

The Christian Messenger and Visitor.

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MORMONS.—It is said the Mormons are preparing for another heira. Unable to continue their special institution in the United States, in the free way they desire, the leaders have purchased 400,000 acres of land in one of the Mexican states, whether it is supposed a migration will take place, should the laws permit them too hard in Utah.

—SPEAKING OUT.—*Zion's Herald*, the Methodist paper for New England, is led to speak right out, in view of observations made at the great quadrennial Conference:

The longer I live, the more I see the concentering power of best and brass. Yearly, I behold gifts and graces yield to the avoripoint of flesh and the flash of tin words. If a man is small as measured by size, or weighed by scale, the chances are, no matter how fine his grain, how beautiful his grace, how great his gifts, that he will be set aside by those of big bodies and pompous platitudes. Flesh, clothes, beard, eye-glasses, go for a great deal. The little, crooked, near-sighted Paul couldn't get a first-class pulpit in New York, if put in competition with a tall, broad-chested, heavy-toned Bonapartes. The writer has in the eye of his mind a tall, heavy-set, black-haired, rosy faced, well-dressed, pretensions looking pulpitist, without education, ignorant of grammar, reckless of rhetoric, a literary pilferer and pulpit bombast as *furioso*, who has filled considerable pulpits, and is now spoken of in connection with places for which men of small stature, redned astute, good birth and family, superior education, and great gains, are not mentioned or noted.

—REFUSED.—It is good, sometimes, for an editor to have his communication rejected. We sent a reply to Mr. Paisley's strictures on an editorial in the *Messenger* and *Visitor* to the *Maple Leaf*, in which they appeared. It has been refused on the ground that our comments on Mr. Paisley's communication were not inserted in the *Maple Leaf*. No one can fall to see the wisdom of refusing to insert a reply when the strictures which called it forth were published. This is a refusal to allow the people who read the strictures to see the reply. We comfort ourselves with the thought that the strictures did not merit any great notice. We have asked for the return of our communication, but have failed to receive it to date. The *Maple Leaf* deserves credit for the fair way in which it dealt with the controversy in progress for the last few weeks. We hope it will not spoil its record.

—WHAT DOES HE BELIEVE?—Judge Greenwood has a fair chance of nomination for president by the Republicans of the United States. As a consequence, great interest was taken in his religious opinions. He was brought up a Methodist, then attended Presbyterian church with his wife, and has since gone to Prof. Swing's church. This has led a paper to remark, "Like many of his countrymen, Judge Greenham inherits his religion from his mother, and preserves it through his wife." Whereupon the *Christian Advocate* is reminded of a dream:

A certain man every Sunday morning, when his wife asked him to go to church, used to say to her, "Mary, you go for both of us." In course of time he dreamt that he and his wife died and went up to the gates of heaven and applied for admission. St. Peter looked them at the gate until he examined the records, when he said, "Mary, you may come in for both." According to the "relicious" chronicler the old gentleman awoke with his mind made up to live so that he could accompany Mary when she passed through the gates of heaven. If Judge Greenham's friends state the truth, we commend to his serious consideration, and to all similarly situated, the moral of this dream.

—GOLDEN WEDDING.—We are glad to publish the account of the Golden Wedding of J. W. Bars, Esq., and Mrs. Bars, of Wolfville, as found in another column, and to add our congratulations to those of many well wishers. We only hope they may be spared to celebrate their diamond wedding, if they are not in too great a hurry to get to the higher home and the fellowship which is the most blessed of all.

—SOUTHERN BAPTIST.—The Southern Baptist Convention decided to enlarge its Foreign Missions operations. The board has promptly acted upon the suggestion of the ruling body and appointed fifteen new missionaries to the various fields under its charge. In addition to this, it is proposed to raise about \$20,000 to assist in building places of worship. The vital matter of a better organization, for the purpose of raising funds, has been attended to, and it is hoped that the best results will follow. Over all is the General Convention and subordinate to this the various State Conventions, that supervise the collection of funds within their borders. A vigorous effort is to be made to introduce the scriptural rule of giving. If this can be accomplished and the people be induced to give weekly, there will be little trouble in raising money.

