

# Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, OCTOBER 16, 1889.

The Mormons have been defeated in the election contest in Salt Lake City itself. They still have a majority of representatives in the Utah legislature; but the greater growth of the Gentile population must soon wrest all political power from their hands. Last week we received the obituary of a little girl who died in the triumph of faith. It was mislaid, and we have been unable to find it. Will the writer kindly send us another.

**—PRESBYTERIAN STATISTICS.**—The latest statistics of the Presbyterian church, North, gives 733,749 members. It is noticeable that there are but 24,566 infant baptisms reported. Reckoning on the basis of their being one infant born, on an average, to each ten communicants, each year, not one-third of the infants born of Presbyterian communicants are sprinkled. In one of the Presbyteries, but one infant to each forty members was subjected to this ceremony.

**—A SAD MESSAGE.**—A gentleman in this city received a postal card yesterday from Rev. J. W. S. Young, of Green Bush, York Co. The message was as follows: "I tell you sad news. We are in the deepest sorrow. Three of my seven children and my wife lie corpses in our very sad home. Please tell all my friends there. Hope you will all pray for me in this hour of sorrow."

The many friends of Bro. Young will be sorry to learn of his great affliction, and he may be assured of their fullest sympathy and most earnest prayers.

**—THE N. B. PROVINCIAL SABBATH-SCHOOL CONVENTION** was in session last week in the German St. Baptist church. The meetings opened on the 10th at 2.30 p. m., and closed on Friday evening. The most interesting feature of these meetings was contributed by Mr. Crafts, of New York, who has been a time in the employ of the Convention. He gave many valuable suggestions and illustrations in the theory and practice of Sabbath-school management. The finance committee reported a healthy condition of this department of the work.

**—PROHIBITION PROHIBITS IN KANSAS.**—The editor of one of the leading secular papers in Topeka, Kansas, gives testimony as to the working of Constitutional Prohibition in that State. He has lived eight years in Kansas, and has been a keen observer. His testimony, therefore, is reliable. He writes:

Eight years ago the first day of last May, our prohibitory amendment was put in force. And now there is no dram shop in Kansas. What a wonderful statement that is, and how proud every Kansan ought to be that it is true! There is no dram shop in Kansas. Men do get liquor here, and men do get drunk here; so do men steal horses and burn houses. It would be easier to steal a horse in Topeka this day than to purchase a glass of whiskey to drink."

**—MR. ROCKEFELLER.**—Dr. Fulton thus reports a part of an interview with Dr. Bickel, the head of the Baptist work in Germany:

In the evening, when alone, I said, "Tell me about Mr. Rockefeller."

"It was in Cleveland I came to know him," said Dr. Bickel. "We were proposing to build a German publication house. Mr. Rockefeller sent for me and asked me what kind of a house I was to build. A wooden house? Build it of brick! And then he inquired what he ought to give; I told him that I could not answer that question. My duty ended when I described the needs of my Master." Dr. Bickel said, "I saw those blue eyes looking into mine, and from that moment I knew I had in him a friend, a far-seeing helper. He gave \$5,000 to buy the land in Hamburg, and all the rest of our property came voluntarily after the question of the seminary was settled. He has given me over \$10,000 to aid our work and all he has given so as to compel others to come to my help."

**—ARE THEY SERIOUS?**—We have referred to the trial of the Bishop of Lincoln, which is in progress, on a charge of ritualism. The following are the charges: It is alleged that he kept lighted candles on the holy table during communion; that he mixed water with the wine used in the sacrament; that he turned his back to the people during the prayer of consecration; that he made the sign of the cross in the air; that he elevated the chalice above his head; that he allowed a hymn to be sung after the consecration, and that he had stood at the west side of the table. At first sight, at least, these things seem too trivial to convulse a great Christian body and threaten to rend it asunder. They are, however, but a symptom of something deeper. The fact that they are made so much of shows that there cannot be much earnestness in matters of supreme importance which should engage the attention of Christians, or these trivialities would be ruled out. Then, also, these are but signs of Rome, and indicate that those who cling to them are leading Romeward. This, perhaps, is the chief

reason why the evangelical party of the Church of England feels called upon to protest so strongly.

