Messenger and Visitor.

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— President Strong, of Rochester, says in 1872 there were 1,489,000 Baptists in the United States, now there are 3,269,000. In 1872 the total amount of property and endowments belonging to our colleges and seminaries was $3,467,000, now there is $29,000,000.

— Our Baptist church in Quebec city which, under great difficulties, the late Father Marsh for more than two score years served, is fortunate in two respects. It is edified by the ministry of Rev. C. H. Day, son of our Rev. Dr. Day, and enriched by large gifts from W. Marsh, a son of the venerated founder of the cause. Recently converts have been received by baptism and otherwise, and Bro. Marsh has given one thousand dollars to put a hot water heating apparatus in the church edifice. We are glad to note any gains for truth in this ancient city—the citadel of Romanism in America.

— It is claimed, and with some show of justice, that whilst we disclaim against caste in Eastern lands, we in this Western world are not without its fetters. Whilst we have no aristocracy such as Europe, we have one based on wealth and certain complications therewith connected, which claims, not only the highest place in social but also in church life. The man with the gold ring, of which the Apostle James spoke, is among us, and too often, even in God's house, the distinction between the rich and the poor is so sharply drawn as to merit censure. We have got accustomed to many things in the church—for instance, the selling or renting of seats—and don't see the incongruity of it, just as the Jews became accustomed to the money-changers in the temple. Christ would drive out now, as before, the spirit of merchandise, and all that prevents the realization of that order commended in revelation: "The rich and the poor meet together; the Lord is the maker of them all."

— Whenever Providence sets a man on high he is very apt to become a target for the arrows of those behind as well as those who imagine themselves in advance. This is strikingly true of the man who to-day, by reason of his Bible work, as well as his devotion to the cause of education, is pre-eminent among Baptists, and we may say among Christians on this continent—President Harper. He has created an interest in Bible study as no man has ever done before, and he has been the leader in gathering means and men for the opening of a Christian college that bids fair to have no peer on this continent. It is not surprising that the cautious and conservative are watching with some little lack of approval, and that the erratic who aimlessly run to all extremes, even though they see destruction ahead, are inclined to censure his methods and work as being slow and not up to the advanced line of newer and higher criticism and ideals. President Harper, we think, may well congratulate himself because he is running in the middle path commended by wisdom. In Biblical study he calls his system Rational Criticism, and says it accepts a divine revelation culminating in the incarnation. The incarnation is truly a fundamental doctrine, and when the Holy Spirit's work preceding it in supplying the old revelation is accepted, and succeeding it in the new revelation and indwelling in the body of the believer is added, we have a basis for the development of all Gospel truth.

— It is often a difficult point to determine where in Christian work, concentration should give place to diffusion. That there is such a point would seem to be shown by the unfolding of God's wider plan in the scattering abroad of the disciples, who were huddling in and around Jerusalem in the early days of Christianity. The tendency to concentrate showed itself in Jerusalem, Antioch and Rome. In the former two persecutions scattered them abroad, but in the latter the aggregation of power went on till corruption entered and did its deadly work. Modern missions to-day are a safety valve for the church. Before this missionary century "concentration often meant stagnation rather than power, but now scattering means increase rather than weakness." Our churches now spend some of their strength in India, and in that far-off land churches will be formed and carry the gospel to the regions still beyond. All this is clear and unquestioned. Sometimes, however, in the home land a church fosters a mission station till it begins to think itself attained to the dignity of a church and seeks a separate existence. Doubt is expressed by the parent church and division comes with friction. Time only will tell the wisdom of the course. Sometimes enfeeblement results and both churches drag out a precarious existence. Sometimes the second church provokes the first to good works, and becomes conjointly with it the means of holding all Baptist sympathizers in the town to the denomination. Recently two efforts in our annual denominational meetings have culminated in resolutions of diverse character—the one looking toward division, and the other toward concentration. Some in New Brunswick wish a convention of their own, and others desire one association less. While these resolutions do not involve heresy in doctrine or practice, they nevertheless are far-reaching in their results and should be very calmly, intelligently and prayerfully approached. The aim should be to secure the greatest harmony and the highest efficiency of all the work in hand. Any motives that will not show their worthiness in the daylight of the Master's scrutiny should be suppressed. One single aim should be ours, and that only—how best can we carry out the responsible commission with which we are entrusted as servants of God.