—EXCUSED.—A Presbyterian church in Scotland refused to give a certificate to a Mr. Dodd, because he had refused to bring his child to church to be sprinkled; but had the ceremony performed at home. He has brought the matter before the General

Assembly, and this body, while censuring him for want of respect to the kirk session, has authorized the session to grant the certificate of good standing, on the ground that "the child was such a roaring child that he would not bring it to church on any account whatever."

—TRAINING THE CHILDREN.—A brother at one of our Associations called in question the wisdom of interesting the children of our Sabbath-schools in only one of the great objects of christian effort. This, he believed, to be the necessary result of organizing them into Foreign Mission bands, while the other departments of denominational effort were not pressed upon their attention. We can scarcely over-estimate the importance of this great question. The children of to-day are soon to be the men and women of our churches. The ideas they imbibe and the habits they form will have much to do in shaping the future of our denomination and its work. While they cannot have too deep an interest in foreign missions, they may have too little interest in other great branches of christian work. In the case of the Lord's work, the broader the interest in all its departments, the deeper it will become in each. As we acknowledge the claim of one of them, it helps us have a clearer perception of the claims of all. It is of utmost importance therefore, both from the need of having all objects of christian effort attended to and to have the deepest and most intelligent concern for all, that the children be not left with an interest in only one or less than all. While it is better they should have this interest in one than in none, it is not possible to plan that it can reach to all? In this way we may hope that the church members of the next generation shall surpass those of this in broad and generous liberality. Anything which tends to absorb all the interest in one object contracts the view, and lessens the appeal to the great motives of the christian life.

—INTERESTING FIND.—Last winter there were found a large number of cuneiform tablets in Upper Egypt. There is almost conclusive evidence that these date back to a century before the time assigned for the exodus of the Israelites from Egypt. These tablets are a part of a royal library which had once been at Thebes. They consist of correspondence addressed to two Egyptian kings from all parts of the ancient world. There are requests for help against that mysterious conquering race, the Hittites. There is information of a league in the south of Palestine under the king of Gath. There are letters from the king of Babylon and from governors of the distant provinces of this, at that time, great kingdom. This, if the date assigned be established, sets at rest the question of a knowledge of writing at this remote time, among the people generally of the then known world. Some have affirmed that writing did not come into use until after Moses, and have urged this as an objection against the Mosaic origin of the Pentateuch. All that these old buried treasures of history have hitherto revealed has but confirmed the Bible narrative. So it is with this new find.

—TEMPERANCE AND THE GENERAL ASSEMBLY.—Our Presbyterian brethren at their recent Assembly meeting in Halifax, had quite a discussion over the report of the committee on temperance. One of its sections declared the liquor traffic to be contrary to the word of God, that prohibition is right in principle, and that it is the duty of the state to pass a prohibitory law. For this a vague milk and water amendment was moved in amendment by Mr. Macdonnell of Toronto, admitting the great evils of the traffic and favoring the passing of such laws as shall tend most effectively to reduce the evils of intemperance. Mr. Macdonnell did not believe they had any adequate warrant for declaring that the state should pass such and such laws. The conscience should be left free, &c., &c. Dr. Macrae took occasion to air his pet idea that temperance in reference to intoxicants does not mean total abstinence, and that prohibition is contrary to the Bible. However, we are glad to know that the amendment was voted down 124 to 26. The final resolution carried was the original one in modified terms.

