

Messenger and Visitor.

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— We have received the following, containing the sad intelligence that another of the fathers has fallen:

HARTFORD, Oct. 5.
Rev. S. T. Rand, D. D., passed away to his rest in heaven at half-past one o'clock yesterday. Funeral at 2 p. m. Monday. I was with him during the last few hours. About an hour before he died he looked up smiling and said he could see the angels hovering over his head. He died without a struggle, like a tired child going to sleep. P. S. MacGibbon.

In another column will be found a characterization of Dr. Rand from the pen of Bro. Steele, who, all will be glad to learn, is not very ill; but only requires rest to restore him fully.

VANCOUVER.—Some of our readers have taken an interest in the struggling Baptist church at Vancouver, British Columbia. These will be glad to learn that the interest has so grown, in connection with the labors of the Rev. J. B. Kennedy, that their old house of worship proved too small for the congregation, and that a new house has just been opened, capable of seating 800 people. The site was donated by the C. P. Railway, and the edifice cost over \$10,000. On the opening day over \$2,000 were raised in liquidation of the debt. The prospects for the Baptist church are very bright indeed. In British Columbia, generally, the Baptist interests are vigorous. It only requires consecration and activity to enable our brethren there to do a great work for God in that growing country. In Vancouver itself, there are not a few Provincialists, and their friends at home will be especially interested in this record of church progress.

CIRCUMSTANCES ALTER CASE.—Who has not been tired of reading reports set afloat in the part of the press that caters to the liquor interest of the failure of prohibition in Iowa, more intoxicants drunk than before, etc. Now they herald abroad the fact that about one hundred German families are leaving that State because unable to obtain their favorite liquor. This is to show that prohibition is ruining the country by driving out its people. Of course it makes no difference that the first statement is in flat contradiction to the last fact. Let those who cannot live without beer go out, better men will come in to take their place, because of the security to their families. Here is another case. The Toronto World was ready in the campaign against the Scott Act in Ontario, a few months ago to shout itself hoarse with the cry, the Scott Act is a failure. Now it publishes the statement of the largest creditor of the Toronto Brewing and Malting Co. that "in the hey-days of liquor selling in this Province the concern made a great deal of money, but for the few years that the country was under Scott Act, its earning power became so impaired that at last it drifted into bankruptcy."

THE DEAR OLD CHURCH.—In almost all our communities there are living members of churches in other places. How often are all the efforts of the pastors in these communities met by the declaration, "I cannot think of leaving the dear old church," and they continue outside of the church where they live. In some cases, this is the expression of a real abiding love for the old church into which they were baptized; but the action based upon it is not right, all the same. It is not the matter of their own feelings, which should govern Christians, but what is right in principle and most helpful to the cause of Christ; for believers to hold membership in another church than that in whose limits they live is wrong in principle, and by refusing to throw in their full sympathy and co-operation where these alone can be thrown, is not as helpful as might be, if not positively harmful to the cause of Christ. In other cases this expression of love for the old church is but an excuse behind which dead and alive professors may hide, and do little or nothing for Christ, anywhere. If any of this class use this expression, it might not be out of place to ask them to send a good round donation to "the dear old church." If she is so dear, this is the best they can do.

THEOLOGICAL FETTER.—A controversy has been in progress between Drs. Harper and Ladd of Yale, on the one hand, and Dr. Mendenhall, editor of the Methodist Review, on the other. It began in an article of this latter gentleman, charging upon the former gentlemen that they were teaching "Rationalism." The Yale professors replied, the answer of Dr. Harper being especially temperate and dignified. In the last Methodist Review, Dr. Mendenhall gives his rejoinder. It is very bitter and violent. Among other expressions are the following, culled out by Zion's Herald:

These gentlemen—one or the other of them—are accused of prevarication, "literary hypocrisy," "supercilious egotism," "gross temper," lacking all "manly sentiment" or "truth-loving or Christian spirit," "discussing" their "readers," of intentional deception and falsehood ("he [Harper] knew he manufactured it when he wrote it"), of double-dealing, of "guilt," of "playing a game of 'hide and seek'" with their readers, of "hypocrisy" in the conduct of certain journals, of "literary sophistry," "rationalistic juggling," etc., etc.

This paper, though belonging to Dr. M.'s own denomination, censures him very strongly. It says:

The using of the language of the printing in what ought to be a dignified and respectful debate between Christian scholars, is greatly to be deprecated. The article in the Review is written in an ungracious spirit; and nothing in the previous stage of the controversy warranted this descent. The articles by Dr. Mendenhall and Professor Harper were calm and moderate, unexceptionable in tone and language.