— Those who have been fearful for the ark of God in the work of the new Chicago University, will be assured by reading the accotnt of the opening services. After all sang "Praise God from whom all blessings flow," President Harper led with the Lord's prayer. Then "Nearer my God to Thee" was sung and the 95th Psalm read responsively. Prof. Judson read the Scriptures, selections from 1st chapter of Genesis, 1st chapter of John and closing verses of Philippians. Dr. Anderson then announced a hymn and prayed. Dr. Hulbert gave out the hymn "Hail to the Lord's anointed," and pronounced the benediction. There was no speech making, no glorification, nothing but simple and impressive worship. Already 700 students are enrolled and many more coming.

— Ernest Renan, the celebrated French philosopher and philologist, died at Paris on the 2nd inst. He was educated for the priesthood, but finding himself out of sympathy with that calling devoted himself to the study of letters. He was a good Semitic and Greek linguist. His best known book—"Vie de Jesu"—has exerted a baneful influence, as it seeks to destroy the supernatural element in the life of Christ. He called himself a "moral disciple of Jesus Christ," but so apparent is his lack of serious moral earnestness, even in discussing questions the most vital, that years ago he was called the man with "a cork soul." He was a sharp but unfair critic, and his lack of judicial qualities made him a most untrustworthy guide. He succeeded in securing neither the respect nor confidence of Catholic or Protestant, although he was undoubtedly a man of large learning and had the power of clothing his thought in simple yet elegant diction.

— Mr. Gladstone, in reply to the question: "What he regarded the brightest hope of the future?" replied, "I should say a maintenance of faith in the Invisible. This is the great hope of the future, the mainstay of civilisation. And by this I mean a *living faith in a personal God*. I do not hold with a 'stream of tendency.' After sixty years of public life I hold more strongly than ever this conviction, deepened and strengthened by long experience of reality and the nearness and personality of God." Such a confession as this coming from a man of such varied activities, at the close of a life packed so full of grave responsibilities, and these more especially pertaining to secular rather than religious matters, give gravity and force to their utterance. No shady negative agnosticism hides in his thought or utterance. God to him is a person and near to him in every event of life. What wondrous strength he has derived from this consciousness to undertake and carry out the great social, political and moral reforms that stand associated with his name in the history of the nation.

— In a recent criminal case in the Supreme Court of New Jersey, the judge, in sentencing a boy of sixteen years for murder in the first degree, took occasion to say that the cause of the crime was the reading of dime novels, and that in looking into this matter he found that sixty per cent. of all cases of stealing, such as had led to murder in this case, were traceable to the same cause. In this there is a terrible arraignment of all engaged in the writing, publishing and sale of "blood and thunder" fiction, as well as the culpability of parents who, through ignorance, carelessness or tolerance, permit children by such reading to form ideals of life so morally perverted and sure to end in ruin. These Maritime Provinces, while perhaps the freest from the infection of the dime novel on this continent, are nevertheless not exempt, for every now and then some boy or girl is reported who has been trying the low, lewd and lawless tricks and teaching of these sensational and pernicious novels. If children are allowed to drink at such slimy pools their moral health must become impaired. There are good novels of a thoroughly unobjectionable character setting forth worthy ideals, and whilst we condemn and banish the bad we should encourage a taste for good reading and supply it as far as possible. As a man thinketh so is he. Fill a person with good thoughts and a good life is the inevitable result.

— Rev. S. B. Kempton and wife have just celebrated their silver wedding, and the incumbent of the editorial chair this week, because of "auld lang syne," wishes to add heartiest congratulations.

— Extremes meet. This was illustrated the other day in New York, when Archbishop Corrigan, the representative of the Pope, and Lieutenant Garibaldi, son of the old liberator of Italy, met at the laying of the corner stone of the Columbus monument.

— The Presbyterian Synod has been in session the past week. The reports of various departments of work show encouraging advance. Its ministers supplied most of the city churches on Sunday, and wholesome doctrine of Pauline flavor, we feel sure, was dispensed.

— Tennyson, the poet-laureate, died at his home, Isle of Wight, on the 6th inst. His genius as a poet has been fully recognized by critic and peasant. The purity of his life, and his sweet Christian spirit shine out in his writings. His faith appears in the lines:

"I hope to see my Pilot face to face
When I have crossed the bar."