—S. S. CONVENTION.—The general secretary of the Provincial S. S. Association writes:—

We have secured the services of Col. Robert Cowden, of Galion, Ohio, one of the most successful Sunday School workers in the United States, an accomplished S. S. Institute, Normal class, and Assembly conductor, who will be present at all of our County Conventions, and also at the Provincial Association. Col Cowden will give his most interesting and instructive address on such subjects as "The Teachers' Preparation," "The Art of Questioning," "The Teacher's Qualifications," "The Principles of Teaching," and "The Seven Laws of Instruction." He will show methods of conducting "Primary Class," "Teachers' Meetings," and other phases of S. S. work. After working these lessons out on the blackboard step by step, he presents each one with a revised list of lessons to take home for study and review. We have

had letters from Mrs. W. F. Crafts and many others who have been with the Colonel while at work, and they speak in the highest terms of his ability, and congratulate N. B. on having secured his services.

Correspondence.

In the little church which I have the honor of serving, we have a band of workers that would do credit to an older organization. Our gatherings, of all kinds, for christian development and effort, number thirteen per week. Of course we have no one member, not even the pastor, who attends all these; but the pastor keeps his hand upon the helm, and with so devoted a crew and so faithful a Captain—even "the Captain of our salvation," the ship moves on and the application for passage regularly come in. The beauty of it is that all passengers, as soon as they step on board, become willing workers, evincing their readiness to increase the efficiency and usefulness of the church. We have no such accommodation on board our ship as a "passenger's saloon." Those who join us are led to understand from the outset that they must be prepared to take their "watch on deck," and they do it cheerfully, and I have no doubt they will prove themselves tried and true if the storm comes.

Reader, "where art thou?" In the saloon or pacing the deck, awaiting the Captain's call? If you want to be developed into "an able seaman," you must be willing to spend some time "before the mast." Be ready to "man the life-boat" if need be, and rescue souls that are wrecking and sinking all around you. The voyage and the toiling and the toll here—the harbor and the calm and the rest hereafter.

There is one feature of our work here that is me peculiarly pleasing. Some of the churches by the sea would do well to make note of it. It is this: In answering the call to the pastorate of this church, I stipulated among others the following conditions, viz., that in doctrine, or practice, or discipline, or church work of all kinds, nothing should be tolerated for which there is not to be found a clear command or example in our Inspired Directory, the New Testament; and lest the entire scope of my statement should not be understood, I specified some of the things not to be tolerated in our church life, e. g. tea-parties, "to raise funds for church purposes," entertainments, including apron-fairs, grab-bags, peep-shows, fish-ponds, and such like abominations, which are about as congenial to the spirit of New Testament christianity as are the spirit and teachings of Jesus Christ to the modern opera house. My stipulation was unanimously accepted and I unanimously accepted the pastorate. And so we are moving along the lines of the New Testament in our work as well as in our doctrine, and mean, by God's grace, to turn out aside.

Our blessed Lord takes notice of our desires and efforts to get back to "the old paths and walk therein" and is giving us manifest and constant tokens of his approval. We have put up our banner in a populous and needy section of a great and rapidly growing city. Three years ago the corner on which now stands our unpretentious but neat and commodious house of worship, was noted as the rendezvous of the wicked, and for some time the meetings were frequently disturbed; but the change wrought in the community is marked, and the transformation of the place is but a prophecy of the transformation of souls that shall continuously go on by the proclamation of the gospel.

We endeavor to spread our work away from the Corner of Tremont and Farley Avenue, and to this end four of the meetings mentioned above are cottage prayer-meetings. These are all led by others than the pastor, and are doing much to develop the talents of those who lead them as well as to bless the communities in which they are held. Our rule is to locate the meetings in the homes of the unconverted and remain there until the inmates are led to Jesus, and then shift our quarters, and our followed, of course, by those who by receiving us into their homes were led to receive Jesus into their hearts. Interesting cases of this kind might be enumerated, but suffice it to say that some of our most valued members are of the number who very reluctantly allowed our praying band to enter their homes. Our official clerk is a noteworthy example.

