

# Messenger and Visitor.

THE CHRISTIAN MESSENGER  
VOLUME LVIII.

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THE CHRISTIAN VISITOR  
VOLUME XLVII.

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SAINT JOHN, N. B., WEDNESDAY, OCTOBER 28, 1898.

—It is said that a MSS. copy of the Four Gospels in the language of Judaea, in the time of Christ, has been found in the convent on Mt. Sinai, which was built by Justinian nearly 1,400 years ago. If what experts have affirmed be true, that the present parchment was written within 50 years of the death of the last of the apostles, this find will be of special interest to Biblical scholars.

—MADAGASCAR is one of the largest islands in the world, 1000 miles in length and 600 in breadth. France has had her eye upon it for some time—she has now her hand upon it, and it will be an iron one. The Hovas have been conquered—the capital entered by the French troops—the Prime Minister, who is the husband of the Queen, banished—and a French protectorate established, though the Queen is to remain nominally in power. The Christian world will be concerned as to the attitude of the new conquerors toward the missionaries who have done such splendid service in the past.

—A CANAL of sufficient depth to float the heaviest ironclads of the Russian navy, to connect the Black Sea with the Baltic, is to be at once undertaken. It is a stupendous work: its estimated cost is 200,000,000 of roubles, its length about 1000 miles and it is expected to take five years to build. Starting at Riga, its course will be, so far as possible that of the Dvina, the Beräina and the Dnieper, terminating at Kherson. It will be lighted by electricity, and though it is intended mainly for strategic purposes, yet there is no doubt of its becoming a great highway of commerce and one of the busiest waterways in the world.

—CHINA is in a most unsettled condition. We have not heard the last of riots. Those in authority are moving very slowly to punish the instigators. The English fleet is making a demonstration to be followed by something practical if it is not heeded. Of the missionaries that have been driven from the Szechuan Province is one of our own Amsden boys, Rev. F. J. Bradshaw. It has been asserted in some of the newspapers of the country that the hostility of the Chinese has been called forth because of the presence of the missionaries in their country. But this is not so. It is against foreigners, as such. In the interior, the missionary has often been the only foreigner. The provocation to the Chinaman in China has been that the foreigner came to overthrow all his sacredly cherished governmental, religious and domestic ideas. Great Britain and the United States might well learn a lesson from these events—the former by her enforcement of the hateful opium traffic upon the nation and the latter by her treatment of Chinamen in her own land especially beyond the Rockies. We repeat what we said. It looks, however, as if the Chinese Empire is undergoing a process of slow disintegration in which European nations will be ready to have a hand. In any event there is no doubt of the wider opening of her gates, and a more vigorous prosecution of mission work.

—THE Rev. Dr. Quint, the Moderator of the Congregational National Council, in his retiring address, the subject of which was, "The Place of Congregationalism in Christian Unity," says of the work of Congregationalists, "We find our duty and our privilege in the Christian nurture of children; in Christian education by Christian schools; in thorough training for the ministry of Christ; in providing the preaching of the Word for destitute places, and the erection of houses of worship for homeless churches; in touching the needs of cities with Christian hands; in the uplifting of races who cry for help, and in sending out heroic missionaries of the cross to all parts of this world. We have little machinery for this work. Such channels as seemed to have been spontaneously opened are ours, and they are sufficient. . . . What Congregationalism signifies to us is the absolute supremacy of the Lord Jesus Christ; the equality of all Christians in their relation to Him; the responsibility and discipline of brotherhood in government. . . . The principle of a spiritual Kingdom, free and unshackled, carried forward by spiritual forces, and dependent upon the divine power vouchsafed to a willing church in the hope and prophecy of victory. . . . And is not this what Baptists stand for to day? Has it not been our policy all along the ages? Was it not for these great truths that our fathers contended so valiantly and endured such 'contradiction of sinners'? Outward forms and ceremonies are not necessary, but an inward spiritual grace by which the soul is knit to its Lord and Saviour—this is the prime requisite for a Christian. He who has this, has all. He who has anything else has nothing worthy of the name he bears.