1792. The Missionary Centennial. 1892

This centennial of modern missionary enterprise, now being celebrated, is of especial interest to Baptists the world over. More than one hundred years ago God, by His Spirit, implanted in the mind of a young man, William Carey, a conviction that gave him no rest, as he thought of the needs of vast numbers of pagans in darkness. So profound was this conviction of their needs and of the duty of Christians to carry to them the Gospel, that Carey could not rest himself nor allow others to rest while nothing was being done for the evangelization of the heathen world. The result was, after years of agitation on his part, he succeeded in influencing others, who banded themselves together and organized a society for "Propagation of the Gospel in heathen lands."

The date of the formation of this society was October 2, 1792.

William Carey was their first appointed missionary.

What a life was his! Born of poor parents at Paulerspury, August 17, 1761, very early in life giving evidence of a thirst for knowledge—a boy of studious habits and great perseverance—a youth sadly needing salvation—a saved young man plying his humble trade and weeping over the sad condition of the millions in darkness—a man in full vigor, facing difficulties most serious, overcoming them, and with face toward the rising sun impatient to reach the land of his desire—a stranger in a strange land, often in want of life's ordinary necessities—later a translator of the holy Scriptures into many tongues, an honored professor in a college, and yet at the same time a warm-hearted missionary doing grand work in the land of his adoption for its people—a 41 years' service in India without a break in the same, and then the parting of the veil—the departing—but leaving behind a name, a life, an inspiration as enduring as the stars of heaven.

Reading his biography, what thoughts this centennial must awaken. What a noble man was William Carey, and by what noble men was he surrounded and assisted. Let us not forget these. Among his coadjutors were men no less worthy of mention and regard because of special intellectual powers than because of their consecration with Carey in foreign missionary work.

There were "rope holders" in the home lands and true "yoke fellows," who joined him in his work in India—as true and grand as are to be found on the pages of history.

Think of the committee appointed one hundred years ago to carry into effect the purpose of the newly organized society. We can but mention their names, though sorely tempted to go a little into detail in regard to their worth and works.

Andrew Fuller, "the ideal foreign missionary secretary," devoting body and soul, toiling as only one can for that as dear as life; the saintly Samuel Pearce, himself consumed with the desire to go to heathen lands and longing to be "a Mercury, forever rolling round and near the sun"; Ryland, profound in Scripture; Sutcliff and Hogg. Beside the committee of management at home, others ought to be named who soon became identified in the work with them, and whose faith in the ultimate success of the great enterprise never once failed them.

Then, too, the fellow-laborers with Carey on the field! Dr. Thomas, from whose account of the possibilities in the East for the church of Christ, Dr. Fuller was led to write: "We saw a gold mine in India, but it seemed almost as deep as the earth."

Joshua Marshman, a linguist second only to Carey, described by one as "a noble character—a moral hero—a devoted servant of Christ."

William Ward, the young printer to whom Carey on the eve of his departure for India said: "If the Lord bless us we shall want a person of your business to print the scriptures. I hope you will come after us." This man, like his brethren in consecration, gave himself most heartily to the mission work.

What a noble trio was that Serampore band—Carey, Marshman, Ward—giving not alone themselves to the work, but out of their earnings no less an amount than $450,000.

The successes that have attended the foreign mission enterprise cannot but be pleasing to him who dwells upon the history of the past century, but must, as well, become an inspiration.

Think of the Bible now printed in more than two hundred and thirty versions for the use of people of different tongues. There were only fifty versions one hundred years ago.

Instead now of but one society—and that of a denomination poor and obscure—there are now more than one hundred different missionary societies—the church of God aroused to work for the world. What a contrast in the numbers of the workers—a Carey and Thomas alone going forth one hundred years ago, and to-day nearly eight thousand foreign missionaries, who have gone forth from Christian lands, while thousands more are either under appointment or in course of preparation for the work. To these thousands of workers add the nearly 40,000 native pastors and teachers whose souls are set on fire with the desire to save their countrymen. Nor must we stop here, for there are nearly a million of converts, each a light and influence for Christ, in the lands called heathen.