It also expresses the opinion that the charge of Rationalism is not made out. Dr. M. has little sympathy from any quarter, and this may account for the strength of his language. In reference to this whole question of Biblical criticism, the following from the greatest antagonist of the higher criticism of the Wellhausen type is most judicious:

"I do not believe," says Professor Green, of Princeton, "that the foundations are in any danger of being overturned. Many of the so-called new discoveries are likely to be abandoned with as much haste as they have been accepted. It is not a case, however, for suppression by popular denunciation, or by ecclesiastical censure, but for the freest and fullest discussion. Let light be turned on from every quarter. Truth has no need to fear the most searching tests and the most thorough investigation. Some chaff heretofore cherished may be blown away. Some dross may be burned up. But all that is of real value will abide. And there need be no fear that Biblical criticism, fairly and honestly conducted, will contravene or seriously modify the long established faith of Christendom in the genuineness, integrity and truth of those Scriptures which were given by inspiration of God."

Sunday School Convention of N. S. Central Association.

The Convention met this year with the church at North Kingston, on the 19th of Sept. After some time spent in devotional exercises, the nomination committee submitted their report, which was adopted as follows: President, W. S. Sweet, Esq., Billtown; 1st vice-president, R. W. Killam, Esq., Berwick; 2nd vice-president, Burpee Witter, Esq., Wolfville; secretary, Austin T. Kempton, Canard; treasurer, J. Edward Easton, Kingston.

All the letters that had been received were read. A paper on the "Aims of the S. S. teacher" was read by Austin T. Kempton, and spoken upon by Rev. H. N. Parry, E. E. Daley (Lic.) and others.

In the afternoon the question of locating the Convention was taken up and discussed. After careful consideration, and in view of the fact that Hants County had already given notice that they wished to withdraw, and form themselves into a County Convention; also that no delegates or letters (up to this time) had come from Halifax and Lunenburg counties, therefore Resolved, that we withdraw from the S. S. Convention of the Central Association and form ourselves into a County Convention, to be known as the "Kings County Baptist S. S. Convention." This was carried by a two-thirds vote. A committee was then appointed to make such changes in the constitution as was necessary.

The model class was conducted by Rev. S. B. Kempton.

The evening session opened with prayer and singing. An invitation was extended to meet with the Sunday school in Kentville next year. This was accepted. The committee of arrangements for next year were: Chairman, the pastor of the Kentville church; other members, S. S. Strong, T. E. Smith, Harding Sweet, Geo. Wallace, A. S. McDonald.

An instructive sermon from the words, "Suffer the children to come unto Me," was preached by Rev. David Freeman.

Touching remarks were made by Revs. E. O. Read, S. B. Kempton and E. E. Daley.

A vote of thanks was extended to all taking part in this convention. A resolution to recommend the adoption of the four-fold pledge against the use of strong drink, tobacco, bad language and improper books was passed, and all Sabbath schools urged to give the pledge a trial. A vote of thanks to the friends entertaining the Convention, and also to the choir, was passed. The treasurer's report received and adopted. Moved and passed that the same officers be retained in the County Convention. Adjourned to meet next year in Kentville.

Austin T. Kempton, Sec'y.
Upper Canard, Sept. 30.

Circular Letter

TO THE CHURCHES COMPRISING THE N. S. SOUTHERN BAPTIST ASSOCIATION.

Dear Brethren,—I trust you will indulge me while I call your attention to a theme that touches very closely the present as well as the future prosperity of our denomination, viz: "OUR YOUNG CHURCH MEMBERS: THEIR OPPORTUNITIES AND OBLIGATIONS."

In order to discuss, with profit the graver questions of duty and responsibility in relation to the young, there ought not only to be a mind to think and a heart to sympathize, but a life matured by age and ripened by experience. Although in my case the wisdom born of years is wanting still I am conscious of a profound and deepening interest in the peculiar spiritual needs, perils and possibilities of young Christians.

While Christians, whose lives are meliorated by years of service and enriched with sacred ministries, inspire us with respect and admiration; still we are conscious that in their "case character has acquired a fixedness which diminishes the scope and effectiveness of our influence. There is growth, but it is calm and deep and depends upon inner forces rather than external processes; there is energy, but it needs stimulus more than direction, vitality more than poise. With the young Christian there is a radical difference of condition, involving different methods of treatment. The character of the latter is in its formative state, and may be moulded by skillful hands into "shape and use." Under wise management he may be persuaded to choose the worthiest courses, and to imitate the loftiest ideals; he may be allured by the possibilities of a true life, and convinced that the development of character is the normal purpose of living, and that self denial and self-gratification is what exalts the man and lowers the spirit with freedom.

