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—McMASTER UNIVERSITY.—We have received the report of the Senate of McMaster University. It is an elaborate document of twenty-four pages. It shows that the gentlemen composing this body have done much hard work, and have problems on their hands and hearts which will take all their wisdom to solve most judiciously. It is proposed to have four affiliated institutions. First there is McMaster-Hall, the Theological institution we have adopted as our own. Second, there is Woodstock College, which is to be remodelled. Third, Moulton's Ladies' College, which has just begun, but which already has all the accommodation it commands taxed. Finally, there is to be the Arts College proper.

It is proposed to introduce at Woodstock, in addition to the courses in arts usual in an academy of the highest grade, a course of manual training, which is not to teach a trade, but to educate the practical side of a pupil's nature. This is a new departure in line with the most progressive thought of educationalists. We hope for all these institutions, which are to be united in the University of the Baptists of the West, a bright future.

—A NOTABLE CHRISTIAN CONFERENCE.—A Conference was recently held in New York, composed of representatives of all the Christian bodies, to discuss the religious condition of the city and to plan to grapple with its needs. Some startling facts were brought out.

It was stated that in 1840 there was one Protestant church in the city to 2,000 inhabitants; in 1880, one to 3,000; and in 1887, one to 4,000, showing that the number of churches, in proportion to the population, has steadily decreased for nearly fifty years. The Protestant churches having a seating capacity of 300,000, but that there are only 100,000 church members. Another speaker stated that there are 30,000 Bohemians in the city, and they may be divided into three classes, "the poorest, the good for nothing and the culprits." "As they work and live in communities," said he, "they hear only their native tongue, and I have known a man who, after having lived here twelve years, could say no more than half-a-dozen English words."

A city like New York, however, which receives and holds a large part of the most irreligious immigrants from Europe, is not to be taken as fairly representing the comparative religious condition of the country. There is also an encouraging side. Dr. John Hall stated that never in the twenty-one years of his pastorate in the city was its religious life more vigorous than now. A committee of twenty-five was appointed to oversee the work of meeting more adequately the needs of the teeming myriads of the great metropolis.

—SCOTT ACT.—There is no subject upon which greater difference of opinion has existed than upon the operation of the Scott Act. The most earnest temperance men declare it to have been as successful as could have been expected, under all the trying circumstances of the case. The liquor men have circulated all kinds of reports about its failure, and have sought, by every means possible, to make it a dead letter. Between these two classes, all shades of opinion have prevailed. We are glad to learn that our Dominion Government have instituted inquiries about its working, to secure reliable information. Only Ontario has sent a report. The government of this banner Province of Canada inform the government at Ottawa that there have been 105 elections under the Act, which have been generally successful and that when repeal has been attempted it has been generally unsuccessful. As to the working of the Act, when carried, it is reported that in the Counties where it is now in force, the arrests for being drunk and disorderly were 482 the last year under license, while similar arrests, last year, under the Scott Act was 206.

Those who are unfriendly to the Act cannot cast any doubt upon these statistics. They have been gathered by government none too friendly to the Act, and not by any partial prohibitionist. They also make a fine showing. It is no small success that drunkenness and its consequent disorderly conduct have been reduced 50 per cent. by the operation of the Scott Act, while in force in Ontario. If it has reduced the terrible consequences of drink in other directions, proportionately, it should cause the temperance people to thank God and press forward. The gratification at these results is intensified, when we remember that they have been won in the teeth of the most determined opposition, on the part of the liquor power. Can the fight be sustained until the last quibble in law has been met and the rum power is exhausted and give up the struggle, what may we not hope even from the Scott Act? At the same time let all temperance men keep in mind

the great end of national prohibition, as the ultimate goal of their efforts and the only assured remedy for the fearful evils of the rum traffic.

—TOTAL ABSTINENCE.—A Student's Total Abstinence Society was formed in 1856 in connection with a number of colleges in England. Then, very few of the students were total abstainers. We will remember, over twenty years ago, when a student at one of these colleges, the teetotallers, as they were called, were few, and we had to suffer a good deal of ridicule. Now, of the 253 students at six of the principal theological schools of England, 236 are total abstainers. In Spurgeon's College, there is not a single one who indulges in drink. This is an encouraging progress.

—STRANGE Juxtaposition.—The following, from an English paper, puts two facts in strange juxtaposition: Last year 1,356 people died of delirium tremens in England. In the same year twenty-five people died of hydrophobia, and owing to this thousands of dogs were killed and all kept alive had to wear a muzzle.

