

Messenger and Visitor.

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NO 4.

TAKE NOTICE.—After this date, should any of our subscribers wish to discontinue the Messenger and Visitor, they will please remit the amount due for January, otherwise we shall be unable to comply with their request.

LABELS.—Will the subscribers sending money for Messenger and Visitor, please examine their labels to see if the amount is credited correctly. If not attended to within a fortnight after remitting, will they not kindly drop us a card. The change of label is our receipt.

CONNECTIONS.—In Bro. Chapman's remarks quoted a week or two since, he was made to say: "As to religion, congeniality, &c., the advantage lies far over on the side of my native land, what he did say was, 'As to religious congeniality, &c.'"

FAITHFUL WITNESSES.—The editor of the *Intelligencer* after the *Witness*, the organ of the instantaneous and entire sanctification people, with a big stick. With all the pretension of this paper, it does not seem to understand straightforward dealing. Perhaps it has got on the ground to which professors of entire sanctification have been driven, in the past, that what would be sin for others is not sin in the wholly sanctified.

BISHOP TAYLOR'S MISSION.—Our readers are aware that Bishop Taylor of the Methodist Episcopal Church of the United States, started a mission on a new idea, a few years ago. It was to be self-supporting. Families were to go to Africa, settle down, till the ground, support themselves, and be Christian communities from which the gospel was to be preached to the heathen around. Bishop Taylor once found he had to receive a salary himself, and now the following is going the rounds of the papers:

J. C. Waller, his wife and two children, who went from Burlington, Vt., to the Congo to take part in Bishop Taylor's self-supporting missionary scheme, have returned and are in this city. Waller describes the enterprise as a complete failure, and thinks he was lucky to escape alive. He says there is no chance for missionary work in the struggle for existence occupies all the time of the unfortunate members of the colony. The climate breeds sickness. The soil is not productive and his men cannot endure the necessary labor. The mission is not well managed, and the supplies are not quite. The steamer which cost Americans so much money is lying a wreck on the banks of the river. Waller hopes that the missionary societies who supplied the funds will investigate the truth of his statements.

IT CAN BE DONE.—There are many ministers who are convinced that the weekly offering is scriptural. The command of Paul to the Corinthians, "On the first day of the week, let every one of you lay by him in store, as the Lord has prospered him" is admitted, in a general sense, to be binding. But it is supposed that the circumstances of their particular people are such as to make it inexpedient or impossible to adopt the rule laid down by Paul. There is therefore no vigorous attempt made to secure its adoption. Even in some cases where it has been tried, it does not immediately succeed, it is given up, after a very feeble attempt. It is thought to be especially difficult to work the rule successfully in country churches, and, therefore, it has scarcely been attempted by pastors outside the cities. We heard, early in his pastorate, that Bro. Price of Cambridge, N. S., had induced his people to give it a trial. We were especially interested in this attempt, as the conditions there seemed to be as unfavorable as they could well be. We were, therefore, delighted to hear the report in last week's Messenger and Visitor, and to learn that the attempt has been, from the beginning, a success. It is to be hoped that others of our churches will make a vigorous effort to put the weekly offering in operation. Untold good would result, if all our churches would do so. It would not only secure perhaps double the income, it may be, but it would make giving to the Lord a business, and help to bring the full of hand and brain in money making into the conscious service of God. Will not some of our churches begin at once, and report to the Messenger and Visitor? If any are already giving on this plan, will the pastors not report the result, as compared with the old way? This might stimulate others to do likewise.