—There is a school question on her hands, which is likely to prove as difficult of solution for her statesmen as that of the Manitoba school question for the statesmen of the Dominion. There is at present, in the mother country, two kinds of schools, one of these is known as Board schools, which are supported by taxation, supplemented by Government grants open to all citizens alike. The other is called voluntary schools, established by private parties, many of which are under the direction and control of different denominations. These schools have been receiving aid from the state, on condition of submitting to inspection and reaching a certain standard of efficiency. The Board schools have become increasingly popular with the masses—while the voluntary schools are losing their grip of the people. Those who are interested in the latter plead for more help, either from the Government or from the parishes in which they are located—and they base their plea upon the fact, real or supposed, that there is a strong preference in most communities for some kind of definite religious instruction, which the Board schools do not supply. An attempt is made to unite Roman Catholics and Episcopalian, in some system by which the dual system of common school education at present in existence, shall be maintained. The Nonconformists, as a rule, stand squarely for the Board schools. The Methodists, a very large and influential body in England, are likely to give their support to the contention of Nonconformists.

—THE last Convocation of the Chicago University was of more than usual interest for several reasons. There was first of all the convocation address by Prof. A. B. Bruce, of Glasgow—who does not believe that as far as the future of Christianity is concerned, that it will have neither philosophy nor theology, but that better use will be made of both than is made of them now. To his mind there are three things which are very significant—The increasing scientific interest in man, who is the end of the evolutionary process. Therefore he must be the key to its meaning. Thus the emphasis which science puts on man as the end of creation corresponds to that which evolution puts upon him. Then there is the increasing interest which is taken in the Bible—promoted by the efforts of the so called higher criticism, and thirdly, new views of the historic Christ have been obtained, the knowledge of which will give one a better understanding of His person and work than was possible while He was on earth or than in any previous century. \$250,000 have been received from Mrs. M. E. Reynolds, to be expended so as to be a memorial to her husband. President Harper made also a significant declaration, "that no utterance of any professor has been condemned, nor has any objection ever been made by the authorities of the University to the teachings of any of its departments." This declaration was made probably because of the dismissal of a professor and the newspaper comments thereon.

## German Missions in the North West.

Less than three years ago a Colony of Russian-Germans settled in the district south of Edmonton. In that Colony there was a little Baptist church. This church thus transplanted from the hot-beds of persecution in Russia has grown wonderfully. Three months ago it had a membership of 202. In the report from the Missionary, Rev. F. Mueller, he states that during the quarter another church has been organized in the district at Leduc, about 20 miles from Oskanwan, where the original church is located. The new church begins with a membership of 147, of these 147 are from the parent church, 4 united by baptism and two by letter. The original organization has yet 61 members.

This whole district is dotted over with Russian-German Colonies, and we have only one missionary amongst them. The progress made here illustrates the possibilities in the German branch of our mission work. We have about 40,000 German speaking people in Manitoba and the Northwest. At present we have eight churches with four missionaries amongst them, and we are the only Evangelical denomination I know of doing any regular mission work amongst the Germans here. "The harvest truly is great and the laborers few." "Pray ye the Lord of the harvest that he may send laborers." And when ye pray remember our Board is \$2,500,00 in debt now, and we are in danger of losing some of the laborers we have, for lack of funds to support them.

H. G. MELLICK.

For Billionaires—Minard's Family Pills.

## Studies on the Holy Spirit.

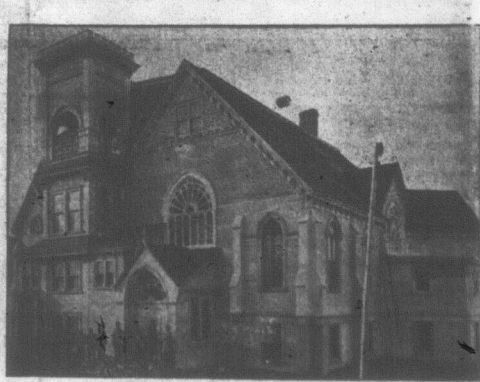
NO. V.

"Filled with the Spirit."