**—DISCRIMINATION.**—Because the Catholic is a solid vote, and politicians of all parties wish to catch it, they are always able to get the lion's share of all government grants. We believe that this unfair distribution of public funds will never cease until all Protestant bodies come upon the Baptist ground—that no government funds are to be given for denominational and religious purposes. We shall never have equal rights in government grants, for these will ever be made to promote the interest of the government in securing the largest number of votes for its nominees. The whole business is as false in its principle as it is unfair in its practice. The following is an illustration of its working in the United States: During the past year, of the funds granted to missions among the Indians, the Catholic missions were awarded \$347,672, the Presbyterians got \$41,623, the Episcopalians \$12,150, and the Methodists \$2,725. We presume the Baptists got nothing, because they asked for nothing.

**—THE PRESBYTERIAN SYNOD OF THE MARITIME PROVINCES.**—The Presbyterians of the Maritime Provinces have just closed a very interesting and successful anniversary at Picton. From the report in the *Witness*, we call the following facts and figures: \$3,118 were contributed for Home Missions during last year. The great difficulty in this work is lack of men. There are but three probationers where fifteen are needed. Those who have the matter of Systematic Benevolence in charge, are pressing the weekly offering as the right and the best method. As a consequence more and more congregations are adopting it, with a marked annual increase of gifts to the enterprises of the denomination. The Halifax Ladies College has proved a financial success, there being a balance of \$1,800 on the right side. Toward the fund to augment the salaries of the poorly paid pastors, \$7,956 had been received, and from this fund \$9,476 had been expended. The Foreign Mission work of the Synod had been much prospered during the year, in Trinidad and the New Hebrides. In Trinidad there are 382 communicants. The Sunday-school work is being pressed. There are 3,273 teachers and officers, and 26,467 scholars. The contributions to the Infirmary Ministers Fund amounted to \$3,519.

**—RUN WILL.**—Several writers in the *Christian Guardian* are out in most earnest protest against the teachings of Mr. Burns, the leader of what he himself calls the "Canada Holiness Association." At a recent convention, one of these writers reports the following as being said:

We heard some of them say, at Wesley Park meetings, that the Lord told them to read the Scriptures for several months at a time; others were forbidden, they said, by the Holy Spirit, to pray for some length of time, and so on. Others of them say they are so holy that they do not need the blood of Jesus Christ any more to cleanse them from sin. These and many other such wild unscriptural statements have been made in my own hearing in the public meetings. We have had ample opportunity during the past four years, of listening to their teachings, and of witnessing their exhibitions of fanaticism and unchristian spirit and conduct, toward ministers and people, who were intelligently opposed to their spurious doctrines of holiness, imported from exploded heresies in the States, rebashed in Canada, and labelled "Canada Holiness." "Canada Holiness," as exemplified by its inventor and chief apostle, Mr. Burns, seems to me a perfect vindictiveness, if we are to judge from his frequent denunciations and consignments to eternal perdition of those ministers and others who are so unfortunate as to conscientiously oppose his infallible dictum. Their principal stock in trade seems to consist largely in a false cry of persecution; with that cry in their mouths and with books also, they gain the sympathies of some good people, who know no better than to believe them.

Those who profess entire sanctification among us, we are glad to believe, have not gone these lengths; but the man who is so deluded as to believe himself in this state, is very liable to almost any other delusion. We have heard of one leader, in our Provinces, telling the people, if they wished to see a man who had not sinned for years, had not had any desire to sin, had had no temptation to sin, who was without sin, to look upon him.

**—MRS. J. F. KIMPTON** would acknowledge the true Christian sympathy given her and the assistance rendered in caring for her dear husband during his illness, by St. John friends, and visiting friends, especially the kindness of Mr. and Mrs. J. L. Shaw, at whose house he was taken ill. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

## Home Missions.

NOTES BY THE WAY.

The pleasure of attending the meeting of the Eastern N. S. Association, a privilege never before enjoyed, was greatly enhanced by its being held with what some have been pleased to call "the Board's pet child," the New Glasgow church. I was somewhat disappointed, however, in not meeting all the pastors from mission fields of the Association. These gatherings are too important and have too much of inspiration in them for any pastor to miss, especially those who are toiling on large and isolated fields.

The Board of the late H. M. Union of Nova Scotia did the right thing when they commenced work at New Glasgow. It is in the centre of a large population, and has already accomplished much good. The church now has a neat little meeting house and a comfortable parsonage, well located, nearly paid for. It is growing stronger every year and will very soon be able to carry its own burdens. Pastor Dykeman enjoys his work and has proved himself "the right man in the right place."

Leaving New Glasgow by Eastern Extension on Tuesday at 10.35, I was able, thanks to the kindness of Bro. Walker, of Antigonish, to reach Goshen in Guysboro Co. in time for service that evening. Enjoyed making the acquaintance of several of the members of this little mission church, but some whom I hoped to have met were from home. We are indebted to this church for Pastor P. S. McGregor, who has done good work in many of our churches.