BAPTISTS OF MARITIMA AND THE NORTH WEST.—These brethren held their Convention in Wainipeg, beginning the second of Dec. Over sixty delegates and a number of visiting brethren were present. The matter of chief interest was the taking over of the responsibilities of the Home Mission work, from the Dominion board. We may say, just here, that while the Baptist of Ontario took action to the effect that they would give over their part of Home Mission work in Manitoba, to the local Convention, it seems to have been generally forgotten that the Bishops of the Maritime Provinces have not given an expression on this important matter. They are, therefore, at liberty to do as

they see fit. There seems to have been considerable enthusiasm. In the five churches that reported, 92 were baptized during the year. About \$900 had been given for missions, outside of Home expenses. Wainipeg reports 338 members. Brandon comes next with 74. It was decided to carry on only the more important missions this winter, and make a vigorous effort in the spring, to raise money in the East and secure men to take up the work on other fields. Bro. J. H. Bee, pastor at Brandon, was appointed general superintendent of missions and has accepted the charge.

All our Baptists in the East should be deeply interested in this land of magnificent possibilities. It is destined to become a great country. We want our principles planted there to grow with the country's growth. The brethren there must have help. Other denominations are pouring in money and men. We need to do our part for our principles. We say this with all heartiness; yet we venture another remark. We are pained to see another protest in the North West Baptist. If there is not an end pretty soon, of super-stititiousness and pretentiousness, irreparable injury will be done to our interests in this growing country.

BUYING CONVERTS.—The Romanist missions give converts in strange ways. They establish orphan asylums and through the marriageable girls secure conversions, as described by an ecclesiastic in China, as follows: Oftentimes an entire family is converted, merely through the hope of obtaining an orphan from the Holy Infancy as a wife for one of their sons, as among the pagans they would be obliged to pay not infrequently a very high price for such a commodity, which cannot be afforded by poor families.

ROMANISTS AND THE PUBLIC SCHOOLS.—The Democratic Convention of Boston, not long since, although composed largely of Romanists, came out strongly in favor of public schools. A widely circulated daily commenting on this action, declared that not one voter in fifty of the Catholic voters in Boston would favor a change from public to Roman Catholic parochial schools. An exchange shows very conclusively, whatever may be the feelings of Catholic voters, the Romanist church is in the most deadly hostility to the public school system, and it is the settled policy of the priesthood to establish separate schools in every parish, where possible. The following is from the deliberations of the last plenary council held in Baltimore in 1884:

Two objects, then, dear brethren, we have in view, to multiply our schools, and to perfect them. We must multiply them till every Catholic child in the land shall have within its reach the means of education. Parents and parishes should not rest till this defect be remedied. No parish is complete till it has schools adequate to the needs of its children, and the pastor and people of such a parish should feel that they have not accomplished their entire duty until this want is supplied.

POSSIBILITY OF A REVIVAL.—An exchange has these ringing words in the possibility of a revival. Ponder them, each and all:

Revels come down from above. While many of the conditions are human, God sends the victory from his habitations above. Aak him. Beech him. Serve him. Before him lay the sacrifice, and from him expect the consuming fire. Revival sermons almost preach themselves. The chief work is personal appeal, individual pointing to Christ, man to man expostulation, and soul by soul garnering. It is strange, but it is nevertheless true, that human ire, or unforgiveness, or stubbornness, can arrest God's work. Every reader knows his own heart best. Prepare the way of the Lord, make his path straight.

DEMOLISHED.—The Baptist position about baptism being immersion is demolished. A. I. L. Wilkinson, of Parkdale, Ont., has done it. This is the way he does it:

"One body and one spirit pervade every part of God's government." "The one body in each case is the manifestation of the one spirit." Applying this principle of interpretation to the Christian sacraments, they at once become the divinely appointed exponents of redemption in its dual aspect; and like the telescope that reveals the heavens, they bring into easy view the glorious verities before invisible. Thus understood it should not be difficult to settle the vexed question concerning the mode of baptism. The spirit is said to be "poured out," to be "shed on us," etc., evidently not because of any literal direction in its movement, but in allusion to the movement of its bodily representative, the water. Thus the language relative to the spirit becomes understandable through its visible form, but if immersion were the bodily form, the language becomes as confusing and misleading.