They kill thousands of dogs because a few have come to their death because of one of them; but they send those who are most responsible for the traffic which brings over a thousand to a terrible end, to parliament and dub them Knights, while the traffic is fenced about by law.

—CLOSE COMMUNION.—All there is of close communion can be compressed into two propositions. Valid baptism is prerequisite to church membership. Membership in a church, or eligibility for membership in a church is prerequisite to the Supper in it. The conclusion is that as no-one is eligible to membership unless baptized, the unbaptized are not qualified for the Supper in that church.

In other words, a man must be qualified for membership in a church before he is prepared for the highest privilege of membership. All this appears so nearly self-evident and natural that we are surprised that any should make of it an occasion of offense. If it be right to preclude the unbaptized from membership in a church, it must be right to preclude them from the Supper, which is the highest privilege of church membership. To receive them to this highest privilege of membership, while precluding them from membership itself, seems utterly inconsistent. Now, no one finds fault with us for refusing to admit those we deem unbaptized to church membership, why then do they object to our refusal to admit them to the Supper.

—A NEW EDITOR.—Prof. Newman has been appointed to the editorial chair of the *Canadian Baptist*, in the place of Rev. E. W. Dodson, who resigned some time since, and has become pastor of the church at Woodstock. He announces he is enabled to take this position while retaining that of professor at McMaster Hall; because our old and dear friend, Prof. J. E. Wells, will do a large share of the editorial work, and Prof. D. A. McGregor and other brethren will co-operate. The *Canadian Baptist* has been one of the most solid and valued of our exchanges. Under the editorial supervision of a gentleman of Prof. Newman's ability, and with such helpers, there is no doubt but that it will equal if not surpass its fine record of the past. We tender sincerest good wishes to the new occupant of the editorial chair of the *Baptists of the West*.

—THE BAPTIST MISSIONARY SOCIETY OF ONTARIO AND QUEBEC.—We are pained to learn, through the *Canadian Baptist*, that our brethren in the West are in trouble. Bro. McLaurin, their senior missionary, after his return in shattered health, resigned his position under the Foreign Mission Board, through some issue with that body. The Convention, however, at its late session at St. Catharines, appointed him secretary of the Board, and urged him to return to his position as missionary. The Board were dissatisfied with this action of the body appointing them, and passed a resolution offering to continue Bro. McLaurin as missionary at a salary of \$1000, on condition that he retire from the secretaryship. He felt he could not accept this offer, neither could he be secretary of a Board that did not desire his services, so he resigned both positions. There is some very vigorous correspondence in the *Baptist* on the subject. It appears that thirteen members of the Board, all but one outside of Toronto, dissent from the action of the Board. Until recently, the Boards, with the exception of that of Home Missions, have been close corporations and self-perpetuating. This discussion will help to settle the relationship of the Board to the Convention. We sincerely regret that any misunderstanding should have occurred.

—OBITUARY.—Our old friend and dear brother, Rev. D. P. Harris, died at his home on Monday, Jan. 7th. He had been in the hospital at St. John for some time, until the physicians gave up hope and advised that he be taken home. He was one of our most devoted ministers. He died rejoicing in his Saviour. We expect a longer obituary from some other pen.

—CONGRATULATIONS.—Many congratulations are coming in over the improved typographical appearance of the paper. It is said, and truly so, that it now compares favorably with any paper published in Canada. We are sorry that, in the confusion of changing over to a new printer and the various little delay incident to getting things in perfect running order, have made it impossible to get all the papers mailed on time. Now that this cause of delay is removed, and the steamer is going across the Bay again regularly, we hope there will be no further cause for complaint.

—A NEW DEPARTURE.—As the friends of the *Messenger and Visitor* have been informed, the office of the paper has been moved to the Donville building, corner of Prince William and King streets. The directors have kindly determined that it shall be more worthy of the denomination it represents, by furnishing it in the most respectable and comfortable way. In writing the above head lines, however, we proposed to call attention, especially, to the proposed Baptist head quarters, in connection with which the *Messenger and Visitor* office is located. A large room has been secured, which is to be furnished and kept comfortable, to be used as the meeting place of the denominational Boards located in St. John and for various other more general denominational purposes. It will be kept stocked with periodicals and papers, and can be used, when not employed otherwise, as a waiting room for our people, where the time can be passed pleasantly. It is also expected that means will be adopted, in connection with it, to foster the *esprit de corps* of the Baptists of St. John. A meeting will be held on Thursday (to-morrow) afternoon, to consider the question of a constitution, &c.

Can Anything Be Done to Make Mission Work Among the Telugus More Successful?

