

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, JULY 2, 1890.

PRESIDENT ELLIOTT'S INNOVATIONS.
We referred, last week, to Harvard's action in reducing the B. A. course to three years. The *National Baptist* refers to other innovations the president has announced. These latter will be less questioned than the former:

For one thing, the president has announced the opinion that Latin and Greek and Mathematics are by no means entitled to the supremacy, we may say the monopoly, in fact, the "triumph," which they have enjoyed in education; that there are educational and disciplinary resources hitherto undreamed of in the natural sciences, in history, and in economics. In this matter we think the president entirely right; it is absurd to expect the classics and mathematics to have the lion's share of the student's time, as centuries ago, before science or economics were conceived of. There was a time when all the knowledge in the world either lay in mathematics or was to be reached through the medium of Latin and Greek. That time is past, never to return; it is well enough to recognize this fact. Latin and Greek and mathematics may just as well understand that they have got to take a lower place.

ROMANISM AT HOME.—Rev. W. H. Geistweit has been studying Catholicism in Italy, and gave the results of his observations to the Baptist Ministers' Conference of Philadelphia. He declares that the Italian populace generally is breaking away from the control of the church of Rome. The antagonism between the Pope and the government helps in this direction. The patriotism of the people compels them to side with the government against the hierarchy. Out of one and a half millions of soldiers one is rarely seen at Catholic service. There the government is protecting all against persecution. This permits them to think for themselves, and free thought is ever fatal to the Pope's power. As the people become educated, they lose their respect for the priests, who are densely ignorant for the most part. This has been made manifest through the adoption of a law that all teachers shall pass an examination. In Venice, the second largest city in Italy, there is not a single priest teaching school. The immorality of the priest now also assists to break the people away from the power of the Pope. There is an average of 300 priests' names on the criminal docket each year. Instead of being expelled from the priesthood, they are merely removed to another place and are still paid from the coffers of the Vatican. While the people are thus breaking away from the power of the papacy, it is hard to bring them under Protestant influence. The priests where a Protestant interest is started, quietly induce some of their minions to profess conversions: when these have got the interest pretty well in their hands, they return to the Roman church again and wreck the work. There is, however, an eager thirst for the Bible, and if Protestants do their duty, there is great hope for Italy.

TRUE OPEN COMMUNION.—The following is from the *Morning Star*, the organ of the Free Will Baptists of New England, and gives what it considers a true statement of what the term open communion really should mean:

If Congregationalists did not believe that immersion is genuine baptism (as the Baptists believe sprinkling to be) they could not consistently commune with either Baptists or Free Baptists. Free Baptists are the true open communions because it cannot be said of them, as it must be said of both the other bodies named, that they commune "only with baptized church members." If their position were the same as that of the other bodies, they would (1) either have to decline to commune with pedobaptists or (2) admit that sprinkling is baptism. Free Baptists commune not with "baptized church members" as such, but with Christians, and are neither obliged to exclude any pedobaptists from the Supper nor indicate any indorsement of sprinkling and so-called "infant baptism." If all Baptists held this same position, all denominations could then sit at the same Lord's Table and the millennium would be nearer than it seems now.

We are glad the *Star* has come to see clearly that Baptists and Pedobaptists agree in making valid baptism prerequisite to the Lord's Supper. As a consequence, our contemporary must admit that Free Will Baptists are almost alone in the belief that neither baptism nor church membership are necessary to participation in the Lord's Supper. There was a time when those who called themselves open-communionists received Pedobaptists to the Supper on the ground that their sincere conviction that they were baptized served in their case for baptism, so far as their relation to the Lord's Supper was concerned. We are glad that this logical fallacy has been abandoned, and that the ground is taken squarely that baptism nor church is at all prerequisites to this ordinance. Much mist and fog are thus brushed away. At the same time, the last sentence in the above shows that the editor has not yet

got out into clear light. If all Baptists, he virtually says, should abandon baptism and church membership as prerequisite to the Lord's Supper, the millennium would be nearer. He does not seem to see any hindrance to the coming of the millennium in infant sprinkling with all its consequences, as infants are brought into the church to grow up in her and thus make her enshrine the children of the devil as well as of God. He does not seem to see that for those in error to abandon their unscriptural practices would be the true way to bring all together at a common table. At the same time, does not our contemporary overestimate the worth of intercommunion between denominations? Where much is not made of it in order to put odium on Baptists, Pedobaptists do not seem to care anything for it.