Of course we Baptists are done for, now. He does not even leave us the quieting thought that immersion will do as well as sprinkling and pouring. Still it is a little strange that our Lord should have used to describe the ordinance a word which has always had no meaning but immersing, in its literal sense, and never once used the words "sprinkle or pour" when speaking of it. It seems a little confusing, too. We do understand when it is said, for instance,

that our Lord was baptized in the river of Jordan, if baptize means immerse; but put "pour out" or "shed forth" in its place, and it says that our Lord was poured out or shed forth into the river of Jordan. Again, we do not see what the apostle means when he says: "Baptized with him by baptism. How can a shedding forth and pouring out be a burial? In the preceding part of his article, Mr. Wilkinson says, very correctly, that Christ has given to regeneration the bodily form of baptism. Now we can see how immersion can be the bodily form of the two sides of regeneration, death to sin, and resurrection to newness of life, as the apostle seems to us enlightened Baptists to say in Rom. 6: 4; but to say that we are buried with him by pouring out or shedding forth &c., is a little confusing to our obtuse perception. But then he is going to write an Encyclopaedia of Baptism, and it will all be explained then. We might cling to a little straw of hope, notwithstanding the above piece of logic; but when this big Encyclopaedia is to be huffed at us Baptists, Oh, my!

BRIEF.—Our friends of the Foreign Mission Board of Ontario were startled by a pithy telegram from India, the other day. They had just sent out a Miss Alexander to reinforce their mission at Coonanda. She made one of a party of missionaries on the good ship to the other side of the world. One of these, a brother Drake, was unmarried. What often happens in such cases came to pass. The telegram says, "Alexander marries Drake, send another." This tells the whole story. The Upper Canadian mission has lost a missionary, the American Baptist Board has gained one, and the missionaries at Coonanda want her place supplied.

RESIGNED.—We are very sorry to have to insert the following from Bro. Hutchison, our returned missionary:

"My resignation, however, is before the Foreign Mission Board, and I would like the matter to become public. You are at liberty to refer to it if you think fit. My health has compelled me to make the resignation final."

India Correspondence.

You would like to know something more concerning M. Kesavak's baptism and subsequent trials.

After this season of united prayer we made what preparation we could to meet the anticipated struggle. The young man took up his abode in my study, having doors and windows bolted. A man was placed at the gate of the compound with the key, and instructions to allow no one to enter without our permission. Notwithstanding this, any one so disposed could come quite easily over: the low wall surrounding the premises. A note was sent to the police inspector, stating that a young man had been baptized; his people probably would make a great commotion so soon as they should ascertain the fact; and the assistance of the police was requested in order to protect the mission house and compound from a mob. The inspector having received the note, came at once with a few policemen. It was then ten o'clock at night. Everything was quiet. But he met the young man's father at the gate. The latter having missed his son from their evening meal, had come to make inquiry for him. Doubtless he had been suspicious for several months that his son was misled to become a Christian; indeed, that matter was so clear that the charge was frequently made by different members of the household—hence this vigilance. When told that his son was in the mission house, that he had been baptized, and was not intending to return at present, he seemed dumb with amazement; then suddenly began beating his mouth with his hand, and ran away crying to his home.

How they spent the night we do not know. Probably there was no sleep, but a large amount of mourning, mingled with rage. We know how those in the mission house spent the night. There was much vigilance and little sleep. We felt a good degree of confidence that God would help us; but we must of necessity wait for the development of His method. Still smarting under the experience of last Christmas, when Krishnamurti, after his baptism, was taken from us and triumphantly borne away by an excited mob, we had resolved that, so far as ability was given, we would defend this second disciple who had sought protection in the mission house. Accordingly, no one was allowed to enter the mission premises without our permission. Morning dawned. Policemen were in the street before the gate. Our appointed guard was at his post. Krishnamurti was moving excitedly from place to place, ready to do all in his power to help his friend, now his brother in the gospel. Our native Christian helpers were alert. A few Brahmins with the father had come. A document was in the father's hand while he talked most earnestly with the police inspector in reference to the suit of law which he wished to bring against us. But