No more sacred trust could possibly be bestowed upon a church than a number of fresh young spirits full of zeal and ardor, yet requiring the hand of gentleness and wisdom to give purpose and direction to their lives. And yet how seldom is the full value of this trust appreciated; and how often after the first enthusiasm which accompanied their conversion has subsided, does the church forget their needs and overlook their claims for sympathy and instruction. Under such treatment it ought not to be surprising if the ardor of the young Christian should grow cold. Few plants thrive in an ungenial atmosphere, and few souls can preserve their freshness and warmth amid indifference and neglect. The Master's words to Peter, "Feed my Lambs," were not intended for a single disciple or a particular age. They belong to all time and are full of loving admonition to the churches of to-day.

While the churches have an important trust to redeem in the matter of training their young members, the young members themselves possess opportunities for service, and incur obligations that cannot be overlooked without danger to their own spiritual growth and honor to the Master.

The young Christian should improve the opportunities that grow out of his church relation.

Much of that lack of steadiness and purpose, too often found among young Christians to-day, arises from a weak conception of what church life really involves. Anxious friends or over-zealous pastors are in danger of minimizing the responsibilities of church membership, lest the inquiring soul should take alarm at the unwelcome prospect of a practical unromantic career in the quiet, unselfish activities of a Christian church. To regard membership in a New Testament church as an unimportant thing, something dependent upon the convenience or caprice of the individual, is positively dishonoring to Christ and unworthy of a true disciple. Cases are not infrequent where membership in a mere human society has taken precedence of membership in a church of Jesus Christ, thus exalting a weak and perhaps worthless organization above that body which the Scriptures represent as being without a peer on earth or in heaven.

The church is the spiritual home of the young Christian. Nothing else can take its place; and when the spiritual life current throbs healthfully in the soul, the young Christian will realize how indispensable are her solemn feasts to impart tone and vigor to his new nature; but when spirituality wanes and love grows cold, then the old faithfulness becomes irksome and the services of the church are exchanged for others of a lighter kind.

But perhaps matters within the church are distasteful to the young Christian; what then? Simply this, that his tastes are not infallible, and if they were, imper-

fections in the church never justify in stability on the part of individual members. A badly managed campaign never justifies desertion on the part of the troops, nor does an ill-regulated family make it a right and proper thing for some members of the household to advertise family differences by eating at a neighbor's table. If the young Christian expects to find a perfect church, he will be disappointed, but if he ever should find one, they would not receive him into fellowship, as then they would cease to be perfect. Facts go to show that Christians who decline to work at home, are not distinguished for steady or effective service anywhere. When a young Christian develops into a spiritual tramp who begs or steals a precarious morsel at a stranger's board, leaving the responsibilities of church life to other hands, then his days of usefulness are over, and a cypher carved on his tombstone when he dies would about represent his value as a moral factor.

The church is God's appointed agent for the evangelization of the world. It is the offspring of divine wisdom wedded to immortality. Within her borders the young Christian will find ample opportunity for the development of all his powers. In this busy work-day world one does not need to seek far to find work to occupy hands and heart and brain. The world is holding out its myriad hands to the willing spirit. From every point of the compass there come eager voices crying in the wilderness of sin and folly for speedy succor. There are weak and trembling souls to be strengthened by words of gentleness and affection—there are thorny paths along which tired and bleeding feet may be led. There is a territory to be reclaimed, there are forces to be employed,—that territory is peopled with souls and the forces with which we conquer are the twin spirits of truth and love.

But there comes a renaissance. The young Christian may contend that his duties are very unimportant. They are mostly the little things in the doing of which small credit can be gained. Show us a path that requires courage and fortitude—one that makes demands upon our manhood, and we will enter upon it. Very good. This is precisely what a proper attention to life's details will do. Humility is the crown of all the virtues, and humility can only be gained by sitting at Jesus' feet and toiling in the spot he assigns us. It must be remembered that opportunities are not made to order. They are thrust upon us whether we will or not. They are evolved out of the conditions of life and must be attended to without reference to our likes or dislikes. The sculptor is not responsible for the block of marble upon which he is called to work. He does not quarrel with his material, but wisely makes the best of it. The workman who lays the foundation of the building is just as important though not as conspicuous as the one who paints the dome. "Do good as ye have the opportunity," is a maxim from our Father's directory, and he who honestly seeks to carry it out will not sigh for employment. It may not be of a kind to feed our vanity, but it will chasten and sweeten the soul. The laborer who gleams in the Master's harvest field, must gather the ears wherever they fall.

