

Messenger and Visitor.

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—TO OUR AGENTS AND ALL LOVERS OF THE MESSENGER AND VISITOR.—Now is the time to get subscribers to the MESSENGER AND VISITOR. This is the season when people are deciding what papers to take for the coming year. If their attention is called now to their own denominational paper, many will subscribe who will not later, when they have committed themselves to take another paper. All our people should take the MESSENGER AND VISITOR in preference to any other. A host of them do, and with a little kindly effort on the part of those already interested in the paper, very many more could be found to do the same. The editor is doing all he possibly can, and he has many helpers; but could not come more than to the first of the year, and send them on as they are obtained, and we will put them down to begin at that time. Let us try and add at least 1,000 new subscribers to the list before the first of January next. We are pleased to find that scarcely any drop the paper who once take it.

—DEAD.—Two men of no little celebrity have died within a few days. Dr. A. A. Hodge, prof. of systematic theology at Princeton, is the first. He was the honored son of an honored father. Although not the equal of his father, Dr. Chas. Hodge, as a theologian, he was a man of rare theological acumen. In the United States theological talent seems to run in families. As instances of this, we need only mention the Edwards, the Dwight, the Hopkins and the Hedges. May these grand lines of kingly men continue.

The death is also announced of ex-President Arthur. Through the death of Garfield, he was left to exercise the functions of the highest office in the gift of a great people. In a most difficult position, made more trying by the way in which he was thrust into it, he acquitted himself in a way that was general admiration. At last, with him as with all men, the question was not how much honors from men he had won; but whether he had childlike trust in the mercy of God through Christ. Yes, death is the great leveler.

—IN THE SAME WITH YOUR NEIGHBORHOOD.—A church in Boston was lamenting that there were so few children in reach of their Sunday school. At last the leading workers determined to find out the facts of the case. They instituted a thorough canvass of the adjacent districts. In three weeks they found one hundred children who were members of no school, that were ready to attend for the asking. Is there to be found a school in the land where the membership might not be largely increased, if there were but the proper means used to gather all in who do not attend any place of Sabbath instruction? Brother superintendent, how is it in your community? Make a careful mental census of the children in the reach of your school, and see if there are not many more than you supposed. If this be so, don't rest until you have gathered them all in. Organize the working force of the school for loving, persevering visiting. Don't you believe this is what the dear Savior wishes? Don't be faint hearted; but persist, and you will find helpers, and God will give success.

—LABELS.—The labels will be found on the papers going to Kings Co. N. S., this week. Remember that the figure after the name always means the year and not the month, or day of the month. When the figure stands alone after the name, it means January of the year specified. When the month is stated, it means the first day of the month mentioned. For example:—John Smith, 85, means that John Smith's subscription is paid to Jan. '86. Jas. Brown, Mar. '87, means that Jas. Brown's is paid to March 1st, '87. Let each subscriber examine his label, and if there is any error, let him write us at once.

—NEW SETTLEMENTS.—A large number of brethren are just settling down on new fields of labor. Much depends upon the first few weeks in their new sphere of work. Some of them begin pastors where circumstances are trying. Let us all offer up prayer for them.

—ABLE ARTICLE.—The West—Goldwin Smith's paper—contained an article, a week or two ago, felicitating the Methodists upon their recent action in transferring Victoria University, Coburg, Ont., to Toronto, to co-operate with the Protestant University. In the course of remark, the action of the Baptists of the West in deciding to ask for Woodstock university powers, is placed in most damaging contrast; and the government are requested to withhold a charter granting the degree conferring power. This calls for notice from the Canadian Baptist as a very vigorous and trenchant that even Goldwin Smith may conclude he is to meet his match. The war is carried into Africa, as reference is made to the fact that it is provincial universities that are usually over conservative, ultra-progressive; and wanting in the moral force requisite to develop the best powers of a man. It is strongly intimated, also, that if the Baptists are refused their

request to have the liberty by government to press on their institution to a university status, while asking no help from the provincial chest, they may stand upon their rights, and protest against another denomination having large help from the common funds of the province, to bribe them to enter the confederation scheme. The end of this discussion is not yet; we shall watch it with intense interest. One thing is sure, it will educate the Baptists of the West, and destroy the last lingering desire for a share in the confederation scheme. This is well.