the people were slower in coming than we had anticipated. Eight o'clock struck before the crowd had gathered. As we learned afterward, they had gathered at the Clock Tower, in the principal street, and there for two hours or more had been waiting most impatiently and wrathfully, expecting to meet us on our way to the sea-side to perform the baptism as we had been wont to do. The fact that the baptism had already taken place on the mission premises had not been known or believed. It was their intention to hinder us from observing the ordinance by taking the candidate out of our hand. Finding out their mistake, their account became somewhat confused. The baptism was over. The young man had become a Christian. Nothing remained but to get him out of the hands of the missionaries if they could. They gathered from all parts of the town, and filled the street in front of the mission house. The police were on hand in full force, with their inspectors at their head.

The sub-magistrate, the highest official in the town, was present; also the vice-president of the town council, or municipal commission. The latter is a Brahmin, and probably the fiercest enemy to Christianity in the town. The former, a high caste man, though not a Brahmin, but in full sympathy with them, must of course do his duty as an officer of the government.

He and the police inspector sent a request, to be allowed to come in and see the young man. They wish to ascertain his age, and whether he is here in accordance with his own will or is under restraint. They come, and after questioning him are satisfied that his mind is free to make up; he is no longer a minor, but is free to act for himself. The sub-magistrate puts him to the test as regards his obligation to his parents. "How is this? You should obey your parents. You must not dishonor them and leave them." He replied very meekly: "Yes, I must obey my parents in the Lord. The claims of Christ are first. I do not mean to dishonor my parents."

The vice-president of the municipal commission again sends a request to be allowed to come in. He is admitted, and with him the young man's father. They begin to talk excitedly. The father makes various severe charges against his son. In the midst of this walling is heard a faint cry. The mother, who was not supposed to leave the seclusion of her house, comes out on the street, and, regardless of the crowd, makes her way to the gate. The voice of her crying completely overpowers her son. He weeps too. She comes in, her grief apparently too great for tears; desperation settled on her countenance; she clasps her son in her arms. He must not leave her. She will put an end to her life if he does not return with her. Every means of persuasion is brought into use. He weeps like a child. He has counted the cost, and resolved, the Lord helping him, that no consideration should draw him away from following the Saviour. To go with his father and mother means a return to caste and idolatry. He cannot consent. But the sight of his mother's grief, and her solemnly repeated affirmation that she will put an end to her life at once, completely overpowers him. She starts to go, taking him along with her. He has no power to refuse. They are going down the steps toward the crowd in the street. On a moment they will be borne away in triumph, and probably lost, so far as a public confession and Christian walk are concerned. Here we interpose. He has previously given us a document, duly signed before witnesses, to the effect that he puts himself under our protection on the mission compound. Consequently we cannot allow him to go. If the parents wish to remain with him, they may do so; but he must have the protection which he sought. He returns to his room, and the weeping parents, hand-in-hand, go to their home. How vividly the scene of the last home, as described by our Lord, came to our mind! There shall be parting. The die is cast; the contest is decided, for this day at least. The crowd disperses, and quiet prevails. The Lord be praised!

But vigilance is necessary. The young man scarcely dares to leave his room, much less to be found outside the mission premises. Two weeks pass before we can feel justified in leaving him alone. The Brahmins are willing to receive him back into their caste even many days after his baptism. Inducements are offered; but not being accepted, on the twelfth day they are supposed to perform his funeral rites. Henceforth he is accounted as dead. These ceremonies over, we feel somewhat relieved. He may go about freely; but he cannot enter his father's house, nor will the Brahmins have anything to do with him. In their estimation, he has dishonored them, dishonored himself, and become an outcast.