I am very reluctant to come before the public on so grave and important a subject as the above, but while in conversation lately with a prominent member of our denomination, I was requested to make public (through the columns of the *Messenger and Visitor*) my views on this subject. I at first positively declined but have since decided to do so, and leave the matter to the criticism of those who are able to judge of the feasibility or advisability of trying such a scheme as I propose.

We believe that in accordance with the command of our Saviour, it is our duty to send the Gospel to the heathen. This has been done as far as our denomination has from time to time felt able, and we believe that good, honest, hard-working Christian men and women have left home and all that is dear to them here to go and labor for the salvation of the Telugus. But have the results been all that we could wish? or even all that we could reasonably expect from the amount of work done among a people who are not at all unwilling to listen to the preaching of the Gospel. (I speak now of the lowest castes, for from this class nearly all our native Christians have been gathered.) If the results are satisfactory to the denomination and to our Missionaries, then I have no more to say, for I feel quite satisfied that our Missionaries have labored hard and faithfully under many difficulties. But if on the other hand the harvest gathered seems small, for the time, the means, and the labor spent, then I am willing to advocate publicly a scheme which I believe, if judiciously carried out, would prove a great aid to Mission work.

After about a year spent among the Telugus of India, during which time I was (from the nature of the work I was carrying on) brought in contact with all classes of natives, and seeing a good deal of the work of missionaries at different stations (both encouraging and discouraging), I came to the conclusion that to make mission work among this people what we would wish it to be, food must, to some extent, be furnished them for the body as well as for the soul, or at least some reasonable hope must be given them of living instead of starving, when they embrace Christianity, and are consequently cast off by the high caste natives, who, while they were idolaters, have given them work sufficient to feed

and clothe them. Were our missionaries laboring among a race of people where caste was unknown, and where those who listened to their teaching possessed any degree of independence and self-reliance, I would not for a moment advocate the policy which, under present circumstances, I believe would be the most successful way of holding those who have accepted Christianity, and of making plain the way for those who believe in the religion of Christ, but who dare not give up idolatry, because with it in many, if not in most cases, they give up their chances of obtaining food.

In order to show more clearly why something more must be done for the people than preaching to them and inducing them to give up idolatry, it will be necessary to consider some of their characteristics, and how they have been in the habit of living; this subject I would much rather leave to those who are better able to explain it. The class to which our native Christians belong are very poor people, poorer than many of your readers can imagine. They have no land, they are not business men, most if not all of them simply depend from day to day on what work they can get from the farmers and other high caste heathens. So you see they are completely in the power of those people, the commands of whom they have always had to obey. They are mostly unable to do business or manage for themselves; they are in reality as children, due probably to the fact that they have never dared even to think for themselves.

Now, let us for example take a child in our country, born of poor, ignorant, dishonest parents, and brought up among persons of similar character, but who has always been able to obtain food and clothing. Some good Christian takes pity on this child and induces it to go to school, and to church, and tells it that the life it has been leading is wrong, and that Christ died to save it, and is willing now to do so, but that it must forsake sin and live a different life; the child is willing to make the change, but says, "What work have you for me to do, how am I going to live?" and receives the answer, "I cannot give you any work or any food, I can only tell you how and where to receive food for your soul."

What will probably become of that child? Will it accept religion regardless of consequences, or will poverty and the pang of hunger, together with the jeers and threats of its former associates drive it back to a miserable life, where "the wages of sin is death," but where during this life it can procure food and raiment. It may be thought that I have overdrawn the picture, if so I shall be glad to be corrected in any statement I have made. I know that as regards the persecution (by the high caste people) of those who accept Christianity I have spoken mildly. I also know from personal observation that the majority of those who willingly listen to the preaching of the Gospel are poor beyond comparison, and we all know that at present our Missionaries cannot relieve this poverty, or if at all, to a very limited extent; they have not been sent there for that purpose. Now the question arises, Can employment be furnished for these poor native Christians?

I believe it can to a great extent without being a very great additional tax on the denomination. It must be remembered that the cost of maintaining a family of low-caste natives in India is very small. But these people must not be fed by charity, and experience has not shown that they are successful as land holders, but they can and will work if others provide and manage the work for them; and I believe that in a country like India, land might be taken up and held by the Mission, worked by native Christians under the superintendence of the Missionaries, and made to produce sufficient to pay the laborers the average wages of the country, besides paying taxes, and other expenses, and enable the Christians to live independent of their former heathen oppressors. Would it not be worth the trial?