We now reach a point in our study where we may be convinced beyond controversy that the extra manifestation of the Spirit was given to be the heritage of Christians in all centuries. When the Holy Ghost came upon the Disciples at Pentecost they spoke with tongues and prophesied. When the Ephesian Twelve received the gift of the Spirit they also exhibited the possession of miraculous powers. But John the Baptist was "filled with the Holy Ghost from his Mother's womb," yet we find no record of miracle performed by him. When men were required to fill the office of Deacons, whose first work was to promote the brotherhood and fellowship of the church by "serving tables," the qualification demanded was, that they should be "men full of the Holy Ghost and wisdom." Concerning Barnabas whom we have no record that he wrought miracles, it is written, "he was a good man, and full of the Holy Ghost, and of faith." When Peter and John were first called to bear witness for Christ in presence of the Rulers, "Peter, filled with the Holy Ghost, said unto them, etc." And a short time later, when the Apostles had reported the persecution to their brethren, they all united in prayer, not that their enemies might be put to confusion—not that a miracle might be wrought—but simply for increased usefulness in discharge of duty. The answer was manifest at once, "The place was shaken where they were assembled; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." When Jesus first clearly proclaimed that the Comforter should come as a substitute for His own presence He describes the classes who shall know Him, and those who shall not know Him. The distinction between them lies, not in Apostleship or Ministry, or gifts or powers, but in being "of the world" and not of the world. "Whom the world cannot receive, because it seeth Him not neither knoweth Him: but ye know Him; for He dwelleth in you and shall be in you." (John 14:16-23). He promises that the Paraclete shall dwell in all that are "not of this world," and in the same manner. And, that there may be no misunderstanding as to extent of time, He adds: "That He may abide with you forever." In after years when Paul came to write that marvellous "epistle to the Ephesians" the Spirit through him lays a command upon those Gentile converts: "Be not drunken with wine wherein is excess, but be filled with the Spirit." And then, as though seeing the vast host of believers in succeeding ages who would be able to receive that injunction for themselves, he shows that the natural result of such a filling is not necessarily miraculous. It would be just what any ordinary band of believers might participate in,—"speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." "That you may be filled with all the fullness of God" is a petition uttered by Paul in another place. But even as he utters it the shrinking of natural diffidence is felt. How can we poor creatures be "filled with all the fullness of God?" Glancing down first at his wonderful petition, and then up at his Almighty King, he answers,—"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen." This power which Paul here adores is not some abstract and unmovable power of Deity, but "the power that worketh in us." What power? The Holy Spirit—"Mighty by His Spirit in the inner man." LEE.

## Literary Notes.

The editor of the *Review of Reviews* finds several incidents in this fall's political situation on which to comment with effect in "Progress of the World" for October; the part played by the liquor question in the New York campaign is very clearly described. The present difficulties of the U. S. Treasury and the bearings thereof on national politics are discussed. The opening of the Atlanta Exposition and the recent patriotic gatherings at Louisville and Chicago, the building of American battleships and Lord Walsley's appointment as Commander-in-Chief of the British Army, are among the topics included in the month's survey. The Madagascar campaign, the massacre of missionaries in China, the Armenian question and progress in South Africa under Cecil Rhodes (whose portrait serves as the frontispiece of this number of the *Review*) are matters of international interest which also pass under editorial review.



BAPTIST CHURCH, FAIRVILLE, N. B.

Fairville's new Baptist church was dedicated on Sunday, the 18th inst. In the morning Rev. J. W. Manning preached a very appropriate sermon. Miss Beatty, of Carleton, was the acceptable singer in the morning. At 3 p. m., a large congregation of about 600 people assembled to the dedicatory services. Revs. J. H. Hughes, Carey, Gates, Manning, Schurman, Hartly, Daley, were on the platform with the pastor, and participated at the services. The dedicatory prayer was offered by Rev. G. M. W. Carey, and Rev. G. O. Gates preached the sermon which was listened to with close attention. The choir of the church with some outside help rendered valuable assistance in each service. The singing of Mr. Mayes, of Carleton, and Miss Pigeon, of North End, was an inspiration. The collection for the day amounted to about \$200. The sermon in the evening was by the pastor, Mr. Hood, from the city, sang two excellent solos. The new church edifice is one of the most commodious structures of its kind in the province, as will be seen from the above illustration. It is a modern building in every respect. The design is by H. H. Mott, St. John. There is a well equipped Sunday School room. The lower floor is the Sunday School department where there are a number of class rooms, kitchen, toilet room and library. On the floor above is the auditorium which has a seating capacity of 800. Adjoining this, and separated from it by rolling doors, is an audience room, which can seat 200; when these are opened, making the two rooms one, an audience of 800 can be comfortably seated. At one end of the pulpit platform is the baptistry, and the drawing room is directly behind. The church is lighted throughout with electricity. The ceilings are painted a pretty sky blue color, and the walls are tinted in light terra cotta. The large windows were made by Mr. A. A. Maynes, and are filled with stained glass. The church is heated with hot air furnaces placed by John H. Selfridge. The Fairville Baptist are to be congratulated for their courage and faith.