News from Chicocole.
Mr. Archibald writes: "After two days at Kassibugga, came on to Tekkali, where we remained five days, and arrived here yesterday. Shall go on from here to Akulumpara to marry Naidu to Senimama. Thereafter shall proceed to Palcondah to give Balla Gurusah's affairs another push. I have entered no case in the Rajam court yet; and hope those who are trying to defraud him, may come to terms without it."

"No marked conversions to report except that of Oodoria. The police inspector of Tekkali seems to have taken a long stride nearer the kingdom. He is struggling with the last question of leaving his wife, if need be, in order to follow Christ. Had a long talk with the Kimidi teacher, in whom we are interested. He appeared somewhat far back; still, Mr. Wells has been talking with him, and is hopeful. By the way, Mr. and Mrs. Wells have been exercised about the subject of adult baptism, and after full investigation have become firm believers in the unscripturalness of infant sprinkling. They may become Baptists one of these days.

"A lad of about 15, who attended Datham's school here, wants to be baptized. He is earnest and appears to be believing."

Later.—We had good meetings at Akulumpara. The Naidu and Biraggi promised to observe the Lord's day, and the former forbade his farm hands to work in the fields any more on Sunday, so the Lord's Supper was observed. Let us hope and pray for better things here. A young woman of the Cremasa caste came out, broke caste and applied for baptism, but we thought she had better wait a little till we had better reason to believe that she was really converted. We want only living stones in the spiritual building.

"The young men are doing well. H. Naraina surprised me. What joy to see them striving to follow Christ."

"We also had good meetings at Tekkali. John was excluded for immoral conduct. Kutnah, Dalliah and Kalladu were married. I sent Bungaramah and her two children to the station (Chicocole). She has chronic dysentery and may not live long. The meetings have not been well attended. Verkiah has not been in good order, but has acknowledged some of her errors, and I hope, will do better."

"Subraidu rendered good assistance, but was taken sick and had to be sent to Chicocole by bandy. He has been helping Miss Wright with her Telugu concordance, and they have made quite a good beginning."

"Some two thousand books were sold by colporteurs during the first four months of the year, and two hundred and forty nine of them were Scripture portions."

"We had a large meeting in the afternoon, then some of the young men went with me to see what repairs were needed on the house in Diendu bazaar, and to look after timber, which is obtainable. The manager here is willing to give the remaining 50 rupees in his subscription to our work."

"Miss Wright says, on May 7th: 'School closed on the 1st, and some of the boarders have gone to their homes. As only Kumba was left to be head in the boys' department, I brought the little ones up to the girls' department, and have them cooking, bringing water, pounding rice, pulling jenukka, and being generally useful.'"

"Only Sookriah is here. The other young men are with Mr. Archibald. As I have less Bible class work now, I can go out more with the Bible women, which you know, is such a help to them. They gave away, during April, about 3,500 leaflets, and as many more in March. We do not see any decrease in the interest to read them, evinced by the people."

"Mr. Archibald sent Bungaramah in, and I took her to the hospital. She re-

quires careful attention. Her two boys may be useful by and by. Others among us have been ill, some of them seriously. You remember that the Bible women were trying to write a tract on Pilgrimage, do you not? We had them read the other day, and Sarah's was the best. We will have them read elsewhere, after a time. As I now, in this vacation, have no Bible classes, the children all come to the front verandah, where I have evening worship and a talk with them."

"I was surprised when Oodoria said she wanted to be baptized, and really did not suppose that she was worthy of the ordinance. But, after considerable talk, she told me with such evident pleasure of a certain Bible lesson that had been the means of bringing her to Christ. I remembered it well; it was about the fig tree in Luke 13: 6, 9, and I have never felt this year, as I did that morning, the desire that God would use it in bringing some one of the pupils to Himself. All have noticed the change in her daily life, and we hope she may be kept in the right way."

Will all who read this pray for Mr. Afehbald, who lives wherever his work needs him on the Chicocole field? For Miss Wright, who has been alone at the Mission House since the latter part of March, I mean alone as far as Europeans are concerned; also for the native Christians, and for the heathen who are interested in and enquiring after the way of salvation.

The Relation of Church Members to Each Other.
C. H. ARCHIBALD.

CIRCULAR LETTER OF THE NOVA SCOTIA WESTERN BAPTIST ASSOCIATION TO THE MEMBERS OF THE CHURCHES COMPOSING IT.