Bro. Sutherland drove me to Melrose Wednesday morning, where I met Pastor J. J. Armstrong, who, with myself, had been requested by the Association to visit the Second St. Mary's church at that place, and endeavor to settle the difficulties existing among them. Met the church in the evening, and succeeded in having them unanimously adopt a basis of settlement. Our prayer is that all may henceforth follow the things that make for peace and the things wherewith one may edify another.

On Thursday Bro. Samuel McKeen kindly drove me to Isaac's Harbor in time for prayer-meeting that evening. The pastor being absent, the privilege of conducting the meeting fell to me. A good season was enjoyed.

By the kindness of Bro. Smith Griffin, whose hospitality I enjoyed during my stay at Isaac's Harbor, I was enabled to preach to the little church at Seal Harbor on Friday evening, and again on Sunday afternoon. This is a small fishing settlement about five miles east of Isaac's Harbor. They have a neat little meeting-house, and I greatly enjoyed speaking to the company assembled.

Sunday morning and evening large congregations gathered in the beautiful sanctuary in Isaac's Harbor to listen to the Word. This is an important and promising church. Though it is somewhat isolated, I see no reason why residence there should not be very pleasant. Bro. Bishop, their pastor, and his companion, are highly esteemed, and his expressed intention of leaving them is much regretted.

On account of high wind I failed to reach Fisherman Harbor for service Monday evening. Dea. Griffin landed me there at an early hour on Tuesday morning; but as an appointment had been sent ahead for that evening, could only linger for a short time. Little Hope church is located here, and though the place is much isolated, there being no carriage road to it, I was much pleased with what I heard of its history and condition.

By the assistance of Brethren Haynes and Upham, Port Beckerton was reached in time for dinner. The few Baptists residing in this settlement are members of Fisherman Harbor or Port Hillford church.

Pastor Armstrong drove me from Port Beckerton to his home at the parsonage in Port Hillford, where the privilege of speaking to an attentive congregation was again enjoyed. This church is being weakened by removals, but they are united and hopeful. A comfortable parsonage has recently been built. Bro. A's health has greatly improved since coming to this field, but the opposite has been the case in regard to his wife, so that he feels that he must withdraw from the field at an early day. When he leaves a strong man will be needed to take charge of the field, which, when properly grouped, will embrace Port Hillford, first and second St. Mary's and Goshen churches.

Ecum Secum, a part of the Moser River field, was reached by stage on Thursday. Here I found myself confronted with the difficult question of deciding the location of a meeting-house.

Four services were held on this field, two at Marci Joseph, and two at Moser River. Though our membership is small, large congregations gathered to hear the Word preached. At Ecum Secum, the school house has been closed against us, but a little meeting-house is begun and at no distant day the people there will have the privileges they desire. The brethren at Moser River have built themselves a neat place of worship, without any assistance from without. Bro. F. Bradshaw, student from Acadia, has been spending his vacation on this field. He has gained a large place in the affections of the people. I was surprised to find that on the ground that was declared to be well supplied with gospel privileges before we sent a missionary. But we rejoice that through our efforts the zeal of others is stirred up.

Having used up the time at our disposal for this trip, we took stage at Moser River at noon on Monday, and reached Halifax Tuesday evening. Wednesday was spent in Wolfville in the interest of mission and college work, and here I am at Hebron this evening face to face with the pile of letters that have accumulated in my absence.

A fortnight journeying where railroads are not, and bad roads abound, has been made very pleasant by the hearty welcome and great kindness of the people, and we trust some good has been done for the cause of the dear Master.

A. CORNOY,  
Hebron, Oct. 3. Cor. Secy.

## Rub Lightly.

A story is told of a dignitary of the church who somewhat astonished an audience of young clergymen by taking the above words as the text of an address, in which he impressed upon his hearers the importance of tact in dealing with their lay brethren. Speaking generally, it may be said that in every walk of life, delicate treatment and gentle handling are often the secret of success in dealing both with persons and things. The great gift of tact, so difficult to define, so easy to appreciate and admire, is nothing more than the art which enables its possessors to "rub lightly" in all the relations of life. The instinct which helps us to understand characters widely different, which gives us a quick perception of the susceptibilities and peculiarities of others, is essential to all who aspire to deal successfully with their fellow-men.