—SPEECH ON COMMUNION.—Dr. Wayland, in the National Baptist of Nov. 4, refers to what was said on this topic by Mr. Spurgeon, on the day spent with him. Dr. Hoyt had been to visit Mr. S. Referring to this visit, he said with a smile: "I did not have much success in changing his views on the communion question." There was some conversation on this last topic (between Dr. Wayland and Mr. Spurgeon), partly spoken, partly written, and in the end Mr. Spurgeon said: "If I lived in America, I should, no doubt, be a strict communionist."

It is evident that Mr. S. does not now consider open communion a matter of principle. Were this the case he would be prepared to stand by it everywhere. Those who are for open communion in America, cannot claim Mr. S., as he supposes, under the circumstances, he should be a strict communionist.

—AT HIS ORDINATION at Middleton, Bro. J. W. Tingley stated that his first religious impressions were received from the preaching of the late Rev. A. J. Stevens. The impressions then received led, under God, to his conversion, which was followed by his call to the ministry. Thus, while Bro. Stevens rests from his labors, one converted by means of his word, goes forth to declare the message so dear to the hearts of both. Among the many encouragements to ministers is this, that God, through their efforts, will raise up faithful men who shall not hold their peace till the kingdom of the Lord shall come; though, as in this case, the fruit may not appear till the laborer himself has been removed. "Ye know that your labor is not in vain in the Lord," therefore be steadfast.

—MEXICAN MISSION.—The mission of the Southern Baptists in Mexico is being much blessed. The following extract from a letter to the Standard, from the missionary, Mr. Powell, gives a good idea of what has been done. The head station is at Santillo:

Mexico as a mission field grows more interesting and inviting daily. Just four years ago I pressed foot on Mexican soil as a missionary. I lifted my heart to God on the banks of the Rio Grande and asked God for grace and an entrance to the hearts of the people. A month later I reached this city with my family. After an unsuccessful attempt to preach through an interpreter, I devoted myself to the study of the language with all the energies of my soul. Soon I began to preach and the people heeded. Humbly speaking, they were permissible. What could I do? But the Lord was with us. A church was organized. A mob of seventy-five without first ridiculed us, then spit upon us, and finally stoned us. Our faith was sorely tried for a long while. Now we have more than two hundred members. Sixty candidates for baptism have been received in the past month, thirteen of whom own ranches. We have a commodious house of worship, situated on the second plaza in the city. We have a fine female college, occupying an entire square in the centre of the city. We have had eighty-seven pupils this year, forty-six of whom are boarders. We have organized several churches and an association which supports a missionary. We have sustained a Baptist paper for three years and four months, which has been an invaluable aid to us. Mr. Cardenas, the president of Madro Institute, our girl's college, also publishes a semi-religious paper twice a month, which affords a good opportunity to sow the seed of God's truth wisely. We have the ground and material to build a theological school, which is greatly needed. There are many and potent reasons why our young ministers should not be sent to the United States to be educated. We have three mission stations in different parts of the city. One of our deacons last week presented us with a chapel for one of these missions. The other two are established in private houses.

