

Messenger and Visitor.

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VOL. I

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NO. 31.

The French sought glory in Tonquin. They got shame and a bill of 475,000,000 francs. It is to be hoped that every nation which goes on filibustering expeditions against the weak, will succeed in the same way. So may it be with the attempt to wrest away the liberty of the natives of Madagascar.

—WHEN SENATOR ALMON, in the debate on the Scott Act, was reminded that 100,000 people had petitioned against its mutilation, he replied: "We are not here to do what the people think best; we are here to do what we please." The senator evidently thinks himself somebody. Queen Victoria would not dare utter such a sentiment. His contempt for the great bulk of the religious and moral portion of the Dominion is serene and self-complacent. How long our people will consent to allow the majority of the senate to hug the sweet delusion of their own high and mightiness, remains to be seen. The people before now have overturned thrones which sought to thwart progress.

—A BRASS NEWSPAPER came to our office last week. It is published in the interests of the rum traffic. As an illustration of its moral tone it characterizes Mr. Spurgeon's habits as "hoggy" and "swinish," and holds them up in most unfavorable contrast with the natural sensuality which is beneficial, and even necessary to man's health of an English Chief Justice who died in a brothel. The defenders of this traffic must deny the best men and uphold the worst.

—A RETURNED Wesleyan missionary declares that Pedobaptists in India "administer baptism to all who renounce heathenism even though there be no personal faith in Christ."

We were aware this was done by Episcopalians and Lutherans; but we did not know it was the practice of the evangelical bodies. It is to be hoped this is an extreme statement. If unconverted and ignorant men and women in India are received into the church, it is a sad state of things, and the statistics of church membership in the mission churches of our Pedobaptist brethren may represent less really accomplished than we had hoped.

—A FRAGMENT of a manuscript has lately been discovered containing 105 words, and supposed by some to be of a gospel older than those of Matthew and Mark. It remains to be seen whether this fragment shall bear the test of the closest criticism, and, if it do, what bearing it may have upon our gospel.

—SATAN IS CONTINUING keenly the dominion of the Congo with God's servants. His best agent, rum, is being poured into this country in immense quantities, and the missionaries go to seek to win its myriads of Christ. It will doubtless be a better means to resist Christianity than all the idolatry which flourish along the banks of this grand river and its tributaries.

—WE HAVE RECEIVED the Catalogue of the Union Baptist Seminary, St. John, N. B. We find that there were 37 young men and 27 young ladies in attendance last year. It is to be continued in Berryman's Hall, St. John, during the present year. There is to be a classical and a literary course for college, the latter with a view to a practical business life. Instruction in vocal and instrumental music, and in painting and drawing, will be provided for young ladies. The first term begins Aug. 25th. It is to be hoped that there may be a large attendance at the opening. Homes have been selected for students in respectable and christian families.

—BROTHER SPENDS yearly, on
Armies and navies, \$917,599,975
Interest on war debts, 1,037,159,175
\$1,954,759,150

In addition to all this is the labor lost to the nations by the withdrawal of so many millions from productive employment. Add to this the deprivation of morals, and the cultivation of cruelty, and we have still but a faint conception of the terrible drain war makes upon the world. What a time it will be when the Prince of Peace shall reign! If we but had a tithe of the above immense expenditure to assist in pushing forward the work of subjecting the nations to the reign of our Lord, how soon would the moral desert blossom as the rose.

—JUST WHERE TO "PLACE" baptized infants is the question which troubles our Pedobaptist brethren very much. The Irish Wesleyans have just been having a confused discussion over it, and it was conveniently handed over to a committee to report upon next year. The teaching of the N. Testament is plain on two points. All the baptized should be in members of the church; and none but regenerate people should belong to the church. So these dear brethren, like all evangelical Pedobaptists, are in a dilemma—receive the baptized infants into the church because baptized, or reject them because not regenerate. Those who fail to baptize regeneration have no difficulty, for both qualifications for membership are

supposed to exist in the baptized infant. Others who cannot accept baptismal regeneration, leave these in a misty limbo, and say they are members in some sort—in some sort being left in blessed obscurity. A very few seek to extricate themselves from the dilemma by assuming that all infants are born regenerate—all born again when they are born, in other words. We submit, the only way out of the difficulty is to withhold baptism until children give proof of regeneration by personal faith. It is hard to make an erroneous practice fit into the general teaching of the scripture.

