

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.

Published Weekly by the Maritime Baptist Publishing Company.

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VOL. V., No. 7.

SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 18, 1889.

Printed by G. W. DAY, Prince Wm. St.

— DR. PARKER proposes to make religious services more attractive by allowing those who attend to smoke? What next?—Toronto may be called a city of churches. She has one to each thousand of her population, with total seating capacity of about 100,000.—A Presbyterian church in New York has furnished gratuitously a copy of a religious and denominational paper to every one of its families not already supplied. This is thought one of the best investments of church funds. Who can doubt it?—Five of the twenty-one students composing the senior class at Rochester Theological Seminary have offered themselves for foreign service.—The mission of our Ontario and Quebec brethren makes a fine showing. It has been in operation but twelve years. During that time the converts have increased from 60 to 2000, native preachers from 3 to 32.—Baptist growth in Toronto is steady and rapid. In '64 there were but two churches and 430 members. Now there are eleven churches, twelve missions, and about 3000 members. Five new church edifices have been commenced within the last fifteen months.—Our own Dr. Broadus has just given a course of lectures on preaching at Yale College. Succeeding such men as Beecher, R. W. Dale, and Phillips Brooks as lecturers on the same topic, he is said to have proved himself the peer of the best. The large audience room where the lectures were delivered was filled day by day with professors, pastors of various denominations, and a large number of the general public, as well as with students.—The county of Halton, Ont., was for several years under the Scott Act. The rummies told all manner of stories about the increase of its drunkenness, etc., and halfhearted temperance people were induced to vote for its repeal. The convictions for one quarter since high license has been adopted are 40, nearly half as many as during four years of the Scott Act. Let our own people make a note of this.—Archbishop Corrigan of New York has forbidden Catholics to attend Father McGlynn's Anti-Poverty Society meetings in the Cooper Union, under threat of ghostly pains and penalties. At the next meeting the great hall was filled to the door. Rome's power over her adherents is weakening.—A dear aged saint who had once been very wealthy, but is now left penniless, says he is more happy now than in the days of prosperity. Then he was engaged in worldly pursuits, now he has the peace of God in his heart. Money is the poorest treasure; religion is the surest and most precious.—The Baptists of Havana, Cuba, are to have an audience room capable of seating 3000 people. Dr. Tichenor has gone to Cuba with the first instalment of \$20,000 of its price—\$60,000. It is a theatre, centrally located and fitted for its new purpose. After the bargain was made, the owners received an offer of \$90,000 for the property. Mr. Diaz will now be able to reach more of the people, although this will not hold all who throng to hear him.—The average consumption of spirits, beer and wine of the good people of our Dominion during 1888 was something over five gallons for each man, woman and child; the average of tobacco was over two pounds each. What fabulous sums, which ought to be placed on God's altar, are sacrificed on that of lust and appetite.—Some one having said, one of the strangest sights is a Christian with the New Testament and eighteen centuries of church history and yet opposed to foreign missions, the *Christian Enquirer* retorts that a still stranger sight is a Christian who believes in foreign missions and gives nothing to help them. Good.—Thanks to the friends who have offered to supply the copies of the *Messenger and Visitor* we called for last week. We have written to the one whose offer reached us first.—We are very glad that Bro. Robinson, now of Riverside, Cal., is now about recovered from his prostration, and that his heart is turning East again. Happy will be the one of our churches that may secure him as pastor.—The interesting review of missions in the W. B. M. U. column for the past three weeks, is the substance of an address by Mrs. March, at a symposium on missions in one of the churches of St. John.—Our readers will be interested in the communication from Dr. E. Rand, on H. Alline's hymns. "D. A. S.'s" criticisms have called forth two other communications, one of which will appear next week.—The correspondence from Miss Bishop is very nice. We hope to have sketches of German life, etc., from her occasionally.—Bro. Churchill's diary is also full of interest. We wish we could have more of the same sort from our missionaries. It is just what our people need to keep alive their