—CONGO MISSION.—Further news has been received from the mission on the Congo. We have no doubt but that the agitation of the question last year, whether it would not be better to give up this mission, led to more earnest prayer, which is now receiving an answer. The *Washington* says: "We learn by a slip from the Missionary Rooms that the ingathering of converts in the Congo Mission continues; more than a thousand have publicly professed faith in Christ at Bansa Manteko station. At Makibungu there are about thirty recent converts, and at Pankala there are one hundred converts of a work of the Spirit. Two of the King's sons have openly professed to be Christians. Four-fifths of the converts at Bansa Manteko are adults, and they show great zeal and devotion in extending a knowledge of the truth to their people; many of them going to a long distance to make known the Gospel, and returning to the missionary with men and women whom they have persuaded to believe the truth. As is usual where the Spirit is working with power, great opposi-

tion and persecution has been aroused against the Christians. Some have been driven from their homes and some have been murdered, but the work goes on bravely, and the missionary at Bansa Manteko is occupied incessantly sending out preachers, instructing converts, and pointing inquirers to the Lamb of God who taketh away the sin of the world.

North-West Missions.

A "gentle reminder" in your issue of the 29th ult., calls upon me to report on North-West missions. My only exact acquaintance is a vague theory in my mind that the greatest zeal for Home Missions ever found at home, and all attempts to awaken enthusiasm grows less and less promising in direct proportion to the square of the distance from the field. Whenever the temperature of even Ontario and Quebec is taken by this rule, it is scarcely up to blood heat; what, then, may we expect it to be so far off as St. John, N. B.?

But laying theories aside, the material prospects of the Northwest are good. Ten thousand emigrants this year, with a sixteen bushel per acre average crop of first class wheat in Manitoba and Eastern Assiniboia, with 200,000 cattle, sheep and horses on the grazing lands, with 140 miles extension of branch railway lines, with the main line in operation from ocean to ocean, and this progress likely to continue for years to come, it is no dark outlook.

The moral and spiritual condition of the country is also prospectively good. The voice of the missionary is heard in almost every settlement. Our Pedo-baptist brethren are, with commendable zeal, preempting every neighborhood. Eighty Presbyterian missionaries, about 60 Methodist, some 30 church of England, and six Baptists, have their preaching stations, averaging four to each preacher, scattered like a net work over all the most densely settled districts. Very few in the Northwest are without the privilege of hearing the gospel at least once in the month.

But notwithstanding all this, earnest effort to evangelize this new land, such revival meetings and spiritual awakenings as are common in the East are rarely witnessed in the West. There are many settlements, five and six years old, where not one sinner has been heard to say, "Whereas I once was blind now I see." The missionaries are earnest and persevering in their work; but, alas! many of them aim too low. Schools of morality are common, churches built up of living stones rare. In this land Pedo-baptist principles are having free scope to develop without the restraining influence of New Testament churches. The general assembly call the attention of the missionaries to the great need of being evangelized, but the work goes on, on this one thing wanting. The conference gives almost a tie-ov to a resolution to memorialize the general conference, "To recognize in a more practical manner the church membership of children baptized by Methodist ministers."

With half that great body West intent baptism has reached its logical conclusion, infant church membership, and the roll is easily filled. The kingdom of our Lord requires—O how many it requires—two great object lessons, to be set before the eyes of the people in settlement after settlement throughout this land. The first is the scene of being "born of water," the burial of the old man, the resurrection of the new. The great crucial doctrine, "Ye must be born again," must be preached through the eye, the ear is too dull of hearing alone to take it in. This and this alone is the God-given instrument for correcting our great error, now plainly to be seen in the work of missionaries in the West. The other complimentary object lesson, is the table of the Lord surrounded by the *feces* born only men must see as well as hear that the church is a Royal Priesthood, Living Stones, a Peculiar People. There is a wide door thrown open in the West and the Master says, "Go," in unmistakable tones to the same school of disciples be commissioned at first, "Go," with these two great visible moulds of doctrine, make disciples and establish churches of the New Testament order.

Now is the set time to do this work; there is a tide in the affairs of a denomination as well as of men. This is flowing now. There is a strong local feeling in the new settlements and very decided ideas about the necessity of crowding in on pre-empted ground. If a minister of any denomination has been in a settlement during its first years, the people cling to him; there is union in the air here also, and there are a thousand and one reasons for the few Baptists to fall in with the majority. It is a fact also, that the wheat growing part of the Northwest is rapidly filling up. On the grazing lands churches will be sparse missionary for a century by the sparse population. The next ten years settles the question as to who shall possess this land.