The statement was made in Halifax, a few months ago, by a female Hindoo connected with the Salvation Army, that Christian Missions in India had proved almost a total failure, that they had civilized a large number, but had really Christianized very few, if any. Possibly I am not qualified to give an opinion on this subject, but from what I have seen and know of that country, I should say, that through the instrumentality of Missions a large number have been Christianized, but very few civilized.

We know that too much effort has not been made to convert them from heathenism, but it is not possible that more might with advantage have been done to help them to throw off temporarily, as

well as spiritually, the bondage in which they have lived.

It may possibly be said by some that to furnish work for all who become Christians would seem like offering a reward to such, and might induce some insincere ones to become nominal Christians.

I admit that probably this could not be the case would the bad effect overbalance the good?

Probably in our own enlightened Christian country we are not without the same trouble in a greater or less degree.

I have now occupied more space than I intended, and will leave the matter to be dealt with by others, if any think worth while.

T. M. BOGUS.
Truro, N. S., Jan. 5.

Dr. Crawley.
(The following is from an able and appreciative sketch of the life of Dr. Crawley in the *Wagoner* of Jan. 3, from the pen of Dr. McKenzie.)

WORK FOR A COLLEGE.—Henceforth Mr. Crawley determined with voice and pen to incite the Baptists of Nova Scotia to found a College of their own, in which their sons might obtain the advantages of liberal training equal to those accorded, and almost wholly restricted, to the sons of the "English Church" and the "Scottish Kirk." His appeals led finally to the establishment, in 1838, of Acadia College, to be managed by Baptists, but to be open to all without any required subscription to a religious creed. This was a mammoth undertaking by a small, poor and despised denomination; but the Baptists were in dead earnest. They were ready to follow a wise and heroic leader. The story of those early efforts made by the Nova Scotia Baptists to build a College is a thrilling one, but cannot be rehearsed here. The College must have chartered rights. These rights must be obtained from the Provincial Legislature. Mr. Crawley goes before the bar of the House and appeals for a charter. The "Liberals" and the "Conservatives" unite and reject the appeal. Mr. Crawley is defeated, and his brethren are discouraged. But the champion has not lost heart; nay, his defeat spurs him to a more determined effort. He says that the next thing to be done is to create a legislature that will grant the petition for a charter. Again, his voice and pen are brought into requisition to control the elections for 1840. In the winter of 1840, when the new house assembled, Mr. Crawley appeared again at its bar, and plead his case before a more friendly set of men. The charter was granted by a majority of twelve; but a vote of the Lower House must go to the Legislative Council for ratification. Three of the ablest members of that body fight against the charter with a stubborn persistency. In that Council is a man who is without a peer in parliamentary debate. He is a Baptist, but a Conservative in politics. The Baptists are almost to a man Liberals. But Hon. J. W. Johnston, though not in accord politically with his Baptist brethren, will give them the benefit of a speech in the Council Chamber, yet he will vote against the charter. Whatever his vote may have been, his speech won a victory for the charter. His logic and his eloquence on this occasion may have weakened his own intention to vote against the bill. If space would permit an explanation of this antagonism between Mr. Johnston's speech and his vote, the explanation would entirely acquit the honorable gentleman of the charge of dishonesty some might be disposed to urge against him.

There was yet another battle to be fought. By a vote of the House of Assembly government grants of money were being every year made to King's College and to Dalhousie. Why should Acadia College be overlooked in the bestowment of such favors? The Baptists apply for a government grant. The application meets with a refusal. Mr. Crawley is not discouraged though defeated. The time for a new election is at hand. Baptists must bestir themselves in the approaching election, and see to it that a man is brought into the next House who shall be competent to meet any master the one man who is hostile and who creates hostility to the claims urged in behalf of Acadia College. The Hon. Joseph Howe, the adroit politician, a man of great ability and tact, a master in political speech, is the leader of "her majesty's loyal opposition." Who can manage the House against his influence? There is but one man who is more than a match for the Hon. Joseph Howe; that man is the Hon. J. W. Johnston. But Mr. Johnston is a member of the Council. It is proposed to ask him to enter the field, and to accept of an election to the Lower House. But Baptists are Liberals. Can they be

brought to vote for a Conservative, and be the powerful leader of his party?

Yes, political predilections must be for once sacrificed that the rights of the college may be vindicated. The record of that political contest, the hottest, perhaps, ever fought in Nova Scotia, cannot enter into this cursory narrative.