prayers of good children. A very pretty custom is observed among the children of reciting hymns and other selections of poetry upon *Heilige Abend*.
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"Arise, shine: for thy light is come."
Mission Work Among Heavens Women.
(Continued.)
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There are mission stations now from Madras to Cocacole on the east, and from Kermol to Hanamaconda on the west. There are more than 16,000 women church members whose children's children will rise up to call the Redeemer blessed.
One who had the pleasure of attending the Telugu Convention, some time ago, said in speaking of Lydia, or Annie the prophetess, as she is called: She is a very aged woman and as all were anxious to hear her speak. Dr. T. F. Smith helped her to the platform; her eye was dim and her voice had a slight tremor in it; she gave a most beautiful account of her conversion 44 years before, and her connection with the mission for 33. She described what the Lord had wrought for her people during that time and what He would do. The Missionary said there was not a dry eye in the house. The overshadowing presence of the Almighty seemed to rest upon them all. And she is only a fair specimen of the glorious work wrought among the women of the Telugus.
In India to-day there are 2,300 female missionaries. To tell the work being done by them alone, we would have to follow them into the 3,000 Sabbath-schools, into the highways, hedges and ditches, into the medical hospitals and from that into the Zenana.
The blessings that come to the women from the Missionary Hospital and dispensary is quite beyond my powers of description, indeed can not be summed up.
The Zenana work is being entered into very heartily by all Protestant denominations, and marvelous things have been accomplished in opening those prison doors and letting the captives go free, many of whom have not been beyond the walls of those filthy homes for 30 or 40 years' and their sufferings have been simply horrid.
To such as learn to read, and there are not a few, the Bible is a precious treasure.
I have thus hurriedly and only partially glanced at the work done for heathen women, but who can estimate it, who can tell of the riches of the grace of God that have reached them. Can you not hear the mirriams tuning their harps and singing unto Him who for them has triumphed so gloriously, and see the Marys bathing the feet of Him who has drawn them by His love to break the alabaster box of precious ointment until the fragrance fills the whole place.
"Sing O Heaven and be joyful O earth, and break forth into singing O mountains, for the Lord has comforted His people and has had mercy upon the afflicted."

After repeated efforts, however, he has failed to obtain from them the name of a single genuine and permanent convert whom they were willing to have him visit and question. The confession of their inability to furnish even one instance of reform in all the district of Marylebone comes in so many words from Mr. Booth's people after not one but repeated and persistent inquiries from the determined investigator, and indicates a rather startling element of pretense, to use no harsher word, in this extraordinary religious movement.
Pastors' Salaries.
The following preamble and resolution were adopted by the Convention in 1886:
Whereas, A very large number of the pastors connected with this Convention are receiving salaries entirely inadequate to the due performance of their duties to the churches, themselves, and their families;
Whereas, A generous support of our pastors is of vital importance to the prosperity of our churches;
Therefore resolved, That the Home Mission Board be requested to take into consideration the best practical methods for increasing the rate of remuneration received by our pastors so that the minimum salary received shall be \$600 besides parsonage; your Board found itself confronted by two questions—first, How shall funds be procured to assist in this work? and, secondly, How shall they be disbursed?
As answer to these questions we recommend:
1. That the Home Mission Board be authorized:
(1) To set aside for this work, from its regular income, such amount as may be deemed expedient from year to year.
(2) To receive donations and legacies to be used for the same purpose.
(3) To ask for a special collection for this work yearly from all our churches.
2. That this money thus received be divided half-yearly, viz.: the beginning of February and August of each year, to churches or groups of churches, making application at least six weeks previous, who shall comply with the following regulations:
First.—Adopt a plan of grouping satisfactory to the Board.
Second.—Raise \$450 from the field for pastor's salary besides parsonage, or \$500 without parsonage.
Third.—Contribute at the rate of not less than \$4.25 per resident member for pastor's salary, and contribute in addition to the benevolent enterprises of the denomination.
REMARKS.—1. Before making an appropriation to any church or group of churches, the Board shall endeavor to ascertain if the amount promised by the field is equal to its ability.
2. No appropriation shall be paid until certified by the pastor that the proportion of salary promised by the field has been received.
As was stated in our last report, the past year did not seem to be a favorable time for introducing the plan, and so it has been held in abeyance until the present. Steps are now being taken to bring the plan into operation. It is hoped that all the pastors who have received the cards sent out will carefully answer questions and return, so that we may know just how we stand in this matter, and just what needs to be done.
The Home Mission Board, in accordance with the above recommendation, has set aside a small amount from its funds for this purpose, and now appeals for donations toward this fund. A large amount will be needed.
Churches or groups of churches wishing to receive aid from this fund must send to the undersigned for form of application.
A. CONOON,
Cor. Sec'y H. M. Board.
Hebron, Jan. 30.
Boston Letter.
"PREACHERS AND PREACHING."
This was the subject of a masterly address at the late monthly meeting of the "Social Union." The speaker, Dr. Emory Haynes, pastor of the Temple church, set forth the exalted character of the preacher's work. He should not be a speculator in things temporal or divine—nor should he be a mere dignified official or a mere exogite. He should be a sacred orator—a living, persuading, warning voice. His mission is not to establish sewing societies, song kitchens and the like; but to be the herald of salvation and life—a bright evangel in a dark world. Nothing can take the place of the voice of the preacher. The human voice is made for the human ear, and by that door the heart can be reached as by no other. All great moral changes in the history of the world can be traced to the influence and power of the living, earnest voice. The evangelization of the world up to date has been brought about by the

