

Messenger and Visitor.

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WEDNESDAY, JULY 21, 1886.

ARMENIAN BAPTISTS.

The rise of Baptist views among the Armenians is one of the many instances of a similar kind which show how plainly our peculiar principles are taught in the Bible. Dr. Hitting, in a recent number of Zion's Advocate, tells about it. He says: "The movement among the Armenians was humanly spontaneous. No English or American missionaries taught them. It was a native movement. It was not a movement which they had learned from other evangelists. Dr. Haygood and his school, lecturers Kaprielian, Attarian, and Karagmanian, with Dr. Kerkorian, Kara Ervand, and Stephani, which is a Baptist, the son of a Congregationalist, now minister of preparing to be ministers, tell us that their 'convictions came from the study of the Scriptures, and not from the teachings of missionaries. One of them well puts it when he says, 'It seems to me that God's word has a wonderful power to interpret itself to those who are deprived of the help of men to understand it.' This work began among these brethren themselves. There were no Baptist missionaries there. There are now no foreign Baptists there. All are natives, imbibed, as they believe, to teach and to preach the whole gospel and its commands to their own countrymen. Who shall forbid this?"

The Congregationalists of the U. S. are the only body that have been laboring among the Armenians. They, naturally we suppose, feel rather uneasy over the conversion of these members of their mission churches to Baptist views, although it has taken place by nothing but the unaided study of the word of God, except as the Spirit has helped them. Those of the converts who had any place in connection with their work, even in the most secular department, have been dismissed. The little Baptist churches that have grown up, are not recognized, for the most part, as fellow Christians. Through the independence, which is ever ready to have a whack at the Baptists, unworthy insinuations of pecuniary motives have been urged against the men who have given up place and livelihood for the sake of the truth. The strongest pressure possible is being put upon our Board to refuse, not only all direct aid, but to abstain from forwarding any money which may be designated by the donors as aid for these tried brethren. The plea is that no other denomination has a right to establish a mission where there is one already begun by a Christian body. It is replied, however, that there are millions of the Armenians that our Congregationalist brethren are not reaching, and that it is not proper for a body to forbid other Christian people from doing what they can, under these circumstances. Besides, it is urged that this has taken place without any interference of men, and seems to indicate too clearly the hand of the Lord to be frowned upon by those who love him and his truth. It does seem strange that any should object to convert from false systems of religion studying the Bible, coming to the most evident conclusion as to its teaching, or acting and speaking out their consequent conviction. Let our Congregationalist friends take their Bibles in their hands and try and win them back to their fold by kindly and honest mutual study of its teachings. If they fail, as no doubt they will, let them not seek to crush them out by less worthy means. It is significant that Baptists have no trouble with converts leaving them because a deeper study of the Bible has overturned their faith in our principles. Cases like that mentioned above, however, are continually occurring.

EASTERN ASSOCIATION OF N. B.

This Association met with the First Hillsboro church on Saturday, July 17th, at 2 p. m. Hillsboro is one of the richest farming communities in the Province. The business of the place is not what it was when the coal mines and plaster quarries were in full operation. Still the village is a thriving one. The Baptist is the only church in the village. Their meeting house is one of the finest found in any village of the Province. The church, under the leadership of Brother Camp, is making substantial progress. Formerly have been baptized since he began his pastorate. A percentage has been purchased and a part of the money already raised. This church has the material for growth and strength. The Lord make the members faithful to their high trust.

The Association, after a season of social worship, was organized by the appointment of the following officers: Brother W. Camp, Moderator, Brother F. M. Young, Secretary, Brother R. C. Carey, Assis. Sec'y, Bro. Christian Stevens, Treas.

Twenty-two of the 34 churches report baptisms—17, a net gain; 6, a net loss. The following churches have been most blessed with baptisms: Moncton, 45; Campbellton and 2nd Harry, 32 each; Hopewell, 24; Sackville, 22; 2nd Moncton, 21; 1st Hillsboro and North River, 14 each; Shagiac, 12; New Horton, 10.

It is noticeable that the church which ranks second in additions—Campbellton—is a new church gathered through the agency of our General Missionary, Brother Wallace, and their young pastor, Brother Vincent. This is one of the direct results of the work of our Home Mission Board.

The evening session was devoted to a religious service. Bro. I. E. Bill, Jr., preached a short but earnest sermon, followed by a short social service. There was not time for the meeting to develop its full power.

The Association sermon was preached by Bro. Swaffield on Lord's Day morning, from 1 Tim. 1:16. It was an expository sermon full of gospel truth.

The Sabbath evening service was devoted to a Foreign Missionary platform meeting. After the reading of the report, Bro. Churchill was the first speaker. A million Telugus and hosts of other tribes, occupy the ground covered by our mission. The training of centuries of false teaching and gross immorality, has settled the people down in their evil faith and practice. It is no wonder that the few missionaries, surrounded with so stupendous a work, often get discouraged. Yet he was glad to go back, although he went to face myriads of souls without God and hope, and feeling the responsibility of doing the best to lead them to Christ. The two grounds of appeal and hope are the consciousness of need and a conscience which gives them a sense of guilt. They are keen in argument and cannot be won by mere mental force.