Do I hear some reader say "Well! presume he has found his place at last and is not likely to return to these provinces again?" I will tell you all I know about it next week, and ask, in the mean time, for your prayers that God may continuously help and guide. D. G. S.
314 Bathurst St., Toronto.

I think the angels do not so watch for news and wrily fly to bear the tidings from some Waterloo or Gettysburg, or the more critical battle-field of other ages, as they watch and wait in tremulous eagerness over conflicts which often have their sole field within a human breast.

Dakota Correspondence.
A few notes from the land of the old Dakotas may perhaps find a corner in your eastern *Messenger*.

This land of great extremes has had frequent changes since the last letter was written by our correspondent. Then the weather was very dry, and it had been so for many months. About two or three weeks ago a sudden and great change took place; a drenching rain fell for several days, until the lower lands became pretty badly flooded, and now for about a week we are having a most oppressive time with wind and intense heat. The crops, for a few days, have been making rapid strides; but without another shower ere long, they must wilt again and wither for want of moisture.

Last week our little city had quite an exciting time with the presence of hundreds of firemen from a distance, with her own, holding a tournament. It caused quite a stir, and made some lines of business somewhat lively. The presence of so many men, and many of them apt to be thirsty, proved quite a strain on our local option law; and I fear that more than once the law was dodged, and appetite and the desire for filthy lucre gratified, by the exchange of coin for drink and drink for coin, as the disease known as "tangle-leg" seemed to prevail at times. However, if local option did not prohibit, it had quite a perceptible influence on the community in restraining. I have no doubt but if a proper computation is made at the end of one or two years, with local option in our territory, the figures will show with astonishing advantage in favor of prohibition.

This week we have about a hundred teachers from the schools throughout Walsh county, holding a "teachers' institute." Their presence in the city does not help the liquor seller to any perceptible extent, as they are all presumably temperance people, and many of them are "teetotal abstinents." This institute is an annual gathering of the teachers to hear lectures from an expert on the topics which they are teaching throughout the summer or year, as the case may be. In the absence of the Normal schools, which are so numerous in the East, on both sides of the line, these institutes serve a good purpose, and afford much practical instruction of a professional nature. Considerably more than three-fourths of the teachers of the territory are females, and a very large proportion of them girls not yet out of their teens.

RED RIVER VALLEY ASSOCIATION.

Last week was a week of some importance to our churches in this quarter, as in it we held our S. S. Convention and Association. This year we met at Hamilton, within twelve or fourteen miles of the international line. We number still only "the baker's dozen," as although several churches have been added within the last two or three years, about as many have ceased to exist, or ceased to assemble themselves together. This state of things is brought about mostly by the unsettled, migratory tendencies of the people. Since I wrote last two pastors moved out of the bounds of the Association, and as many have moved in, and others are soon expected in addition to these. Both at the S. S. Convention and at the Association proper, we had a very excellent season—much harmony, the spirit of earnest prayer, and very excellent addresses and papers were given on important, practical topics. We had again, as last year, a very good meeting conducted by the Woman's Mission Circle, consisting of papers, reports, a recitation and an address. We had present a very worthy representative of the Manitoba and North-west Convention, in the person of Rev. J. E. Doolittle, of Emerson, who seemed to be much pleased with what he saw and heard.

We had with us Rev. T. G. Field, the district secretary of Foreign Missions for the North-West, who gave us a most inspiring talk on Foreign Missions and our relation to them.

We had also Rev. Herbert Probert, the first American Baptist missionary to the Congo, who has returned after a sojourn of two years on the field. He addressed our Association for about an hour, in a most interesting and instructive manner, on the people, field and the work there. During the two years he was on the field he was persecuted some twelve times with malarial fevers, and at last narrowly escaped with his life. He means to try mission work in this northern climate for a time. It is expected, ere many weeks, we shall have two ordination services; one, the ordination of a brother lately over from the ranks of the Methodist, and the other a brother from "the land of oaks," once an elder of the Presbyterian church, but for a number of years a "lay preacher" with us here. And thus truth prevails, and one by one the inquiring, conscientious followers of Jesus endeavor to remember the apostle, "and keep the ordinances as they were delivered." A. McD.