Every opportunity implies a corresponding obligation. We cannot disregard a cry for help from any quarter without violating binding and sacred laws. We may choose to be deaf and blind to the needs of other, but we are responsible for the neglect all the same. We may decide to murder our hours, but their ghosts will haunt us still. We may conceal our light under a bushel, but the result will be a flame of diminished power. One may neglect his mother tongue till his lips refuse the once familiar words. One may hold his arm in a certain position till the muscles become rigid and the arm a helpless fixture. Similarly we may acquire a certain fixedness of character by repeated neglect of well-known duties. By maintaining a certain attitude of soul the spiritual fibre will refuse to relax, and spiritual deformity becomes the permanent penalty. Thus all the voices that speak to us of God and heaven may lapse into eternal silence. It is the doom of the irresponsible, inactive soul. "From him shall be taken away even that which he hath." On the other hand the young Christian who drinks in appeals, who responds to obligations, will be rewarded by finding his powers enlarge with every item of service. He will comprehend the deep meaning of the divine words, "Unto him that hath shall be given." He will know the truth of the poet's thought:

Not in the clamor of the crowded street,
Not in the bustle of the giddy throng,
But in *solitude* is triumph or defeat.

Obligation is not an abstraction to perplex us, neither does it exist in the mass

to dishearten us. It is separable into infinite units, and thus it is to be met. Every grade of life is thus fitted to provide the willing spirit with such aids to soul culture as his needs require. Obligations are thus in proportion to opportunities and honestly developed powers. Men and women are not hermits. The recluse is a man who repudiates obligation that he may give himself up to a life of selfish and worthless pietism. Emerson says that "man was made for society," and a wiser than the philosopher of Chelsea declares that "No man liveth to himself." Every life has its tendrils. Like the web of a gossamer, they reach out and convey subtle influences to other lives. No life is so weak that it does not help to give direction to the life it touches. The sand is an unstable thing, yet it moulds the cannon ball. Water is a yielding substance, yet it wears the rock and sets the foundation of the hills.

The young Christian, in his home life, should strive to be an attraction and a warning. Naturally, the members of his family study him. If they still see the selfish act, the proud look, the irritable, passionate word, they will form their opinions accordingly. The home is the spot where the real life of the young Christian can be read. It is there where the graces of his character will exhibit their earliest bloom or bloom. If he be cross and unloving in the home circle, if he be fond of gossip and gaiety, he will soon cease to be a light in the home, a help to the church, or a beacon to the world.

The young church member is under obligation, above all, to be guided by principle. This point, indeed, includes all the others. An animal may be governed by passion, a fool by impulse; but a man should have his convictions grounded in principle. The day is gone by when our beliefs might be taken second-hand or pinned to the garment of parent or priest. To be a Christian worthy of the name, the young church member must go to the fountain head, and make himself acquainted with truth as the Bible teaches it. To be ignorant of the Bible in this age of free thought and infidelity, is not only a calamity, it is a crime. Our Baptist youth should become filled with New Testament teaching, and then there would be little danger of their sympathies running away with their judgment. Let the young Christian hold with affectionate regard the image of Christ wherever he sees it; let him not cease to love the followers of the Lord by whatever name they may be known; but let him never renounce one atom of truth to make the very best of them love him. To be attached to one's own church is not narrowness; to be devoted to one's own denomination is not bigotry. If it be, then may narrowness and bigotry of this particular type more generally prevail among our young church members.

Surely the remark that we too often hear, "Oh, it does not make any difference what church one belongs to," is not the product of settled principle. No doubt it is intended to be a kindly expression of Christian sympathy for all evangelical denominations; but in reality it is a loose form of liberalism which is never appreciated by any. It does make a difference what church one belongs to. If our young church members do not believe that the Baptist denomination represents more New Testament truth than any other body, then they are acting inconsistently and dishonestly in continuing their connection with them. But if they claim that the balance of truth is with us, then they dare not do otherwise than place themselves where truth is the largest and fullest. Let no young Christian fancy he will gain friends by repudiating or belittling his principles. A friend so gained will be no strength, but rather a weakness. The man who would influence us to give up our principles to conciliate him, will not respect us after we have made the sacrifice, neither will he be worthy of our respect after we have won him.