The work is so great that if our people could realize it they would pray more earnestly than they do. Do not think your missionaries can do it all alone. When out all alone for weeks touring, with not one near to sympathize, how the missionary longs to feel that all the brethren at home are bearing them on their hearts.

The work, however, with all its difficulties, must go on; for God is in it in all the fullness of his power.

In many things the native Christians would help us by their example. Especially is this true of their giving.

There is no home life in India. Women are in no condition to train children. If the sisters at home could see their houses, how their hearts would be moved. What unutterable things they have to suffer. How terrible the state of the widow! What cruelty they have to endure. They are looked upon as accursed and treated accordingly. There are 20,000,000 of them, and they are putting an end to their lives, to escape misery. The only hope is in the gospel reaching them. One of the saddest sounds he heard was the wailing of a widow as her husband's body was buried. Oh brethren, sisters, inform yourselves and let the terrible need stir you to action.

Bro. Young hoped that this meeting might stir a deeper enthusiasm for missions. Many say they do not enjoy the gospel and gospel services. The secret usually is, that these are not active. There is a joyfulness in doing. Let us be soul builders. Let us quarry out the rough stones from the mountains of sin, and make them pillars in God's temple. Wm. Carey did this. What do we see as we look to Heathendom? Myriads are stretching out their arms for help. If we do not listen to their cry, we cannot stand guiltless before God. Brothers and sisters, listen to their cry, and hold the rope as our brethren go down into the mine. If we would but all give a tenth, we should have enough. Wonderful progress had been made during the last one hundred years. In the last 90 years the gospel has made as much progress as during the preceding 18th century.

Bro. Cleveland, of N. Hampshire, said if we all go home and put in practice what we have heard, the report next year will be a more encouraging one. If we can interest the children, the next generation will do better than this.

Bro. Hall claimed for Bro. Churchill the sympathy of the people, and pointed to the fact that the native converts gave up the use of tobacco from love to the Saviour, as affording an example which might, with profit, be imitated by many of our people. C. Goodspeed also spoke.

The audience crowded the spacious church, and the attention was deep, and sustained to the close.

JAPAN.

The Christian world is becoming interested in Japan as, perhaps, in no other part of Heathendom. It has awakened up from the sleep of ages, and is taking in new ideas at a wonderful rate. Its youth are seeking Western culture, and some of the most far sighted men of the country already admit that Buddhism is doomed. They affirm that it cannot stand face to face with the Western civilization which is so rapidly taking possession of the land. It felt that the civilization which Christianity has built up must follow the introduction of that civilization. There is a spirit of inquiry abroad. The bonds of the old faith are already broken, in the case of thousands. The various missions among the Japanese have been wonderfully blessed. Last year over one third of the previous membership was added to the mission churches. Although it has been

but a few years since the country was opened to the help of the Lord against the native church members. The following table of missions in Japan will interest many:

Table with columns: Name of Mission, Region, Opposed churches, Baptized adults converts, 1885, Members, Native ministers. Includes Am. Presb't's 1889, U. P. Church, Church Miss. Soc., etc.

Total 183 168 3115 11678 60

THE ENGLISH ELECTIONS.

Now that the elections are through with, the disappointment of the Liberals and the jubilation of the Conservatives and so-called Liberal-Unionists, must give place to the more practical action of forming a government. The Conservatives, pursuing their usual unscrupulous tactics of raising a false issue, have cried, "Disembowelment," "The Church is in danger." Many of the Liberals were weak-kneed in their support and the result is as follows:

Table with columns: Conservatives, Liberal-Unionists, Gladstonians, Nationalists.

Gladstone will probably resign immediately. His opponents must then form a government. The problem will be to form one including Salisbury, Churchill, Hartington and Chamberlain—not one of whom but whose political ideas are utterly distasteful to the others. The policy, too, must be such as to keep the whole party in line. In view of this the election must be looked upon as a victory for Home Rule. Two years ago there were almost no Home Rulers in the House except the Irish, there is now a solid party of over 200 supporting it. Coalition governments have always been short lived so that the prospect is that there will be another appeal to the country before long.

A new election is filled with terrors for the Liberal support. They have alienated their Liberal support. In any case they cannot look to the measure of Conservative support by which they so narrowly escaped in the late election, unless they side once for all with that party. The indications are that the ebbing tide of anti-Home Rule would leave them high and dry.

One thing is to be feared: the Conservatives, pursuing a policy not unknown to them, may call Home Rule by another name; adopt the policy they have opposed so bitterly, and outbid the Liberals for the Irish support, and bring in the coming Irish measure. They are sure to pay the highest price, and gain the least beneficial results.

Time Enough Yet Before Convention to Win a Victory for Christ.