preaching of the Gospel. The emancipation of slavery was the result of the agitation of Charles Sumner and his fellows. He pleaded for a return to old-time fire and glow in public speech—for a preaching which had some heart and life in it. Such preaching from the heart to the heart, must result in leading the masses to Jesus.
"CHRISTIAN CITIZENSHIP."
General Swift was the next speaker. He showed most clearly that the highest type of citizenship was that which was based upon the law of God and the example and teaching of Christ. As a politician, he rejoiced that the last election for President resulted in the choice of a man who could be pointed to as a noble type of "Christian citizenship."
"A STEP IN THE RIGHT DIRECTION."
Parson Barnes, of Newton Centre, next spoke, calling attention to the fact that over 2,000 persons from churches all over the land attended the last May meetings in Washington, there were many important gatherings of the great societies where it was hard to find a quorum to do the business, and further, that it was hardly business-like to have the delegates voting from all parts of the house. He then suggested that, in view of these great meetings being held in the Temple, that some arrangement be made for—1st. Securing the attendance of only such members as intend to attend to business until it is over; and 2nd. That certain seats—say on the floor of the Temple—be reserved for delegates alone, and that voting be done from those seats only. This is as it should be. The adoption of such a course can but add dignity to the proceedings of such a body as will convene in this city in May next.
"INDIVIDUAL EFFORT FOR CHRIST."
Rev. T. B. Thames, of Chicago, spoke upon the work of the individual church and maintained that every such body should be the centre of evangelistic effort in its immediate neighborhood. He showed that more had been done by the efforts of the local church for the people around it than could ever be done by the introduction of a strange evangelist.
Rev. H. Gratton Guinness, of London, was next introduced and received a most hearty welcome. He gave a powerful address upon the possibilities of individual effort for the Lord. Illustrating his remarks by referring to the work of Dr. Barnardo with his 3,000 rescued children in comfortable homes in more than 30 houses, and also his great evangelistic work; to Miss Macpherson and her work of rescue in the East of London; to Mr. George Muller and his 2,500 orphans at Bristol; to the McCall Mission in Paris; the China Inland Mission with Hudson Taylor at its head, and he might have added, Gratton Guinness of London, for he himself with his devoted wife have sent out 500 missionaries to many lands, all going to show that it is possible for one man and God to accomplish great and mighty things, and become a centre of Christian influence and effort far reaching as the end of the earth.
RUGGLES STREET CHURCH.
This church, as I stated in my last, extended a call to Dr. Chase to become its pastor. He has accepted and will begin his pastorate next Sunday. This was the first and only call extended by the church and they are delighted at the result. May God's richest blessing be their portion.
WATCHMAN.
Boston, Jan. 30.
German Correspondence.
BERLIN, Germany, Jan. 9, 1889.
You have, doubtless, through Miss H—, heard the particulars of our journey, of the warm welcome awaiting us here, of our different pursuits, pleasures, and manner of living, and somewhat of the people among whom we have found such a pleasant home. Home for the time being, I should say; for however delightful other places and scenes, Nova Scotia will ever be home in a better sense. I think the people there live happier and freer from care than anywhere else. If only we could realize it—but it is in human nature to be discontented, and I don't suppose anyone will ever be satisfied until he is fully persuaded either that all things are good, or that his is the most miserable lot of all. I can imagine either extreme capable of producing a state of perfect content, though of different sorts. Presuming, however, that you, like myself, prefer to belong to the former class of strikers, I will wish you and yours a very happy New Year.
We are only just emerged from a whole season of festivity and rejoicing. The Germans understand how to keep a holiday much better than Americans. For a week or two before Dec. 25th, a stranger would become aware that some-

