, and case of a little self-denial could be largely increased of thousands and thousands of friends (I had almost of of war, with which our people, to produce instruction, while a comparative raised by the friends of abroad the gospel. It is ful to see the amounts spent of war. A ship has lately the British navy costing amount our society see October next. One of 154,560 pounds. In test this gun the projectile pounds, or over eleven through two feet of a then through 20 feet of then through five feet then eleven feet of con through six feet of iron altogether 44 feet of solid materials. There shells containing 2,330 scattered at one explosion instrument called Automatic Machine 650 shots per minute. structure these, with a similar kind, could difficult to imagine; these destructive engine spirit that so widely nestly should all the Prince of Peace pray about the reign of our goodwill among men. distant—it may not—when the kingdoms become the kingdoms His Christ; when the kingdom come" will be offered, God His concerning His Son reign."
"God hath spoken, As sunshine cometh Once could bring God without His pe but He gives them and honor of being coo and when His peop appreciation of their duties, the time will off when "all flesh shall be of God."
Wincanton, G. B. C. P. S.—By a letter J. W. Gardner, of St. Swindon, Wilts, sailing for Nova Scotia my own experience, speak for him a ge whatever field he Master.
St. Martins
A MOVE IN THE R At the recent meet ern Baptist Associat body appointed two of St. Martins Semina This is certainly s direction, and it is to forward movement of a few more, which tion under the drol of the Baptist an nominations. That essential to the best tion is quite evid accomplished by the appointing half of th required directors; an Conference appoint The act of incor constitution of the abolished or amen quired, in order f government to obt under such control both denominations eed; and the elgic union betw would be the soon If Acaidia's friend ber N. B. feed warmest friends an any other spirit th an fairness on