Missionaries at Home.

We are resting among the lovely picturesque hills of Vermont, at Mr. M's childhood home. It appears as if no place could be more favorable for recruiting one's health, and yet my strength do not appear to increase very fast, and my wife's sleeplessness and headaches do not seem disposed to forsake her. Possibly we are not keeping quiet enough, but too frequently comply with requests to speak at meetings, and so use up our nervous force as fast as it comes back.

My notes of travel in Europe ended abruptly as I had little time or strength for writing, and it seemed unnecessary anyway. We spent more than two weeks in London, saw the usual sights, and heard Spurgeon and a few other distinguished preachers. We do not have the happiest recollections of our meetings with Baptist brethren, not that we were not treated with the greatest kindness, but our hearts were made sad by hearing the "larger hope" advocated, or what would be called in America, second probation. By some, we hope the number is small, baptism is regarded as an obsolete ceremony, having no meaning at the present day unless in the case of converts from heathenism, or of some persons in whose lives a great change would be noticeable, corresponding to the death and resurrection signified by the ordinance. In our humble opinion, Mr. Spurgeon has taken the only course possible for a true, loyal soldier of Christ. It has occurred to us, that such views are the legitimate offspring of the so-called open communion of our English brethren.

It has been a great joy for us to meet our friends, after so long a separation. This village, beautiful for situation, on the White River, surrounded on all sides by green hills, contains a Congregational and a Methodist church. As far as we know, only one Baptist church is within sixteen miles west of us, on the Green Mountains in Brandon, containing a Baptist church, of which my esteemed class-mate, Rev. E. A. Herring, is pastor. We have had a pleasant visit with him. The venerable Dr. Thomas was pastor there from 1835 till failing health compelled him to resign in 1876. He is now in his 88th year, and is almost daily expecting the summons to depart. Loved and honored by all, he is spending the evening of a beautiful and useful life in the midst of those who regard him with filial affection. His wife, a true help-mate, passed away one year ago. On the east, over a ridge of high hills and even miles distant, is West Randolph, where Rev. James Pierce is pastor of a rather small but growing Baptist church. Last Sabbath I preached for the Methodists here in the morning, and drove over to speak for Bro. Pierce in the evening; the other churches in the village uniting in the service. This is the way missionaries rest.

I began this writing chiefly to say that we had bad news from Tarryow. When we left, dear had not extended so far south, and we hoped matters would settle down and that district remain undisturbed. Lately, however, a few leaders have come from the north and numbers of silly Burmans have followed them. They adopt the usual course of plundering and burning villages. The Government sent down one hundred Sepoys, and called for fifty Karen volunteers. Sixty presented themselves, and were supplied with arms. A squad of thirty-five was sent to drive out a gang of devils, and they put them to flight, taking eight prisoners. A few days later, a large body of devils met them and a hot skirmish ensued. The Karens fought till their ammunition was exhausted and then had to retreat, leaving fifteen of their number on the field. All the rest were more or less wounded, and are now in the hospital. This took place twelve miles from our house. Of course we are filled with anxiety for our people and our work. Mr. Turner, whom we left in charge of the station, has been obliged to leave on account of his wife's illness, and our young sister, Miss Johnson, is alone. She, like a true heroine, holds the fort in the midst of these dangers. Our committee will send a man out at once, if a suitable one can be found. We have corresponded with several, but no one is ready to go. I have thought, perhaps, some young pastor among your readers might be willing to go to this needy and important work; such a man as the churches at home covet, with a wife able and willing for every good word and work. I would be glad to hear from such a one and would answer any questions or give any information I can, or he could communicate directly with our honored secretary.