In his effort to become a Christian it was necessary to leave his chest, almost all his clothes and books, all his relatives and Hindu friends. Indeed, so far as we can see, this was a case of literally leaving all for Christ. We receive him to our home,

and give him all that is necessary for his immediate needs. He bows with us at our family altar, takes part frequently in prayer, is nourished by the sincere milk of the Word, and is encouraged to look unto Jesus, his never-failing friend. He grows in grace, and rejoices in the good estate to which the Lord has brought him.
Bijnijaman, India.
R. SANFORD.

Connecticut Correspondence.

You were once a weekly messenger and visitor to my house in the form of your paper. There I read your thoughts, which are the best exponent of man, then I saw your spirit moving too and fro, and I had good company when you came in the door. I could use you as a fine stereoscope, which I sat before a few days ago. It was needful only that I turn a crank at intervals, and, in time, scores of scenes from old Scotland came before me.

While I turned your paper over, scenes from New Scotia, or, if you please, Nova Scotia, came before me, and I saw what was going on at Acadia College, that pride of the Maritime Baptists, and what the 'boys' of former time were now doing: some in the pastorate, some in law, some in medicine, some in the wholesome arts, if not quite so graceful, of more primitive life. But you know all that, and perhaps prefer that I tell you something about our little rectangular State of Connecticut. Our state is a small one, but only like Bethlehem in the land of Juda—not least among the princes of Juda, for out of Connecticut has gone forth the original fundamental principle of the United States of which I may speak later.

Ours is a commonwealth which has a character like its hills and valleys, its oaks and hickories, its rivers and harbors and indented coast. Mr. Bancroft, the historian, once said of our state, "There is no state in the Union, and I know not any in the world, in whose early history, if I were a citizen, I could find more of which to be proud, and less I should wish to blot." And who is more worthy to speak of this self-assertive little commonwealth than Dr. Horace Bushnell, venerable namesake on whom you would think so if you were hereabouts—he says, "My own conviction is that this early history, though not the most prominent, is really the most beautiful that was ever permitted to any state or people in the world." And Dr. Bushnell never uttered frothy things to induce applause, never fawned, like a courtier before his master, for smiles and favors. He was great in manhood, as also familiar with the history of his state, so large and bounteous in feeling, and yet so just and full of love for truth.

Our little state is in general form a rectangle, but somewhat out of just shape. Its northern and eastern boundaries are nearly straight lines east and west and north and south respectively. The northern boundary is seventy-two miles long, the eastern forty-five, while the southern is one hundred long, and the west eighty-eight—small, containing only 4,990 square miles, the area being only about one-third that of Denmark, and not quite one-half that of the Netherlands. Yet from Connecticut has gone forth law and principle over the whole country. It is one of the great money centres, immense amounts of capital being invested both within her own borders and in the interior of the country. This is the place where millionaires quicken, by a stroke of the pen, the industries of the West into life. There are only three states, Massachusetts, Rhode Island, and New Jersey, which have a denser population. It is a state of cities, of colleges and schools. In the central portion cities are thick, but not so thick as fire-flies in June. If Meriden, the silver city of the world, should be taken as the centre of observation, New Britain lies nine miles north, Hartford eighteen miles, Middletown eight miles east, New Haven eighteen miles east, Waterbury fourteen miles west.

There are many flourishing towns which have not yet attained the number of population to the required legislative standard, within these distances, but their ambitious are betrayed in their annual growth.

As to colleges and schools for higher learning, there are Yale University, Wesleyan University, Trinity College, Theological schools at Hartford, New Haven, and Middletown, the state Normal School, and four academies at New Haven, Norwich, and Colchester. Our Baptist Collegiate Institute is located at Suffield.

These and the public Grammar and High Schools offer Connecticut residents every facility for mental training; and they take it too, for crowded into this little state, are many of the biggest brains and brightest minds the country has. Here are authors, journalists, theologians, teachers, poets, novelists, humorists, book reviewers, lecturers,—a multitude.