Dear Brethren,—In addressing you in this our annual circular letter we wish to call your attention to the important relation that you sustain to those who are associated with you in church fellowship. The relation existing between you is a sacred one. It was designed by God. The apostles who went forth in obedience to the divine command, guided by the Holy Spirit organized those who had believed and been baptized, into churches. The Holy Spirit, honored the church relation by inspiring some of the apostles to write directly to churches and address them on the important duties that their members owed to each other.

The believer enters upon the relation by being baptized on a profession of his faith in Christ and by making or assenting to a most solemn agreement, the church covenant. This step he takes voluntarily under the influence of the Holy Spirit, and in doing so he virtually promises to do the things specified in the covenant, and to observe all things required by the law of Christ whether so specified or not. He agrees to walk with his brethren, as becometh those professing godliness, and that which he promises toward them, they at the same time promise toward him.

A new relation is thus assumed, one capable of producing the most beneficial results. It is an intimate one. It is a relation of union with each other. They who were one in faith now become one in practice. The design of Christ to make his followers one is nowhere more perfectly realized than in a harmonious and active Christian church. They are associated in the grandest of human experiences, those experienced in worshipping God in His house. The joys that are then felt and the hopes then cherished satisfy the soul, and these may be perpetuated by all the church. They are united in the greatest of all works, that of soul winning, through the preaching of the gospel, and that of Christian culture through the same means.

So intimate is this relation, so real this union, that the conduct of one church member affects the life and happiness of all the rest. The life of an inconsistent, unruly member, to some extent, robs the church of efficiency and the members of their happiness. When many members neglect their church obligations the comfort and happiness of the others are not what they would be under different circumstances. Let us endeavor, dear brethren, so to live that we shall benefit and never injure the church to which we belong, remembering that so intertwined are our interests that to do either of these is quite possible and easy. Hence our obligations in this respect are all the greater.

To make this union as real and effective as possible should be the aim of every church member. The obligation to promote the harmony and well being of the church is not laid upon the pastor and a few of the members only. It is incumbent upon all. To secure this much desired result it is necessary for each one to add his strength to the strength of the

church and to avoid saying or doing anything that would weaken the confidence of one member in another, and to promote in all ways good feeling, brotherly love and mutual respect. A fault finding critical spirit should be restrained. It is a source of much injury to a church of Christ. The manifestation of a feeling of superiority over other members is also an evil. Let the rights of others be recognized and their opinions respected and their cooperation sought, and the union of church members into a living power will be the result.

Growing out of this relation is the dependence of one upon another. "We are one body in Christ, and every one members one of another." Far more than he is aware, does one church member depend upon others for the blessings he enjoys. God in His wisdom has seen fit to make us thus dependent. He blesses us through the instrumentality of others. To know how thoroughly this principle is observed in the dealings of God with the Christian, we should require to correctly analyse and weigh the influences that have made us what we are in spiritual attainment—and thus ascertain how much we owe to others. Our happiness greatly depends upon the attitude of others toward us, whether friendly or cold and repelling. The prosperity and advancement of a Christian depends, to some extent, upon the condition of the church. We should ever bear in mind that other lives are being benefited or injured by our every-day deportment. The influence of inconsistent church members is such as would naturally destroy much of the enjoyment of all the others; while a noble-minded, liberal, hopeful Christian will impart his spirit to others, and his influence will be a great blessing to the church. The spiritual progress of an individual is conditioned, to some extent, upon his being surrounded by others whose lives are godly. The strength and efficiency of a church depends upon the Christian character of the members composing it.

From this we learn that our highest possible prosperity can not be realized unless we maintain a close connection with the church and receive information, enthusiasm, and comfort from the words and lives of all the members of the church. He who expects to thrive spiritually while he neglects the public worship of God and holds aloof from his brethren, will find his hopes not realized. Church relations are calculated to promote the well being of Christians and are essential to this purpose.

The relation of church members to each other places them under solemn obligations toward each other. Obligations to seek each other's good and cooperate with each other in church work. These obligations are mutual. In many cases, however, the individual makes much of the duties that his brother owes him and ignores his own obligations toward his brother. He claims that his brother in the church should love him, sympathize with him, and do him good, while he is to place himself in the attitude of a receiver of all these blessings. Not until Christians think as much of doing good as of receiving it can the church do her best work.