—WE HAVE RECEIVED a communication from a brother belonging to the Pischagan Baptist Church in Charlotte Co., N. B. It came when we were away, and has been neglected until now. The brother seems grieved that the Association did not recognize this newly formed church. The reason was that there had been no council of sister churches. It seems that one church was invited to send its pastor but owing to the bad roads he did not come, and so their own pastor performed the recognition service. When the church applied for admission into the Association, it was thought best to advise them to seek recognition from sister churches before the Association took action. We are sorry the brethren at Pischagan have any feeling over this matter, as there is no sufficient ground for it. The Association cannot consistently receive a church which has not been recognized by sister churches. If the council was called and did not assemble, it was the fault of the churches invited to send delegates to the council; but still it would not be proper for the Association to violate a rule which is so necessary to prevent disorder and evil consequences. The brethren can form themselves into a church, but they cannot recognize themselves, because recognition means their reception by the neighboring churches to a place among them. As well might a child adopt himself, into a family as for a church to recognize itself. We believe the true course for these brethren is to call a council at once. This can be done without much trouble, and will obliterate all difficulty. We can assure this little church that the members of the Association generally have the greatest sympathy with them in their struggles. We hope they will believe this and act in the spirit of the Lord Saviour.

—THE SAD FETTERS have reached us of the death of two more of the English Baptist missionaries on the Congo. This makes three within as many months. There are other brave and devoted young men ready to fill up the ranks, however, and the courage of our English brethren does not falter. Mr. Grenfell, of this mission, has just finished an exploring trip up the Congo in the mission steamer "Peace." He went up one of the tributaries, the Mabangi, 400 miles, and he did not know how much further it was navigable. It is 600 yards wide with a mean depth of 25 feet, and its banks swarm with inhabitants. Here is work for the christian world.

—BRO. E. H. SWEET has embodied his articles in the Bridgetown Monitor in a neat pamphlet, adding a general review of the whole question at issue between him and Mr. Johnson, the Methodist minister of Port George. The facts seem to be that while the meeting house at Port George was built by all denominations on the supposition that it was to be a union house, the grant of the land and all the legal documents were made out in favor of the Methodist denomination exclusively. As some of these documents were prepared before the grant was begun; and was evidently accepted if not solicited, either intentionally or through a misunderstanding, upon a false assumption. The lesson which Bro. Sweet draws from this and several like experiences of Baptists in union houses, so called, is that they have nothing to do with them, at least until there are legal guarantees that they shall not be expelled in the future for upholding their own beliefs. These union efforts, unless most carefully guarded, lead to heart burnings and dissensions. We believe, so far as we have been able to learn, that our Methodist brethren do not give toward union houses, so called, unless they have the control. The instances, at least, are very exceptional.

—SEVERAL COMMUNICATIONS on the question of Woman's Work have been received too late for insertion this week. We can devote but a certain amount of space to this discussion each week, and so we wish our correspondents to be patient and not make it hard for us to be patient. We wish to add that contributions to a candid and dispassionate consideration of this subject will be welcomed, unless they come so often that they wear out their welcome. We are sincere men and women desiring to promote to the utmost the work of the Lord. Let us observe christian courtesy, and say what we say in love, and with mutual respect. The Messenger and Visitor has a profound dis-

like for discussion which is in any other spirit, and will probably refuse to become responsible for the appearance of any communications of this kind should they present themselves.

THE PHILOSOPHY OF MINISTERIAL SUPPORT.

An Essay, by E. H. Sweet, read at the Annual Conference of the Maritime Baptist Publishing Company, July 14th, and Published by Request.

CONCLUSION.

We may laud self-sacrifice and patriotism; we may talk pathetically about our home churches, and lament the diminution in the number of ministers, we may even argue that the rising ministry is over-ambitious and inordinately fond of gain; but we cannot set aside the immutable law that adjusts all labor—"demand regulates supply." The demand of the churches regulates the supply of the ministry. The late Dr. Cutting wisely says, "A lack of piety in the churches themselves is the one all-sufficient and comprehensive reason for a scanty supply of ministers."

The present need may be great, but need and demand are not identical. A recent correspondent to our denominational paper affirms that "the greatest need of the denomination at the present time is more faithful pastors. At the lowest estimate," he continues, "there are in the Province, embraced in the Convention, thirty parishes that should be filled at once. Some of these fields are calling loudly for ministers, others are more indifferent, but all greatly need what Christ has appointed for the building up of his churches, the faithful pastor."