We expect to go to P. E. I. in a few weeks, perhaps taking the association at Moulton on our way and the jubilee at Wolfville on our return. Of course the plan to raise \$50,000 dollars for Acadia must succeed. If the whole is not made up before the meeting would it not be well for the churches to direct their delegates

to pledge certain sums to complete the amount. Shame on us if we should allow this opportunity to pass without putting that school which has done so much for us on a better footing. H. MORROW.
Rochester, Vt., June 25.

List of Questions to be Laid Before the Baptist Churches of the Central Association.

1. Is the Lord's day generally well observed in your community?
2. What can you say of the attendance upon your preaching services?
3. What proportion of the members of the church attend regularly upon the prayer and conference meetings?
4. Is family worship generally maintained in the families of the church?
5. Have you any system of general visitation of the church by the deacons or others?
6. What particular methods, if any, are adopted to instruct and train the young people in the church?
7. What is done by the church to promote the growth of temperance principles?
8. In what way are the claims of denominational objects upon the church presented?
9. What means are adopted for raising funds for denominational objects?
10. How much per member does the church contribute to such objects, outside of that given for local purposes?
11. What special hindrances do you have to contend with in your locality?

That and The Other.

"I want to be fed," says many a church member who listens to preaching and does a thing for Christ. Spurgeon, in speaking of the large number of spiritual epicures, says they remind him of the text in the first chapter and fourteenth verse of the Book of Job: "The oxen were plowing, and the asses feeding beside them." A most palpable and Spurgeonic hit.—*Cor. Watchman.*

The general Convention of the California Baptists held its meeting at Fresno. According to the statistics presented, in the last year there were 663 baptisms and a net gain of 1,170 members; whole number 7,950; value of church property \$637,555; indebtedness \$66,265; seating capacity 19,695; cost of worship \$76,717. There are 219 ordained ministers, 8 licentiate, 147 churches.

—A. M. Coy, the Chinese interpreter in the New York courts, who has just returned from China, says: "I am returning from a visit home to China and am now on my way to New York. I left Shanghai eighteen years ago and this is my first visit home since. It is not the same country. Every thing is progress. There are telephones and telegraphs, land in Hong Kong I saw a model for a Chinese typewriter. How the man will get our 40,000 characters on it and keep it smaller than the house he is building it in I do not know. He is an American, however. The army is being equipped with the latest European rifles and with Krupp guns, so that now it is very formidable. The Chinese seem to expect war with Russia in the near future from the talk of the educated men, and they are prepared to take advantage of a European crisis to recover the land our empire has lost in recent years."

The Year Book of the Disciples, recently published, gives the following statistics of that denomination in the United States: Churches 6,437; communicants, 620,000; Sunday schools, 4,500, with a membership of 318,000, and a teaching force of 33,348; number of preachers, 5,263. The value of church property is \$10,369,361. The estimated annual increase of members in the churches is 60,600.

The Africa Methodist Episcopal church, whose General Conference was recently in session at Indianapolis, reports a membership of 408,351, and the total of money raised for all purposes during the year 1887 as \$1,064,569. There are 3,394 churches and 660 parsonages, valued at \$5340,889. There are 17,900 stewards, 14,190 stewardesses and 14,778 class leaders.

—Crosses are simply carried to the gate of heaven; and there exhaled for crowns. Snow, at the longest, lasts thro' the night for, with the dawning of the new life, joy invariably cometh. Our sorrows afflictions are, comparatively, light and transient; as if for as they work out, under God, a far more exalted and eternal weight of glory. "Eye have not seen nor ear heard, neither have entered into the heart of man, the things which our Father is preparing, at home, for them that love Him. Welcome, eventually, into His joy-begging presence; we shall at His right hand, be ravished for ever with wholesome and satisfying pleasures. There'll tears shall be wiped from our eyes; pain and sickness have no entrance; and the remembrance of every century are consciously and ceaselessly contented."

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