Even in the most common-place duties of every-day life the art of rubbing lightly will often enable us to overcome difficulties and obstacles which have resisted all rougher methods. The servant who possesses a "light hand" is indeed "a treasure" in the eyes of her mistress, and will succeed in many little domestic duties, where clumsy fingers would utterly fail.

Though of most importance, and seen in its highest form in the world at large, there is ample scope for the exercise of tact in the narrower circle of home life and social gatherings. And here it may be observed that this natural instinct and insight into character, connected as it is with the finer feelings of our nature, is seen more commonly and in a higher degree among women than among men. Who does not admire the ready tact which enables a popular hostess to make a mixed party "go off," or in other words, to harmonize the somewhat discordant elements of a miscellaneous assemblage. "What can equal woman's tact?" says Oliver Wendell Holmes; "her delicacy, her subtlety of apprehension, her quickness to feel the changes of temperature, as the warm and cool currents of talk blow by turns?"

If we consider the importance of tact in the wider relations of life, we shall find that those who can rub lightly achieve a large measure of success in dealing with others.

Perhaps the value of tact will be most readily and most commonly recognized in the region of diplomacy. And while it may be said to attain its highest development in the successful ambassador, who carries on negotiations of the most delicate nature, on which the issues of peace or war may depend, it is of almost equal importance to the great party physician, the popular bishop, the eminent politician, the successful headmaster. One and all of these in their different spheres carry out, more or less unconsciously, the principle of rubbing lightly in their intercourse with their fellow-men. It is too much to say that "tact is success" in life, it may, at any rate, be safely asserted that to those whose work consists mainly in managing or influencing others, the art of rubbing lightly is of most important factor in the attainment of popularity.—*Chambers Journal.*

## 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."

## Introduction of Christianity into India.

(Conclusion.)

On the death of Ziegenbalg and Grunler, the enemies of missions predicted the extinction of this mission. But God ordained otherwise. The lives of these early missionaries gave an impulse to the cause of missions that will not cease to be felt till God gathers his people "out of the lands, from the east and from the west, from the north and from the south," and they all join "in praises to the triune God throughout the ages of eternity." The well begun work was carried on by Schultz, Dahl, Fabritius, Breithamp, Gericks, Satorius, Kiermader, and Schwartz. In 1733, Aarm, the first native preacher, was ordained in India. He was thirty-five years old and it is said he maintained a faithful and consistent character to the last.

After a time, the government of Tranquebar became favorable to the education of the natives. Schools were established with the approval of Hindoos and Mohomedans, and the missionaries were placed in charge of them. The Rajah of Tanjou, who had been a bitter enemy to Christianity, became softened by the earnestness of the missionaries and threw open his kingdom for the promulgation of the Gospel. Then followed a serious hindrance to the work of Christianizing the natives. The war between the English and French, and between these and native princes, greatly retarded the missionary enterprise. Many of the Hindoos and Mohammedans were much prejudiced against Christianity, by the immoral conduct of the Europeans engaged in these wars.

In 1726, the mission numbered 678. Missionaries had gone all round the cities, towns and villages preaching Christ, and a spirit of inquiry was awakened which paved the way for extending the mission. Dr. Schultz, a distinguished linguist, after spending eight years at Tranquebar, was invited by the Christian Knowledge Society to establish a mission at Madras. Here he preached to all classes—English, Germans, Portuguese and Hindoos. A station was opened under the Danish mission, though afterward it became a separate mission. In 1737, a third mission was established at Cudalore, between Tranquebar and Madras. This was occupied by Mr. Satorius, an accomplished scholar, but he only lived one year. Three years later, Kiermader, a man of power, joined the mission. "When the fort was besieged by the French in 1746, he remained at his post, continuing steadily in his labors so far as practicable, and his congregations greatly increased."

Foremost in the history of these early missions is the period when Christian Frederic Schwartz arrived in India, July 30, 1750, and immediately entered upon his work at Tranquebar. Before leaving Halle, Germany, he had a fair knowledge of the Tamil language, which proved to be a great advantage to him. Here he spent fourteen years and from thence went to Trichonopoly, which a short time previously had come into possession of the English. A spacious church was erected and the following year a mission was established under the auspices of the Christian Knowledge Society. Says his biographer: "On an income of £48 a year, dressed in dimity-dyed black, eating rice and vegetables cooked in native fashion, and living in a room of an old building just large enough to hold himself and his bed, Schwartz devoted himself with the utmost simplicity, combined with an enthusiasm which consumed him, to his apostolic duties among the inhabitants of the city and neighborhood." Soon after settling in Trichonopoly he received the appointment of chaplain to the English soldiers, at the salary of £100 per year. The first year he devoted all this income to the mission funds, and the half, each year after. His labor here was crowned with success, and leaving the work in the charge of an efficient missionary, Mr. Pohle, he moved to Tanjou, where he established a mission in 1776, and labored with untiring zeal during the remainder of his life. In Tanjou Mr. Schwartz was highly esteemed by the English government, and by it was entrusted with important political transactions with native princes. He was sent on an embassy to the haughty, powerful and tyrannical Hyder Ali. Hyder had stated that he was willing to receive Schwartz in their name. "Let them send me the Christian," he said, meaning Schwartz, "he will not deceive me." Though a Mahomedan, yet so much regard had he for Schwartz that he issued orders to his officers to let the