## Los Angeles Baptist Association.

Six years ago this month, it was my privilege to attend the sessions of this association in San Diego. Then it was composed of delegates from Baptist churches in all of Southern California. Now there is a State convention covering that territory and four associations. The associations met in Pomona last week, and three full days were occupied. Twenty churches sent letters and delegates, of these nine are located in the city of Los Angeles. Twenty-three Sunday schools were reported with an enrollment of 2,215 scholars, and 272 teachers and officers. Fifty-nine members of Sunday schools had been baptized during the year, and the schools had contributed \$416.46, to benevolent objects, half of this amount was sent to the F. M. field. Every church reported a young people's society, and every letter breathed some word of hope.

The association honored your reporter by making him clerk, and calling him to the platform of the Foreign mission meeting, to speak after the venerable Dr. Reed, pastor of the First Baptist church, Los Angeles. Dr. Frost, Baptist giant of the United States, gave us a Bible reading on Rom. 6, that seemed to plough a canyon right through Romans, and show us the impossibility of doubting the utter inability of sinfulness, and the eternal love of God. Dr. Frost still weighs in flesh over 300 lbs, and in spiritual and mental power two tons or more. He rides the biggest bicycle in the world, and is a veritable nursing father to all young ministers, who are so fortunate as to come within the reach of his mighty heart.

The Home missal work in the bounds of the Association is being pushed with great vigor and success, without neglecting promising points, such as Ontario, outside, the secretary has been putting in some peculiarly fine work in Los Angeles city. Within six years four strong churches have grown from mission interests, two other missions established, and valuable building sites in growing sections of the city, have been secured. The secretary stated in his report, nineteen years ago Los Angeles was a city of 10,000 population, that today it has a population of 100,000, and that at the rate of increase of the past year, in ten years there will be a population of 250,000. The secretary intends to plant churches to keep pace with the increase. A deep spirit of consecration to Christ pervaded all the sessions of the association. Not one jarring note was struck. At our services after nine o'clock at night over 100 persons rose and told briefly why they loved the Lord. The meetings closed at 6 p. m. on Thursday, after half an hour of the most delightful spiritual exercises it was ever my privilege to witness, and participate in.

M. B. SNAW.

Ontario, Oct. 7.

## The State of the benediction.

There is one report annually presented at Convention which never receives the discussion it deserves. This may be true of other reports; but it seems to be always the fate of the report on the State of the Denomination. As a session is to be held on Wednesday of convention week next year, we may hope this subject will receive more consideration. For years Dr. Crump prepared the report and gave many facts and suggestions of value. Other brethren have submitted able papers on the subject. If the matter could be considered at length great profit might arise. The several Boards give us the state of the work committed to their care. But the result is that we see our work only in fragments. For an hour or so we discuss foreign missions. Then we turn to Education and are soon transferred to the Home mission fields. An excursion of half an hour or so is made to the Northwest or to Grande Ligne. Some reports are made on other subjects and we go home for another year's toil. We thus get no connected view of our work in its depth and extent; in its spiritual meaning, its power, its growth, its need of the divine help.

Perhaps nothing is better for us at our Convention. Perhaps it would be well to have the associations devote their attention to the state of religion in their territories. It might be profitable for the District meetings, in addition to the consideration they already give the work in their churches, to take up for study the Convention's report, and the issues involved. And even individual churches might derive profit from a prayerful study of the facts and suggestions given by the committee. It might be a fruitful topic for a prayer meeting, and doubtless this would lead many members to ask a out their own religious state. If so there would be reached a beginning of growth and power. In any event, we think the state of religion or of the denomination should receive more thorough study than has yet been bestowed upon it.