To-day all Christians join with glad hearts in praise to God for what has been accomplished in the past century. Baptists especially are under obligations to speak out their gratitude. To them God gave the honor of being the pioneers in this modern missionary work; to them the honor of having on the pages of their history the names of Carey, Marshman, Ward, Judson, etc.; and to them, let it be a cause for thanksgiving—let the mention of the fact fill the soul with praise—has God given the Telugu mission of our day, in which have been witnessed the most signal successes—the most glorious displays of grace known in Christendom, the Pentecostal days of the apostles not excepted.

Baptists owe much to foreign mission work. It has done much for them. It is now for them to be the index finger, pointing onward as well as upward, and would those who come after us, who shall live to celebrate the second centennial, have reason to be proud of the distinctive name by which our denomination is known? Let these know it will be by taking up the work begun in this century and seeking to carry it on with greater zeal even than that of those who have preceded us. Never were there grander possibilities—never greater incentives to noble, unselfish work for the distant nations than now. Every thing seems in readiness for most wonderful displays of grace. Let the church be united in this work, kneeling before the Lord, asking guidance and blessing. Let each seek to participate to the utmost of his ability in this work, so that millions yet in darkness may even in our day and through our efforts have the gospel preached to them.

St. John, Oct. 8. Omega.

— A busy man President Harper must be with a faculty of one hundred and ten professors to set to work teaching some expected thousands of students in the new Baptist University at Chicago.

— The freedom of the city of Liverpool was recently conferred unanimously upon Mr. Gladstone.

Hints for Next Convention.

1. Each committee and board will, as far as possible, henceforth consist of different persons. The tendency in past years has been to put certain members forward often, while others were scarcely noticed. This placed heavy burthens on the few, while many might feel that they were not considered able to do the work. At Bridgetown, for instance, Bro. Warren was made convener of two important committees. No doubt it was inadvertently done, but lack of planning in such a case is scarcely sufficient reason. Bro. W. was consequently overworked and had to be absent from some business sessions.

2. One result of the *few* running the business has been that to some it seemed as if the majority of the delegates had only to listen to what others had cut and dried, vote as the few desired, and then go home. Sometimes they have almost taken scolding for not doing more for missions or education—and if courteous criticism or inquiry were attempted, it would be taken by some as impugning them personally.

3. If it were possible to place every delegate on some committee or board, or give each something special to do during the time between conventions, no doubt it would be inestimable advantage to our denomination, to our delegates, and to their respective churches. We will, however, have more in harness than heretofore. Of course those who attend Convention and attend to business, must be the ones selected for work. Occasional delegates must often be treated as visitors. Their knowledge and usefulness are greatly enhanced by regular attendance. These constant attendants understand the real life of the Convention (for it is a live body), and when business is up this "old guard" must be to the front, as it will not do to let our important interests depend upon the inexperienced members.

4. The next nominating committee has delicate work ahead, viz., to recommend names so that experienced wise members and inexperienced wise members will comprise each committee, board and office in well-blended proportions. It would be well if the president of Convention would select a No. 1 member and get him, six months before hand, to consent to be convener of the committee on nomination. This good brother would at once set to work at making an alphabetical list of the delegates likely to be present next August at St. Martins, with a mark to those now in office. Then at Convention the new members could be easily added to the list.

5. The nominating committee should present their last report Monday, or not later than Tuesday morning. This would enable the new committees to meet and organise and adopt or sanction plans for the ensuing year; and it would prevent the hurry and uncertainty that frequently occur near the close of Convention. For instance, the temperance committee was appointed at Bridgetown after noon of Wednesday; a meeting could not be held to organise, and Bro. Goucher, convener, cannot get us together to deliberate, and he must find out by correspondence and loss of time what could have been learned in a half hour's meeting. So also of other committees.

6. The reports of the boards and treasurers should be printed previous to Convention, and a copy handed to each delegate. Careful perusal of these documents between sittings and during discussion will enable the delegates to vote more intelligently and quickly on the various statements in the reports. For several years the home mission report has been thus printed, with the most pleasing results.

7. Delegates must attend to business from the beginning to the close of the Convention. It is not fair or business-like for members to go driving or visiting, or to stand talking outside, or to work on committees while they should be considering and voting the questions that are under discussion. This applies to lady delegates as well as to men. Every person is responsible for all the Convention does. It requires steady, hard work to comprehend all the matters and what is said pro and con, and then to vote faithfully as our judgment stands convinced. But less than that is unworthy of Baptists. J. Parsons.