In the above, the writer draws a careful distinction between the need which is common to "all" the thirty fields ("all greatly need,") and the demand that comes from some of them only, expressing itself by "calling loudly for ministers." When all our churches call loudly for more ministers, and are ready to meet the consequences that "loud calling" involves, the urgent demand thus created will draw or send in to the vacant fields—home and foreign—an ample supply of willing and competent laborers. But so long as the demand of the churches is less than the supply of ministers, we may expect a gradual, but fatal diminution in the number of young men entering the ministry.

"A few straws may indicate the direction of the current" in our own Province. 1. The churches to a great extent, have forgotten to employ the divinely appointed means for replenishing the ministry. They have sadly ignored the command of the Great Master,—"Pray ye therefore the Lord of the harvest to send forth laborers into His harvest." Coldly and willfully disobeying the command to pray for more laborers, reveals too clearly the painful fact that the churches do not really desire a replenished ministry.

2. The churches sometimes dissuade young men from preaching the Gospel. There are found at times those who strongly oppose worthy candidates for the ministerial office. From this opposition to the rising ministry, we learn that the churches do not demand more preachers.

3. Those who secure the approval of their brethren for entering the ministry, receive but few inducements to remain in their native provinces. When our young men have completed their studies for the ministry, our churches in most instances seem indifferent as to whether they are retained in our provinces, or are allowed to drift away to other countries. A short time ago a young preacher studying in the United States wrote to a minister of his acquaintance in Nova Scotia, asking him if he knew of any vacant fields for him in his native province. The reply was given,—"If you can get a salary in the States, you had better remain there, for there are more preachers in the provinces now than the churches are able to support." The wisdom of such advice may be questioned, yet it was given in the light of indisputable facts.

The demand of the churches for an increased number of ministers means a higher appreciation of ability, a greater willingness to support the Gospel, and a better assurance of spiritual prosperity. As a natural consequence, a strong demand lays all available sources under tribute, and the coveted supply is immediately forthcoming. In this way the more inviting fields gather up ministerial talent—home and foreign—and thus to a great extent create their own ministry. The demand of our Republican neighbors has much to do with the annual exodus of ministers from these provinces to the United States.

It will thus be seen that the churches virtually make the minister; that their prayer to the Lord, of the harvest only him, that their money supports him, and that their mutual co-operation insures his success as a preacher of the Gospel. The christian ministry is therefore very largely a church-made ministry.

The churches are the custodians of the

ministerial office. They say to this one, go and he goeth, and to that one come and he cometh. They thus create or destroy at pleasure the supply of the christian ministry.

Falling to properly support the Gospel, the churches chill the zeal and diminish the number of candidates for the ministry; they also proclaim "the decline and fall" of many already in the pastorate. The demand of the churches being less than the ministerial supply, and the income falling below the outlay, but one course is open to the pastor, and it ends in ministerial bankruptcy.

The fatal shoals that "make ship-wreck of the ministry," may be briefly outlined as follows:—

1. Frequent removals.—An unpaid salary frequently results in ministerial changes; and thus leads to dissatisfaction, and kindred evils.

2. The doubtful experiment of devoting the remaining seventh of the spiritual—Preachers, encumbered with family and other cares, often find it impracticable to make pastoral removals; but fearing dark-browed poverty "one goes to his farm, another to his merchandise, &c., and but little time and attention can be given to the Gospel ministry. The final result is ministerial dissolution.

3. The calling abandoned.—When all these efforts have failed, the preacher still suffering want, is obliged to abandon his chosen profession. This is the logical and lamentable termination of an unpaid ministry.

We may philosophise respecting "the call" and "the woe" of the preacher, but we must adopt some other means for retaining our ill-paid brethren in the ministry. Perhaps they can "adjust their consciences" by choosing some other profession, believing that there are many ways of preaching Christ to their fellow-men. Besides this they remember that an Old Book says, "If any provide not for his own, and especially for those of his own household, he hath denied the faith and is worse than an infidel."

From the foregoing discussion, it is evident that the churches, while laboring to secure preaching at the least possible outlay, are adopting a principle that means the destruction of the ministry. The low salaries offered implies a proportionately low demand for preaching; and the discount thus placed on ministerial labor leads to an ultimate diminution in the quality and quantity of gospel preaching.

When our churches learn that the expensive services must be followed by correspondingly expensive sacrifices, and believe that their demand regulates the supply of the ministry both in quality and quantity, then may we expect to see a full appreciation of Gospel ministrations, and a universal acceptance of the true philosophy of ministerial support. But how this much-desired revolution is to be brought about may still be considered an open question.

Notes on India.

BY A TOURIST ROUND THE WORLD.