Mrs. Stowe is aged now; "Miss Tonia" is in middle life, but our Prof. Harper, of Yale University, is only a little over thirty years

of age, and Ella Wheeler Wilcox is younger still, while our extended procession of amateur literati is coming on, so that we have all ages representing the good learning of the state.

The Congregationalists are the overpowering denomination. They had the vantage ground of the first settlement, and are to-day like a great oak under whose wide-spreading branches and foliage many thousands find shelter, and particularly religious repose. They are rich and increase in goods, and have not of nothing so much as the revival spirit. In some of our cities their evening service on Sunday has nearly or quite died out. Already there are signs of reviving consciousness that this is not as it ought to be, and some efforts are making to establish "People's Churches," or turn the old, rich churches into this sort,—a movement, you notice, getting considerable headway in Boston, and led on by our Baptist enterprises such as Tremont Temple and Rugles S.

Just now one of our most popular Baptist ministers in Hartford has become derailed, and now he has been jacked up and is moving upon the Congregational rails. How quick the thing was done, and how quick two different Congregational head-quarters sent in bids for him! He was offered \$3,500 per annum by one church, then \$4,000 by another, and then \$5,000, besides a house free, and \$1,000 for moving expenses, by another. He has chosen the second, encouraged by the people's desire to make a "People's Church." If Baptists are not so popular among us, it is a repeated instance that when a bright likely fellow goes over, the took goes up wonderfully in the market. But the First Baptist Church of Hartford is not moved from the old faith once delivered to the saints. The resignation was accepted promptly without a dissenting voice. We are sorry to lose a popular preacher, but if he was not of us, he better not continue in our ministry and pretend to be of us. So he had the manliness to say, in substance,

[To be continued.]

The Missionary Review of the World.

New series. Vol. I, No. 1, of the above mentioned magazine has just come to me from the office of the publishers, Messrs. Funk & Wagnall, New York. The magazine is eleven years old, and is the child of Royal G. Wilder, of precious memory. Mr. Wilder's falling health compelled him to relinquish his loved mission work, after thirty years of faithful service in India. Still anxious to serve the cause of Foreign Missions he started the *Missionary Review* in 1877, which soon gained a high place in the estimation of intelligent men, and became an authority on missionary intelligence. After more than ten years of faithful work on the magazine, Mr. Wilder's health became so impaired that it seemed impossible for him to attend to its management longer. All this time his heart was in India. "My whole soul," he said, "would leap could I go back." He loved his magazine almost as a parent would love a child, and felt, for the mission's sake, it must live even though he must die. He began to look around him for some one to take this important work off his hands. After a good deal of search two estimable men were found willing, for his sake who is at the head of all true mission work, to assume the responsibility of the magazine. These two men are well known on both sides the Atlantic, and the very mention of their names will inspire confidence and guarantee success to the magazine. I refer to J. M. Sherwood, D. D., New York, and A. T. Pierson, D. D., Philadelphia. With these two able divines at the head, and a noble staff of contributors stationed at the various points of interest throughout the world, the magazine must, in the future, prove a great factor in the work of missions. The magazine is enlarged, and is now a monthly of eighty pages, and embraces the following departments and features:

1. Literature of Missions.
2. Missionary Organizations.
3. Correspondence and General Intelligence.
4. Progress and Fruits of Missionary Work.
5. Statistics of the World's Missions.
6. The monthly Concert of Missions.
7. International department.
8. Editorial Notes on Current Topics.

Such of these departments is under the ablest management, and is of itself worth the price of the book. Now is the time to subscribe. Price \$2.00 per year. Address, Editors *Missionary Review*, 18 and 20 Astor Place, New York.

W. J. STEWART.
Portland, N. B., Jan. 19.

—Just received at Baptist Book Room, Halifax, 109—Gospel Obit., music; 1000—Gospel Hymns, limp covers, word book, \$1 per dozen; 200—Gospel Hymns, music, 50c. each.