Halifax, October 6th.

The Treasury of Religious Thought for October is pre-eminently good. All its articles are rich in matter and timely in theme. The illustrations are portraits of Dr. Farrar and Henry Ward Beecher. There is a biographical sketch of the former by the editor, and of the latter by Dr. T. L. Cuyler. Yearly subscription, $2.50. Clergymen, $2. E. B. Treat, Publisher, 5 Cooper Union, New York.

W. B. M. U.

MOTTO FOR THE YEAR:
"As the Father has sent Me, even so I send you."—John 20: 21.

PRAYER TOPIC FOR OCTOBER.

For the officers of our Home and Foreign Mission Boards, that great grace and wisdom may descend on all, and thus the kingdom of our Lord be advanced this year.

It is most desirable that the Aid Societies in our provinces keep in close, loving, sympathetic touch. In order to do this it is necessary that we know something of each other's work, and for this purpose our column is to be used, as well as for the imparting of more general missionary intelligence. Therefore we would most earnestly urge upon all provincial, county, and local secretaries that they send from time to time for publication in the column items of interest in connection with our work. Address all such communications to Mrs. D. W. Crandall, Wolfville, N. S.

Notes from P. E. I.

Miss M. C. Clark, provincial secretary for P. E. I., writes: Cavendish has the honor of having the pioneer society of the Island, having been organized in 1870. The interest in missions has steadily increased and good work has been done there. One young sister from this society has consecrated her life to this blessed work; she will spend the coming winter in the Chicago Training School. We hear that another member of this family is thinking of fitting himself for this work. This is encouraging and calls for thanksgiving.

Alexandra we call our banner society, as it has always taken the lead financially. Their monthly meetings are held regularly and well sustained. With many of our societies, the sisters are so scattered it is almost impossible for them to meet regularly, but we believe they are interested, and that they long to do more for their less favored sisters.

In Charlottetown we are striving to rouse more of our sisters to unite with us. We hold monthly meetings, and also do our part toward making our general monthly missionary meetings interesting. We usually take up some part of the work and try to give all the information we can—one writing a paper, another giving a reading, all bearing upon the given subject. We are not forgetting our young people, for in our S. S. we use the missionary jugs and break them quarterly. Our S. S. is preparing to give a Carey centennial exercise.

At our associational meeting in July we decided to hold a convention in Charlottetown, on the 26th October. We are looking forward to this gathering with prayerful hearts. It does seem wonderful that "we whose souls are lightened with wisdom from on high," can be indifferent to the condition of those who sit in heathen darkness. O, that the Lord would make us realise more fully what the Gospel has done for us as women, and the utter hopelessness of those who have it not.

Notice.

A convention of the Women's Baptist Missionary Union of P. E. I. will be held in Charlottetown on the 26th of October. Tickets will be issued at one first class fare from all stations on the P. E. I. Ry. on October 25th and 26th, good to return October 29th. Ask for tickets to above convention, stamped good to return to secure getting excursion rates. Certificates of attendance will be issued for presentation with ticket on return journey.

Literary Notes.

The October *Homiletic Review* brings its usual supply of good reading for clergy and laity. The leading article of the Review Section, by Dr. Barrows, of Chicago, on The Historicity of the Gospels, is an able contribution to apologetic literature. Prof. Martin, of Lincoln University, has an extended and interesting paper on The Inheritance of Sacred Song. Prof. Crooks, of Drew Seminary, represents the Methodist Episcopal church in the series of contributions on Church Federation. Prof. Raymond, of Princeton College, gives some practical hints on The Division of Themes, which cannot fail to be helpful to preachers. The American, English and German pulpits are ably represented in the Sermonic Section, the contributions to it being from the pens of some of the best known pulpit orators of seven of the leading denominations. The Public School question is discussed by the Rev. G. F. Greene in the Sociological Section. Dr. J. D. Wells, of Brooklyn, and Miss Cusack, the Nun of Kenmare, are the writers for the Miscellaneous Section, the former treating the subject of Long Engagements, and the latter that of Falsehoods about Convent Life. The number sustains the well-merited reputation of the *Review*.