Ques, like a terrible nightmare, is firmly fastened upon the social life of India. It is not easy for a stranger to understand it. During a severe famine a man with his wife and child applied to a missionary for help. They had come from a distance, and were thin and pinched with hunger. Food was at once brought, but hungry as they were, they would not touch it. The child was on the ground searching for and eating the raw rice that was scattered about the door. Rice being given them, they commenced to cook it, but devoured it before it was half done. They would lose caste by eating food prepared by any one not of their grade. There are four principal castes: The Brahmins or priest are the highest. They consider it beneath them to labor. To tend cattle or to milk a cow would be pollution. Formerly if a low caste person touched them (even by accident) they could kill him on the spot, with impunity. The people yield to them as superiors as a matter of course. A high caste man came into a meeting, a whole bench was vacated, the occupants taking seats on the floor. The natives usually travel third-class on the railway. These cars are so crowded there is not room to sit apart. This has a tendency to break down caste. The railway companies had a difficulty in supplying them water to drink. A high caste man could not drink water brought by a man of lower caste. By employing a high caste man, all can be supplied. Those of lower caste sit on their heels while he pours the water into a cup made by their hands, from which they drink, without touching the carrier. Sometimes a low caste man may employ one of a higher caste. The latter does not eat with his employer, but cooks and eats by himself. A high caste man will not drink water out of a cup or glass belonging to a European.

In their villages each caste lives by it-

self. Each has its own shops or bazaars. Below the regular castes are the outcasts,—those who have broken over some of the various restrictions. They are rejected by their set, and become pariahs. There are many subdivisions among these. Coolies or job workers are often of this class. Off the lines of railway they are employed to transport passengers. They use a two-wheeled cart called a "bandy." It has a covered top; straw is placed in the bottom. Two or five are bundled into a cart of this kind for a night's ride of forty-five miles. We both slept well. Night travelling is best, as it is cooler, and the danger from the sun is avoided. We had six coolies to draw us. They go on a jog trot, about four miles an hour. The men that started with us went about half the distance, where they overtook six others, that had set out a few hours in advance, to be ready to go on the second stage. The regular price is four annas, about ten cents, for a course of ten miles. For the chance of earning about twenty-five cents the last set had a run of ninety miles. On one excursion by boat on a canal, six men ran sixty miles in twenty-four hours. There being a scarcity of men, they cornered the market, putting up the price twenty-five per cent. On this trip of about 200 miles, in addition to the coolies, we had a captain of the boat, and one forward. The latter's wife cooked for the crew. We had a man to cook for us—a crew of ten all told. Provisions, cooking, utensils, dishes and bedding had to be taken with us. For meat we took live chickens. Fresh meat will not keep long in that climate.

The boat was only thirty feet long. Midships it was decked over. This was roofed over, but only high enough to sit upright. This was cabin, dining, and stateroom. Our cook never seemed to hurry, but sitting on his heels in front of the fire (which he kept feeding with little sticks), in a very short time a chicken would be made into a savory stew. We made a discovery the second day, viz, that a sheet was doing duty as a table-cloth.

Only in large cities are hotels to be found. "Travellers' bungalows" have been built by the government in some places. These are unfurnished, but are a shelter from thieves, wild beasts, and rain. You may get eggs, chickens, and rice, of the natives; except these, whatever is needed must be taken along, as much as if you were going into a wilderness. An English officer gave me his experience in one of these bungalows. He was nude, taking a bath. He had thrown some water on a pile of rubbish in a corner. Hearing a slight noise, he was horrified by seeing a cobra emerge from the heap, angry and standing erect ready to strike. There was nothing within reach to defend himself with. The snake was between him and the door, cutting off his retreat. Calling his servant to hand his sword through the window, he broke its back. There is some danger in doing this, as they are quick to dodge, and may strike one if he fails to disable them. Their fangs are in the under jaw; after striking they twist the head and inject the poison into the wound.

Some use tents in travelling. They are made double with a space between, to keep them cooler. Inside they are divided by canvas into rooms, as needed. Dining with an English governor in one of these tents one night, as we sat about the table after dinner, a frog climbed up and took a survey of the situation. Winking at me, he coolly proceeded to take a sitz bath in my tumbler. These frogs are about as large as a silver dollar. In one place I found them running over the walls of my chamber. Most chambers have a bath-room connected. They are simple affairs—only a cemented floor. One stands on this, dipping the water from a ten-gallon earthen jar, and pouring it over the body. The water drains off through a hole in the wall through which Mister Frog enters. Most people take two baths a day. It is often the work of one man to fill these jars and bring the water for the family. One was told to water a few pot plants. He said "it was not his work" and left. He had been taken from pity, having been out of work some time. In this case he came to his senses after a time, and returned to work.—*Watchman.*

Waiting for Sam Jones.