Mr. Crawley, the man of resolute will, of indomitable pluck, is in the thickest of the fight. Mr. Johnston is sent to the House by an overwhelming majority. Henceforth with this champion on the floor of the House, Acadia College obtains from Government the consideration and the rights which had been hitherto denied. This new victory won, and much encouraged by the victory, Mr. Crawley continued to labor among the churches for the financial aid required to build up and sustain the college. With the exception of a brief period, when he was at the head of a female seminary in Cincinnati, O., Dr. Crawley was connected from first to last with the fortunes of Acadia College. A few years ago the Board of Governors released him from active service in the college, and appointed him Professor Emeritus.

This, That, and the Other.

The traffic over the Brooklyn bridge, New-York, is immense. Over 32,000,000 crossed the bridge last year, and the receipts led finally to the establishment, in 1838, of Acadia College, to be managed by Baptists, but to be open to all without any required subscription to a religious creed. This was a mammoth undertaking by a small, poor and despised denomination; but the Baptists were in dead earnest. They were ready to follow a wise and heroic leader. The story of those early efforts made by the Nova Scotia Baptists to build a College is a thrilling one, but cannot be rehearsed here. The College must have chartered rights. These rights must be obtained from the Provincial Legislature. Mr. Crawley goes before the bar of the House and appeals for a charter. The "Liberals" and the "Conservatives" unite and reject the appeal. Mr. Crawley is defeated, and his brethren are discouraged. But the champion has not lost heart; nay, his defeat spurs him to a more determined effort. He says that the next thing to be done is to create a legislature that will grant the petition for a charter. Again, his voice and pen are brought into requisition to control the elections for 1840. In the winter of 1840, when the new house assembled, Mr. Crawley appeared again at its bar, and plead his case before a more friendly set of men. The charter was granted by a majority of twelve; but a vote of the Lower House must go to the Legislative Council for ratification. Three of the ablest members of that body fight against the charter with a stubborn persistency. In that Council is a man who is without a peer in parliamentary debate. He is a Baptist, but a Conservative in politics. The Baptists are almost to a man Liberals. But Hon. J. W. Johnston, though not in accord politically with his Baptist brethren, will give them the benefit of a speech in the Council Chamber, yet he will vote against the charter. Whatever his vote may have been, his speech won a victory for the charter. His logic and his eloquence on this occasion may have weakened his own intention to vote against the bill. If space would permit an explanation of this antagonism between Mr. Johnston's speech and his vote, the explanation would entirely acquit the honorable gentleman of the charge of dishonesty some might be disposed to urge against him.

There are 635,000 lepers in India. What a mass of wretchedness! A missionary has been sent to labor among them.

A clergyman met a man declaiming against Foreign Missions. "Why doesn't the church look after the heathen at home?" "We do," said the clergyman, quietly, and gave the man a tract.

—Luther had this way of explaining the "triple crown": "The Pope has three crowns—I will show you why. The first is against God, for he abrogates religion;—the second against the Emperor, for he abrogates the secular power;—the third, against society at large, for he abrogates marriage."

—Mr. Williamson, the Philadelphian who has given his fortune of \$15,000,000 to found a mechanical training school in that city, is a bachelor and now in, his eighty-fifth year. He began life as a farmer's boy without a penny, and laid the foundation of his wealth by practicing the most rigid economy. He struck out for himself as a country peddler. Then he opened a dry goods store and used his surplus profits in fortunate investments. He has carried the same umbrella for fifteen years, and is very much of a recluse.

—An English officer of the highest distinction said, "The American Missions alone are doing more for the satisfactory settlement of the Eastern question than all our governments." By their contact with people of all nations they are teaching them mutual interest, respect and confidence, and so doing more than any other force to make the whole world one.

—The Princess Maud of Wales is said to give away a large share of her "allowance" in charity, and to earn more for that purpose by picking up all the peacock feathers about the grounds at Sandringham, and making them into fans and fire screens to be sold at charity fairs. As they are really very pretty, besides being made by a princess, they bring in quite a little sum in a year.

—One of the most hopeful indications for the future of Christianity in Japan is the missionary character of the native Christians. They are zealous in carrying the gospel to their own people, and also to Corea and the islands dependent on Japan.

—"Napoleon gave his soldiers, after a famous battle, a simple medal, inscribed with the sentence, 'I was there,' and the name of the bloody field. Money could not buy from his veterans this little memorial of their part in the campaign of the great warrior." God grant that when the "conflict of the ages" between right and wrong shall be over, and the banner of truth shall be triumphantly everywhere, all our readers may be able to say with satisfaction, "I was there." Remember, he that overcometh shall be crowned.—*Evangelical Messenger*.

—The ninth edition of the *Encyclopaedia Britannica* contains the work of 1,145 writers.