But what is implied by the subject? It is the "State of the Denomination." But in reference to what? Does it imply that the Bible gives a description of what the churches should be and in such clear form that we can compare our state therewith? If so in what respect is that description of the church set forth? What should the state of our people be in knowledge of God, in devotion to Him; in spirituality of mind, in character, in holiness of life? What are the elements of this religious life? And how far do our churches possess this life? And then what activity is required of the New Testament church to impart this life? How far do we come up to this standard of active effort? It may not be useless to ask these questions, even if answers be not forthcoming at once. It may be well to ask whether we need to give more earnest heed to the life we have or to the means for spreading that life, or to both. For churches as well as for individuals, it may be profitable to have self-examination. Are we going in the right direction far too slow? Or are we going aside from our straight path of duty and opportunity?

For Spasmodic Coughs—Minard's Honey Balm.

## W. B. M. U.

NOTO FOR THE YEAR  
We are laborers together with God.

Contributors to this column will please address Mrs. J. W. Manning, St. John, N. B. PRAYERS FOR THE YEAR. That the power of the Holy Spirit may accompany the Message of our President to the W. B. M. U. this year. For our sick ones on the Home and Foreign Field—John 11, 3, Mark 8: 36.

"There are over one hundred and forty million women and girls in India. The statement will seem incredible, but actually over twenty-two million of these women are widows. Many of these widows are children of tender age, and yet, if the rules of Hinduism are strictly enforced, their widowhood is perpetual. They are subjected to many hardships, and must go through life believing that they are the victims of misfortune, that their unhappy lot can never be alleviated in the present world, while any thought of a better world to come, if ever presented to their minds at all, can only appear in dim and fading outline. The mere statement of these facts will suffice to impress upon you the vastness of the mighty work which Christian women have undertaken in India. I could, no doubt, if time permitted, produce quite as strong a case in behalf of the women of China and other non-Christian regions. The hope of the womanhood of the world is bound up in the progress of Christianity, and to the Christian women of England and America, more than to all other living persons, is committed the sacred duty of making Christianity accomplish its full divine purpose in reaching, enlightening, elevating and emancipating the hundreds of millions of women and girls who are today sinking in deep mental and spiritual darkness." My sisters are we each doing all we can by prayer and gift and loving service to bring the Light of the world to these benighted ones?

"The love of Christ constraineth" finds beautiful expression in the following incident: "A young girl, a member of one of our churches, desirous of serving the Master in the foreign field, but whose way has not been opened for mission work, had a little money left her lately, which will yield her about ten pounds a year. She has devoted the entire sum to support two native agents in connection with Zenana work in India."

Her minister writes: "It is a piece of noble self-sacrifice; the girl's family are only in poor circumstances, all of them having to go out to work; but, as she says, 'I got on quite well without this, and can still do so, and I would like to use it as long as I can in Christ's work in this way.'—Zenana Mission Quarterly."

## Bishop Books on Zenana Work.

"Last Saturday afternoon I went to a prize festival of one of the schools in charge of the Zenana Mission. A generous lady had kindly offered the use of the courtyard of her house, which was prettily decorated for the occasion. He and a number of his friends came and looked on with the greatest interest. Even some of the ladies of his household were watching what went on from an upper gallery. Some hundred and fifty children were there, with that strange, pensile, half-dread look in their eyes which makes the faces of Hindoo children so pathetic. Many of them were gorgeous in bright colors and trinkets. Most of them had fine rings in their ears, they all had rings in their noses, and the finest of them also had rings on their toes. Their little brown ankles tinkled with their anklets as they trotted up barefooted to get their dolls, and they answered Bible questions as I wish the children of our school would answer them. They sang strange sweet Bengalee words to tunes which all our children know, and after I had given them their prizes I made a little speech, which was translated to them, and I hope they understood, for I wanted them to know how much their American friends cared for these little friends of theirs."

"My whole visit to this Zenana work and acquaintance with the workers has deepened the faith in it which I have always rather blindly felt. I know it now and I know it is good."

## Notes.

Will all Aid Societies in Nova Scotia, who observed Cranford Day please send me word and say how you observe it? AMY E. JOHNSTON, Prov. Sec'y. Dartmouth, N. S.

The expenditure of England for drink is estimated at \$900,000,000 a year. The consumption is undoubtedly enormous, but not really so enormous as this, for a good deal of the liquor which appears in official statistics is afterward exported.