A pastor said in our hearing the other day that his church would do nothing more till next winter, then they would want special meetings and an evangelist to help, and would expect a boom in religious life. There is no use hoping that this church is the only one in Canada similarly resting on its oars, for it is only too true that in more than one denomination the same ease and indifference prevails, with the same expectation of revival and progress in the fall and winter when the set time and man arrive. There is no doubt either that the same spirit is manifest across the border, for we find reference to it time and again among our exchanges. The New Orleans Christian Advocate says:—"Our meeting

did not accomplish much; people are waiting for Sam Jones." Another writes:—"Brother So-and-so is waiting for Sam Jones." And another: "I met a brother a few days ago who said his people did not seem to expect or want anything done until brother Jones comes."

And so the sad sentiment has spread and is spreading, till from Atlantic to Pacific, and on both shores of the oceans the churches bide their business, convenience and wait for Sam Somebody to come from somewhere to, kindle the fires upon the altar, or to rebuild the wasted walls of Zion. If an eminent evangelist cannot be secured, then it must be a "Band" of some sort, or a "union meeting," or a special effort in the winter—anything, indeed, but steady watching and working and waiting at the Master's feet. The pastor will do very well to fill in ordinary Sabbaths and prayer-meetings, and attend funerals; the church will do fairly well if it succeeds in thoroughly rousing itself when Mr. Jones arrives, but to expect a revival every Lord's day and a renewal every Wednesday night prayer-meeting, is altogether unreasonable and preposterous, better take it easy during the summer, arrange for Sam in the fall, and wait till he comes, if it should be not till after the new year!

Now Pastor Sam Jones is described as eloquent, dramatic and wise, though his English is more colloquial than eloquent, and he has done and is doing a grand work for temperance and religion in the south, but the church that waits for him, or for any of his class, singly or in companies, betrays its trust, denies the faith, and is little removed from the infidel. Waiting on the Lord and watching for His coming, is the only Scriptural condition for His church. What wait we for.—*Can. Baptist.*

The Secret of Victory.

Many who have to combat with adverse circumstances and strong temptations will perhaps be encouraged and sustained to stronger faith by perusing the following extracts from an address given recently to a large gathering of University students at Cambridge, by Rev. H. C. Moule.

"There is in college life, for many reasons, a special risk of manifold self-indulgence; waste of time and means; indifference to the claims of dependents; laxity in little duties. There is the risk, in the field of emulation, of great growth of self-confidence and self-seeking. And then the even darker temptations—the sin of dark streets and lanes; and not that only, but the invasion of at least the imagination by secret impurity; not begun here, indeed but liable here to terrible development. How shall we overcome? We shall not overcome by intellectual force or refinements, good gifts as these things are. Literary perception, logical precision, these things are dust in the wind against the power of sin in the springs of thought and will. And as to modern substitutes for Christianity, however gracefully met and reasoned, whatever else lies against them this surely lies, that they have no inmost secret for purification of thought and will at the springs. What can I say? I can say—Jesus Christ. With absolute certainty I say this, that our Lord Jesus, Christ is able to deal, and to deal thoroughly, with the worst temptations you can bring Him."

In reference to the links between the power of Christ and the individual soul in its personal conflicts, the same speaker thus strikingly sets forth the truth:—"There are conditions to his action. You must in a very real way come to Him; you must take Him at his own terms; you must submit and commit in strong reality. You must in no figure of speech yield yourself to be his slave; that harsh, degrading, glorious word; once deeply repugnant to my own will, now, I trust, as dear to me as word can be. Yes, to be king in temptation you must be slave to Christ; realizing that you, indeed his chattel are the chattel of the Crucified, atoning, risen Redeemer. But be this, do this, and I venture to affirm you shall be astonished at the work within you which your Master will do. You will adore his mysterious power to break habits at the root. Kindness will have displaced selfishness, patience, impatience, party pollution; your aims will be merged in his. Call in this Divine Keeper of the soul with a full remembrance that He is indeed 'not yourselves,' a Personality infinitely real. One who knows you, and can handle you with a divine personal influence throughout."—*The Christian.*

—LARGE IN HIS LIFE Paul declared himself to be the "least of the apostles" about two years later, that he was "less than the least of all saints;" and still later, that Christ Jesus came into the world to save "sinners of whom he (I am) was chief." Nothing could more clearly show the apostle's growth in grace. The more we become like Christ, the less we think we are like him.—*Indiana Baptist.*