thing unusual was in process of preparation. Great wagons heaped with fir trees came rattling and rumbling over the streets, and picturesque looking peasant men and women set up evergreen boughs in every square and open place in the city. The air was fragrant with forest odors. Before long one could, in some places, walk on the side walks between rows of trees and not have to stretch his imagination so very far to fancy himself in a veritable forest. What did it all mean? Not very difficult to determine if one stood and watched for a while. Here came a stout, red-faced man, marched up to a group of peasants, struck a bargain, and staggered off again under one of the largest trees, his face fairly beaming with joy and perspiration. There walked a sad-faced woman, carrying in her arms a tree she had just bought, such a tiny, tiny tree, scarcely a bush, but destined to make little Gretchen's blue eyes grow wider and rounder at the sight. By the end of a week the trees were nearly all set; for every house, no matter how humble, has its Christmas tree, and the smallest custom of the season is most rigidly observed. And not only in the festival kept in each house, but in the churches, in the shops, and even in the streets, is the general feeling of goodwill and holiday cheer manifest.
Among the street scenes was the *Weihnachtsmarkt*, or Christmas market. In the *Schloss Platz*, or great open square before the Emperor's Palace, and in many of the other principal squares, long rows of booths were set up, in which day and night were exposed for sale all sorts of wares from plaster casts of Venus, Mercury, and the rest of golly the fraternity, down to little woolly dogs and monkeys and huge "hunks" of gingerbread. It was dismal enough in the daytime—how could it be otherwise with rain every other day and the streets in just the condition to put everybody who walked over them out of temper inside and in a jumper out. Only the owners of the booths sat behind their stalls indifferent alike, seemingly, to wet and cold, carrying red hands and pinched faces with an amount of patience and contentment really wonderful. "Oh, they're used to it!" is the general answer to any expression of pity, so that sympathy in that direction is quite wasted. But at night, when the stars shone dimly over the Palace and the other beautiful buildings clustered about the square; when the lights below flamed at the open fronts of the booths, showing everywhere bright colors and picturesque groupings of buyers and sellers; when music of different sorts, the dull tramping of feet, and the clamor of tongues filled the air—then was the time to see the romantic side of the *Weihnachtsmarkt*.
"What do you wish, *meine Dame*?" "What are you looking for, *meine Dame*?" "How can I serve you, *meine Dame*?" So were the ears saluted at every step. Here and there crouched behind her stall some little peasant girl too timid to join in the general outcry, but most of the sellers ceased not continually to importune the passerby after the above fashion. Hundreds of people filled the narrow passages between the booths, pushing, jostling, crowding and elbowing each other on their way back and forth. It was like a scene from the Arabian Nights, and one lingered as before a constantly changing kaleidoscope.
Heilige Abend, Christmas eve, is, as with us, the real beginning of the festival. On that evening the Christmas trees are lighted and the presents distributed. Wondrous creations they are, some of these German Christmas trees. The decorations are very simple. A fine thread like glittering stuff—"angels' hair" it is sometimes fancifully named—is wound in and out among the branches and sparkles against the dark green like spiders' webs on a dewy morning. There are tiny candles of white, red, and blue, golden stars, little wax angels suspended here and there, and on the very top stands a figure of the Christ-child. The gifts are arranged upon white covered tables at the base of the tree. After these are duly examined and admired, *Mittelferkuchen*, pepper-cakes, or in other words, nothing more or less than ginger cakes, nuts, figs and sweets are eaten, while the candles burn low and the stars look more star-like than ever in the dim light. In most houses the tree stands in their places until the day after New Year's, and are lighted every evening. Where there are children an additional attraction is the *Weihnachtsmann*, St. Nicholas, whom they here believe in as devoutly as at home. The German saint, however, chooses a more agreeable method of entrance and exit than by the time-honored chimney, and comes through the door like other sensible beings. He is believed, moreover, to be sent by the Christ-child in response to the

prayers of good children. A very pretty custom is observed among the children of reciting hymns and other selections of poetry upon *Heilige Abend*.
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