Our Baptist history, with its record of sacrifice and holy service, ought to be inspiring to our young people. They will find that ours is not a mushroom faith that, like Jonah's gourd, sprang up in a night and withered with the first east wind; but it is as old as christianity, and supported by the weightiest and firmest evidence. They will find that scholars of almost every creed and nation witness for us unasked. They will find that truths for which our fathers shed their blood like water are now the common property of christendom. They will find that Baptist principles are so rapidly extending as to justify the belief that in the years to come, wherever the Bible is known and honored, these principles will be accepted as its true interpretation.

J. A. Foss.

W. B. M. U.

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

Introduction of Christianity into India. Danish and German Missions.—In the first part of the 18th century, Dr. Lutkins, one of the chaplains to the King of Denmark, placed before him the necessity of sending the gospel to his subjects in India. The King at once favored the project and directed Dr. Lutkins to procure measures for sending out missionaries immediately.

Two young men of learning, zeal and fervent piety, students of Halle, Germany, were found ready to enter upon this work. Ziegenbalg and Plutchen sailed for Tranquebar on the Coromandel coast, in 1705. A mission was established here, and this movement by the Danish Government is regarded as the beginning of protestant missions in India (though previous to this, some of the Dutch missionaries in Ceylon and Nagapatan, but their labors were confined to their own countrymen and native Christians).

These brave young men soon found the way was paved with difficulties. Before they could hope to accomplish work they must have a knowledge of the Tamil language, and to this the natives objected. Nothing more than a colloquial use was permitted to Europeans. After some struggles were encountered, they secured the services of a young Brahmin teacher, but this course was soon discontinued. By the violent persecution of his enemies, pursuing him from place to place, and at last of accusing him before the Rajah, as betraying their religion and revealing its most sacred mysteries to the missionaries, he was obliged to desert from teaching. The Rajah loaded him with iron and had him imprisoned many months. Ziegenbalg and Plutchen then saw an opening for Christian work with their own countrymen, and one service a week was given to them. Some of the Europeans had slaves, and by getting permission from their masters, "two hours daily were devoted to the instruction of these poor outcasts." In less than a year five of these slaves of Danish masters were brought to Christ. After overcoming the obstacles of the first year, they labored with such encouragement for a year or two. A church was erected, and at its dedication they preached to a crowded congregation of Christians, Hindus and Mohammedans, in both Tamil and Portuguese, and many were led to abandon heathenism as a result of the work. But this success was soon followed by rigid persecution, and not from the natives either. From the first the Europeans were hostile to the mission; they regarded the enterprise as absurd and visionary. In defiance to the King of Denmark, Ziegenbalg was imprisoned by the governor, a Norwegian, and kept in close confinement four months, being deprived of intercourse with his friends, or the use of writing material.

When the time of freedom came, he found many of the converts scattered by the persecution and terror. Some were in prison, others banished, some cruelly treated, and some put to death. Even this did not discourage these devoted servants of God; undaunted they toiled on. In three and a half years after their arrival, the native Christian community numbered 160 persons. About this time Grandler, a man of kindred spirit, joined the staff of workers and was associated with them in the translation of the New Testament, and also in the printing of thirty-three works, including a dictionary. On account of ill health Ziegenbalg returned to his native land in 1714. Although he was absent from the foreign field, he was not absent from the work. It is said "he preached to vast crowds, kindling by his presence the zeal of all mission friends, and moving his audiences as he would by his glorious appeals, kings, princes and prelates gave liberally to the cause." The king of Denmark, who originated the mission, took a continued interest in it, and George I. of England assured the missionaries of his interest in their work, and aid from various sources was sent to them. Ziegenbalg returned to Tranquebar, but his labors were of short duration. At the age of thirty-six years, after spending thirteen years on the mission field, God called him up higher. Previous to Ziegenbalg's return to Germany, Plutchen went thither to place before the king of Denmark the trouble the missionaries were suffering from the Danish governor. During the absence of these two men Grandler conducted the mission. For eleven years this faithful man labored for the conversion of the heathen to Christ. One year after the death of Ziegenbalg, his useful and active life was closed on earth to develop the glorious life beyond. They both lie buried in the mission church, opened three years before his death. "Small marble slabs in the walls bear brief inscriptions to their memory."

(To be continued.)