Brethren, it is your duty to manifest toward your fellow church members the utmost sympathy and Christian kindness, to be forgiving and forbearing in your relations with them, to crush out of your hearts every bitter feeling that may there arise toward them, to judge not their motives nor criticize too freely their actions, to recognize their rights and to respect their opinions and judgment—to counsel and admonish them, to encourage them, and when you perceive that they are going astray to use all the means in your power to bring them back to the right way.

It is your duty to seek their co-operation and to cooperate with them. To leave the work of the church in the hands of a few of its members, who must bear all the burdens and incur all the blame when matters go wrong, and receive no recognition for their faithful services when matters go right, is plainly an unchristian thing and a violation of church obligations on the part of those who thus neglect their Christian work.

Few things to-day are a source of greater sorrow to Christian workers and a greater hindrance to the spread of truth than the inactivity and seeming indifference of so many church members to the needs and claims of the cause of Christ. These duties are all the more binding upon God's people, because so essential to the progress of the Redeemer's kingdom. If they were more generally observed; the great enterprises of the churches of Christ would move forward with great rapidity, and Christianity would become a power greater than it ever has been.

The church member is under the most

solemn obligation to perform these duties. These are obligations which he assumed when he accepted Christ as his Master, and which he increased when he took upon himself the vows of church membership. His word and honor are involved. He should sacredly regard these obligations. To neglect his duties as a church member, to absent himself from public worship, to walk out of fellowship and harmony with brethren, is a violation of these sacred obligations. A slight offence received, whether imaginary or real, is not sufficient to justify him in his course of separation from God's people. If there be those in the church whose lives are not what they should be, there is all the more reason why he should try and make them better. His duty requires that he should walk and work with the church through its bright and dark days, and stand by it in all its troubles until death connects him with the church triumphant. If he fails to do this, he brings injury upon the church and loss and sorrow to his own soul.

In conclusion, dear brethren, let us try and realize all that is involved in being a member of a church of Christ. Let us consider what of privilege and blessing, what of joy and sorrow, what of toil and trial and triumph were made possible to us when we united with the church. It is the duty of the church to make emphatic church obligations, and teach the duties that we owe one to another. To this end let the church covenant be often publicly read, and its requirements magnified.

W. B. M. O.

"Be ye steadfast, immovable, always abounding in the work of the Lord, as ye know your labor is not in vain in the Lord."

PRAYER FOR JULY.

"For our missionary students on our Home fields this summer, that they may be filled with the power of the Holy Spirit and preach only Christ crucified."

Grande Ligne Mission.

(Continued.)
Since the establishment of the Grande Ligne Mission over five thousand persons have been brought to Christ. Of this number over three thousand have spent several years of study in the institutions. Many of these persons are scattered over different parts of Canada, United States and the far West—spreading a knowledge of the spiritual life they received at Grande Ligne. Upwards of twenty missionaries are now actively engaged in the mission, seven of the number being women. Mrs. Scott, under the direction of Mr. Therrien, is engaged in city mission work among the French Roman Catholics in Montreal, reading aloud the Word of God, and, when practicable, distributing copies of the Bible. From her last report she has sold during the year 333 portions of Scripture, 207 New Testaments, and six Bibles. She has made 200 protracted visits, read to Roman Catholics 964 chapters of God's Word, and entered on the average forty houses daily, to offer to their inmates the sacred volume. That is besides doing a great deal of work in connection with the church.

The old log house in which Madame Feller opened the school with one scholar is displaced by fine buildings, and a well equipped school under the principality of Rev. G. N. Masse, a convert from Romanism, whilst attending the institute at Grande Ligne. Last year there were over one hundred names enrolled, eighty-two boarding in the building. In the autumn enlarged premises became a necessity. Efforts involving self-sacrifice were made and, about the time the work was ready to assume operation a fierce disaster appeared on the scene. On the morning of the 21st Jan. '90, three of the executive board of Grande Ligne Mission came out by the 9 o'clock a. m. train to meet the trustees of the Rousay estate, in the parlor of the Mission House. These were Messrs. Ayer, Richards, and Phillips. The latter at once made a tour of inspection through the entire house, accompanied by Mr. Masse, remarking upon the alterations and improvements to be made for another year. By 10 o'clock, all were busy in conversation. At 10.20 came recreation, but no smell of smoke and no sign of the impending calamity. The bell rings to close recess and call the girls down to their respective classes on the first floor, when a boy comes bursting in with the words, "The bell is on fire!" Through great difficulty the flames were subdued, but not until the building was severely injured, much of the furniture and bedding being totally destroyed—not less than twenty pupils losing everything, and all losing more or less in the shape of money, watches, or books. The only saviors of Madame Feller and Mr. Rousay are: A cherry