Now, we have the best machinery for doing this work ever organized by the body as a whole. A Dominion Board of Home

missions your own Dr. Welton is secretary and W. N. Clarke, D.D., its treasurer, with an open hand ready to receive all gifts for the work. The field has been surveyed and the best selection of preaching stations made and these carefully grouped; but the work stands still for want of money and of men. We are glad that, amid all their own home work, the Maritime Baptists are not forgetting their own in the West; that they are not only caring a cent for them. But, brethren, could you not care ten cents a year for this work in the West. Let all the Baptists in the East do this much and we shall be well able to go up and possess the land. G. B. DAVIS.

Toronto Notes.

The revivalists, Sam Jones and Sam Small, have closed their services here and departed. The excitement which during their stay was at fever heat, has disappeared. True, some of the churches are still continuing special meetings, but the enthusiasm has gone with the evangelists, and many earnest Christians who at first were heartily in sympathy with the work, are now beginning to weigh the results, good and evil, as far as they can be ascertained, in order to learn on which side to place the balance. The sincerity and earnestness of the men, few will deny, and their teaching has done much for the cause of temperance and honesty. They were fearless in their denunciation of evil, and earnest in their advocacy of morality. But when this is admitted, but little else can be said in their favor as Christian workers.

One of the most serious objections to their work was their methods, the whole tendency of which was to destroy reverence for God and sacred things. Christ and his apostles were represented as little above common loafers, indulging in all the slang of to-day, while Jehovah himself was "a very fine fellow" who "took Job by the arm and said 'come along, old man.'" The audience laughed while Mr. Jones was telling the story of Calvary, and the church liberally rang with merriment while he described the experience of a fellow "being in perdition."

The chief objection, however, to the evangelists was their doctrine. "Do and live" was its centre and circumference. The idea of salvation by grace, justification by faith, or vicarious atonements, has no place in their teaching. The one thought dwelt on by Mr. Jones was "quit your meanness, be honest and kind, and you will be saved." If urged men to join the church even if they did not believe in Christ, or the atonement, or anything of the kind. "Join the church and hold your tongue," are his words, and scores took his advice; but the excitement is passing away and soon the wedding time will come, when some of the churches will awake to the fact that one acre of wheat free from thistles is much better than two acres, if half be thistles.

Though the Baptist churches of this city took no active part in the Jones-Small movement, they have not been idle. The glorious, old gospel has been fearlessly proclaimed with telling effect, and there has been a steady increase in the membership of the different churches. Pastor Harris of the Bloor Street church, has secured the services of Dr. Edward Judson, of New York, to assist him in special meetings. Dr. Judson is a son of the world-renowned missionary, whose labors of love and patient endurance for Christ's sake, coupled with his wonderful success in the foreign field, has won for him a place in the heart of every true child of God. In an editorial this morning referring to the work begun by the Bloor Street church, the *Globe* says:

"Dr. Edward Judson is a man of medium height, with a well proportioned body, broad, high forehead, and smooth nose which generally wears a bright smile. The first thing he impresses upon his audience is his earnestness for the salvation of souls. He is a fine speaker and holds the attention of his hearers with unflinching interest. His opening discourse, delivered on Tuesday afternoon, was on the text 'Revive thy work,' Habakkuk 3:2. His three main thoughts were: first, What is a revival of religion; second, Is it desirable and what are the objections; third, How may a revival of religion be promoted. In the course of his address he sharply criticized the methods of many modern revivalists, who generally leave churches in a worse condition than they find them. He contended earnestly for the old doctrine of salvation through the atoning work of Christ. No extravagant measures are resorted to as a means of attracting a crowd, or arousing

excitement, but the story of Gethsemane and Calvary is told with such wonderful simplicity and touching tenderness that large audiences are attracted to hear him, and many have already laid down the weapons of their rebellion, and acknowledged the crucified as their king. The interest is deepening and broadening, and pastor Harris has made arrangements for continuing the services after Dr. Judson is gone.