"venerable padre Schwartz go wherever he pleased in his army, his encampment and the country around." At this perilous time it would have been death to any other European there, not in the prince's service.

After a life on the mission field of fifty-eight years, spent in Tranquebar, Trichonopoly and Tanjou, this faithful servant of God rested from his labor on earth.

At the close of the last century pecuniary support from Denmark and Germany being withheld, these missions became dependent on England, and much of the interest on the field decreased. About fifty years ago, the Leipzig Missionary Society sent out missionaries to revive the old Luther mission in Tranquebar. They have been fairly successful and reports show a large number of converts. Yet their method for gaining converts must be questioned, especially when we hear that caste is tolerated in their churches, and that they proselyte Christians from other missions in their neighborhood.

In reviewing the work of these early Lutheran missionaries we see the influence of their lives on the Christian world. Soon is born the spirit of modern missions in England and America. Nothing more appropriate can be said of them than to quote from Dr. Mullens concerning the character and work of those men:

"Whatever deficiencies there were, we must remember that the Lutheran missions were the very first to occupy the land; the first to find out what Hindum really is, the first to oppose caste, the first to exhibit the peculiar character of the Hindoo converts, the first to meet the difficulties by which the work of Christ is beset in India. To these men then we must render high honor, as we admire the fidelity, consistency, and perseverance with which they carried on their labors. They lived not in the days of missionary reports and platform speeches. No magazine chronicled their difficulties or sought sympathy on their behalf. Scarcely a devotee ever returned to Europe. They came to India young, in India they lived, in India they died. They lived amid wars and raids, amidst plunder and confusion; they lived in an age of gross irreligion and their faithful hearts were made manifest to the last—'Honor to their memory.'"

## Days of Prayer for Sunday-Schools.

For seventeen years the London Sunday-school Union has issued an annual call for universal prayer for Sunday-schools. This year they set apart Sunday and Monday, October 20 and 21. The call, which is issued in circular form, is signed by the honorary secretaries, Fountain J. Hartley, John E. Treddler, Edward Towers, William H. Miller, Charles Waters, Joseph Edmunds. The Union suggest the following arrangements:

That on Lord's Day morning, October 20, from 7 to 8 o'clock, private intercessory prayer be offered on behalf of Sunday-schools.

That the opening engagements of the morning school be preceded by a meeting of the teachers for prayer, or that, instead of the usual morning school exercises, a prayer-meeting of the teachers, scholars and congregation be held.

That ministers be asked to preach special sermons on the claims of the Sunday-school, and the necessity for increased preparation and consecration on the part of teachers.

That, in the afternoon, the ordinary engagements of each school be shortened, and the scholars unite in a devotional service, interspersed with singing and appropriate addresses. To this service the parents of the scholars might be invited.

That, at the close of the afternoon or evening service, the teachers, in union with other Christians, meet for thanksgiving and prayer.

That, on Monday morning, October 21, teachers again bring their scholars, one by one, in private prayer before God.

That, in the course of the day, the female teachers of each school hold a meeting for united prayer and thanksgiving, and that, in the evening, each church or congregation be invited to hold a meeting, at which the interest of the Sunday-school should be the theme of the prayers and addresses.

That, on the evenings of one or more of the following days, special services for young people be held where practicable.

Of course, these are but suggestions to be modified as the circumstances of each school may demand. We cannot pray too much for our Sabbath schools. They should be brought to God in all the prayer meetings of the church, as well as in private prayer, constantly. Let none think that, by meeting for special prayer as suggested above, a year's supplications are to be offered up, and have it done with. We have often felt there was danger of some misconception on this point.

"No one can justly deem himself a Christian who deliberately and persistently continues in any known sin. He must quit that sin at any sacrifice, even to the plucking out of right eyes and the cutting off right hands, or he will discredit all claims to piety."