bedstead, six chairs, and mahogany bureau. Appeals were immediately sent out for help, and have been responded to nobly. The prospect of raising sixty thousand dollars is good. Contributions have been already made which have cheered the hearts of those interested and engaged in this good work. Like the little boy who was part of the "concern" because of his deposit of five cents into the missionary fund, we Baptists of the Maritime Provinces are part of this concern, as the Grande Ligne mission has always had our sympathy and a portion of our support. It will be remembered the W. B. M. U. donated fifty dollars last August to the Grande Ligne institute, and the money was devoted to a scholarship. The Rev. G. N. Masse, in acknowledging the donation, says:

"We are very grateful for the scholarship and have selected a lad of thirteen years of age as the one to receive the benefit of it. His name is Jacob Nivelle, and his home is in Hoxton Pond, Province of Quebec, the station over which the Rev. T. Brouillette is placed. It was the above-named gentleman who first recommended the boy to us. So far, at least, we have not been at all disappointed in him, for we had been assured that Jacob was wide awake and intelligent, agreeable in manner and obedient. We feel confident that a few years' study will work wonders for him, and hope that very early, even before this year's close, he may seek the knowledge that alone is real power."

Our constitution as yet has made no provision for adding the Grande Ligne mission—all that is done is an extra. How much extra can we do this year? The calls are legion—but the work is the Lord's, we are his stewards—a little here and a little there, when added, will build the great structure. By the renewing of last year's bonuses instead of indulging in the anticipated, or the practice of a little self-denial other ways may answer this call, and we some day may hear it said, "the bath done what she could. Well done, good and faithful servant, enter thou into the joy of thy Lord."

Literary Notes.

Among the contributors to *The Arena* for July are Senator Wade Hampton of South Carolina, G. B. Frothingham, Rabbi Solomon Scheider, Rev. Carlos Martyn, D. D., Junius Henri Browne, Hamlin Garland, H. O. Ventrescot, Rev. Minot J. Savage, Hon. A. B. Richmond, Frances E. Willard, and Gen. James J. Wright.

The Missionary Review of the World for July opens with an interesting article from Dr. Pierson on the McAll Mission. Prof. Hulbert of Korea has a well written paper on the Science of Missions. Dr. Laurie discusses the Law of Advance in Missions in a wise and able manner. Dr. Storror gives the third paper on Foreign Missions in the 17th and 18th Centuries. The other five papers all have special points of interest and value. The other seven departments are replete with intelligence, correspondence, international papers, monthly concert matters, editorial notes, and the latest news from the world-wide, of varied interest and great attractiveness, wisely and intelligently edited, making a superb number. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2.00 per year; in clubs of ten, \$1.50.

IN DARKEST AFRICA.—No expedition of modern times aroused a keener interest than that headed by Stanley for the relief of Emin Pacha. The eyes of two continents were directed toward the place he disappeared from view in the wilds of the dark continent. As month succeeded month, and no word was heard of him or his brave comrades, thousands were anxious. Then came conflicting rumors of his death and of his safety, and still the long months went by and no certain news. At length came a certain word of him, but it was only to let the waiting continents know he had traversed the terrible forests of darkest Africa, had reached the region where Emin ruled, and had plunged back again into the wilds with defeated forces, to gather up the scattered camps of his exhausted followers he had been compelled to leave on the way. At length, after weary months, again he is heard from; brief accounts find their way to the press of his wonderful and terrible experience; and it is not long before he has emerged upon the east coast, to the joy and relief of anxious multitudes. It is little wonder, therefore, that all are awaiting with keenest expectancy the book from his own graphic pen, which is to let the world know the details of his terrible marches, in which such endurance and heroism were displayed, and will give pictures of dangers met and overcome, new regions and strange physical features and peoples, sufferings from famine and conflicts with savage tribes. The Scribners have taken in preparation. It is entitled "In Darkest Africa," and will be in the best style of bookmaking. The Earle Publishing House of St. John has the agency for the Maritime Provinces.