Dr. Judson was present at the regular "Missionary Day" services in McMaster Hall on Friday, and addressed the students on City Missions. The occasion was one long to be remembered by those present. As most of your readers are probably aware, some five years ago, Dr. Judson resigned the pastorate of one of the wealthiest and most attractive churches on this continent, that of North Orange, N. J., and gave himself to the work of missions in one of the poorest quarters in the city of New York. He gave it as his opinion, based on five years experience in active work, that the way to begin city mission work was to begin a church. Do not aim at leading men to Christ and then send them off telling them to go and join some church, but have the church there and take them into it. The mission church should be cosmopolitan, it should be democratic, missionary, evangelical, and philanthropic. The address was a grand one and will add new energy to the already strong missionary spirit that prevails among the students.

It is proposed by Dr. Judson to proceed at once to the collection of funds for a new church edifice, as a memorial to his father. August 9, 1888, will be the one hundredth anniversary of his birth, and, as he was buried at sea and no suitable monument to his memory has been as yet erected, it is proposed to do so now in the form of a new building to take the place of the one now used by Dr. J. The plan proposed for raising the money is to ask from every Baptist in the world ten cents, for which he will send them the Religious Tract Society's Life of Adoniram Judson, with a portrait. The object of Dr. Judson is a worthy one and we trust and believe it will receive the hearty support of our Baptist brethren everywhere.

Professor McGregor, who succeeded Professor Stewart, is winning golden opinions among the students here. "The right man in the right place," is the verdict of all.

With the exception of those students who love Woodstock better than McMaster Hall, all regret the absence from the class rooms of Dr. Rand. He was very popular among the boys, and the only soldier they find in remembering that their loss is to Woodstock students a corresponding gain. McMaster Hall, Nov. 12, '86.

Notes from Riverside, California.

After four week's absence from Nova Scotia, and nearly three of a sojourn in this sunny clime of the far west, one naturally longs for news from home and friends. To-day, for the first time, a thoughtful individual handed me the MESSENGER AND VISITOR of the 27th ult. I have always prized our paper; but never before have I perused its columns with such intense interest. It was indeed as cold water to a thirsty soul. Our denominational interests in the Maritime Provinces are very dear to me, and although separated from them by the breadth of this great continent, I shall ever hail with grateful eyes any medium of intelligence therefrom. As I shall expect soon the regular weekly visits of the MESSENGER AND VISITOR, let me here express the hope that the coming months may be seasons of abundant harvests in all our churches.

Now just a few words about Riverside, and of my brief experience here. This is a city of about ten years' growth, said to be three miles wide and ten long, situated on an extensive plain between the Sierra Nevada and Coast Range of mountains. The spectator's vision is everywhere bounded by lofty mountain peaks. The city is more like a garden park—a reclaimed oasis. By the means of irrigation the desert has been made to "blossom as the rose." One can travel for miles through vineyards and orange groves, surrounded by beautiful hedges. There are also an abundance of lime, almond, peach, pear, apricot, fig and walnut trees, besides a luxuriant growth of various ornamental trees, such as the pepper, sycamore and eucalyptus. This is one of the great health resorts of California for Eastern people particularly. One meets almost hourly with someone who is ready to testify of personal benefits derived from the climate. So far it has proved to us to be a land of almost constant sunshine. No rain since last May, and very little since March, is the testimony of the people. Still vegetation is luxuriant, which a gorgeous array of fragrant roses on my table at this moment, nobly demonstrates. We have been sitting on our veranda to-day, basking in the heat of the sun, while our doves

and windows have remained open for the refreshment of the balmy air. One might, however, we must confess, have been disappointed to us. I allude to the coolness of the nights—midsummer days succeeded, as has happened to us, by almost wintry nights. In fact, all the covering by which we have been accustomed during the coldest nights in winter in Nova Scotia has already been used by us and appreciated. Possibly, however, are only getting acclimated, and the difference will be less observable after we get rid of cold contracted during our journey, and since arrival. The social and religious advantages of Riverside even surpass our former expectations. The temperance element is strong. Only one vendor of intoxicants in the city, and I am told that he is paying \$2,500 for his license. If he persists he will probably be required to pay \$3,000 next year. All Evangelical denominations are here represented, and much harmony seems to prevail. The meetings of the Y. M. C. A. seem to be well sustained. It is very cheering to meet devoted young men, in this new city, ready for every good work, anxious in their labors to possess the land for Christ. The Baptist church seems to be in a very healthy condition. The pastor, Rev. Mr. Burton, is a faithful preacher and a devoted worker. The stranger is promptly looked after, and welcomed, and speedily remembered in the pastor's prayers. We have already received unbounded attention and kindness from members of the church. No local Eastern Baptist can fail to feel at home among this people. Everything is so homelike. How significant the language of the poet: "One family on earth we dwell," etc. But I must stay my pen. I shall be glad at any time to answer inquiry of any readers of the MESSENGER AND VISITOR who think of visiting California. C. A. WHELAN.

This, That, and the Other.

—There is a good deal of practical common-sense in the answer of the old cook in New Orleans when her young mistress told her of Wiggins' coming earthquake. "Go 'long, chile," she said, "go 'long wid yer nonsense! God-a-mily don't do it, He jes go 'long and do it." —It is estimated that in Pittsburg and Allegheny city alone 105,000,000 bushels of coal are saved annually by the use of natural gas for light and fuel. —Never be grandiose if you want to drive home a truth. Don't whip with a switch that has leaves on, if you want to travel.—H. W. Beecher. —The New York Central and Hudson River Railroad Company has issued an order that no liquor shall be sold on its lines. —"Disappointments do not change us," says Ruth Garret; "they never ruin people who have not ruin in their nature." —The following Alabama preacher reports the following conversation between himself and one of his members: "A sister said to me, 'We want you to take a vacation.' 'I do not need a vacation,' 'Go away for your health.' 'I am not sick.' 'Go to increase your strength.' 'I have more strength now than I am willing to use.' 'Go and rest.' 'I am not tired.' 'Well, go then, and let us rest.'"

—The simplicity and naturalness of the Bible are most striking. Where else can be found such graphic pictures of parental and domestic life? The straightforward delineation of its most conspicuous characters; its record of the sins of God's people with the same impartial pen as is used for the setting forth of their virtues; its lofty moral tone; its sublimity of thought, as well as its superhuman authority, all bespeak its unique character. For like the Master, of whom it is the constant and consistent witness, its words are with authority. It never speculates or halts in its teaching, but drives straight to the mark in its ever-recurring "Thus saith the Lord," in the Old Testament, and in the "Verily, verily, I say unto you" of the Master.—Dr. Outram.

—It was once thought by the superstitious in England that the dead body of a wicked man runs about after death, by the agency of the devil. "This would be horrible, if true. But is it not true and far more horrible, that the wicked man's influence often 'runs about' in society by that agency, for years and years after he has passed away? —Dr. Hiden, in the *Western Recorder*, tells of a certain church member whose business absorbed his entire time and energies. His little three year old girl, who was speculating on the question which of her relatives were likely to go to heaven, said, "Well, I reckon mamma will go, and Sister Mary, and Aunt Susan, and papa—No, I don't reckon he will go, because he ain't leave the store."

—Africa converts of the Methodist missions in Sierra Leone and the Gold Coast, amounting 10,000, have raised a jubilee fund of \$75,000.