Dear Editor: I would gladly say something with voice or pen to try and stir up the hearts of the 40,000 Baptist believers of these Provinces, that they might be constrained much more liberally to cast into the treasury of the Lord of the money that God has put into their hands. I feel moved to say something on this subject, for I feel that it is a grievous shame and wrong for us in any way to fetter the work of Christ, and to cry out, "Retrench! Retrench!" when God has given us plenty of means, not only to carry on efficiently the work already undertaken, but even to enlarge the field of our operations. I know that again and again by you, Bro. Editor, and others, most urgent appeals have been made for funds with which to carry on the work of the Lord.

Bro. Coburn shows what the Home Mission Board is doing; what work God has thrust upon them; how they dare not retrench; how many hundreds of souls have been saved on the mission fields; and these

asks the brethren and sisters to "come up as one to the help of the Lord against the mighty." The Messenger and Visitor has given so uncertain sound on this matter, but during the whole year has pleaded in a most impressive and convincing way for the cause of Christ, and has sought to lift up the people to that high privilege of consecrating their substance to God and of giving "as the Lord has prospered them."

I often wonder, as I read these heart-stirring appeals, why it is that there is not a more general and liberal response on the part of the followers of Christ. Why is it, brethren, that we are so backward in performing this Christian duty, or better: so backward in enjoying this blessed privilege? Surely there is no way that we can better give a proof of our love to Christ, than in giving to spread the good news of Salvation. One reason, I fear, why there is not a more general response to the appeals made, is that many of the brethren do not read that column or columns where the pressing needs of our denomination are set forth, and where these calls for money are to be found. Many, I fear, turn a deaf ear to the voice that comes from that quarter. Brethren, I do not believe this is mere imagination, but a sad reality. Yes, afraid to read lest the conscience should be pricked, and they obliged to give a little out of the abundance God has given them. Now, I feel that those who eyes have been opened on this matter, who realize their responsibility to Christ and who know the blessedness of giving, should not rest satisfied till they have done all they can to open the eyes of others in this respect, and to lead them up to that high privilege of feeling that it is "more blessed to give than to receive."

I do not believe that this great and grand work of leading on the people to practise greater benevolence is to be done by pastors alone, though they should always be the pioneers, but it is to be done, if it must be done, by the united efforts of pastors and laymen. In these one brother in the church that has laid all his substance on God's altar, and who has gladly and liberally given to the cause of His Master and who has been richly blessed temporally and spiritually in so doing, let him come forward in the prayer and conference meeting and humbly tell his experience to others, and try and induce them to enter upon this good way. I say the layman who has given largely, and whom God has greatly blessed, he is the man to speak and to work no less than the pastor.

But now brethren for something practical. A heavy debt hangs over us, and only a few weeks of this financial year remain. The Associations have come and gone, many red-hot addresses no doubt have been made on the subject of benevolence, the claims of Home and Foreign Missions and Education, and other kindred subjects, have been presented with much power and zeal. Doubtless many of the delegates as they have listened have received some of the heat, and they have said "Yes, we must do more in our church in supporting these great enterprises." But the great trouble is that, on their return to their homes, they let the fire kindled at the Associations die out, and so very little or nothing comes out of their stirring speeches and resolutions, &c., of the Associations. What the delegates should do, if they have not done so before, is to go home and agitate this matter of giving to the Lord: talk about it in the meetings till the indifferent and selfish members are reached, and are led to see the claims of Christ upon their purses as well as upon their hearts. When the great Daniel O'Connell was seeking to bring about one of his great reforms, he used to say to his followers, "Agitate! agitate!" So I firmly believe if we as a denomination are to get off the log ground of Christian benevolence on which we have been standing, and are to get up high enough to carry on efficiently the work God is putting into our hands, pastors and brethren and sisters must agitate this subject, in the meetings and out of the meetings; bring it before the people again and again, and keep agitating or stirring it up so that there will be no chance for the accumulation of indifference and selfishness to form. Thus far this year we have not raised nearly as much money as we ought to have raised, nor nearly as much as we can raise; in a word, we have come far short of our duty to our God. What is to be done? Is the question. The only right answer is, go to work, and we can yet before Convention wipe out the debt. Said one of Napoleon's marshals on one occasion, "This battle is lost; but there is time enough yet before sundown to fight and win another." Brethren, this financial year is drawing to a close. Only a few weeks remain before the accounts of the treasurer must be rendered. Thus far in the struggle we have been worsted, but there is time enough yet before the year ends, if we will "all pull and pull together," to win a grand victory for our King and go up to the Convention with accounts squared and joyful hearts.

W. H. ROBINSON.

Antigonish, July 9.

Brother Boal's Leaders Lectures are becoming more and more popular. On the 12th inst., the people at Monague Bridge, P. E. I., gave him \$18.00 for one lecture, and a unanimous vote of thanks at the close. Mr. Boal has two lectures, richly illustrated, on Life of Christ, and Life of the Christian (Pilgrim's Progress). He is importing slides for first-class Temperance lectures, and will soon visit the central and western parts of Nova Scotia.

Letter from Maine.

BANGOR, MAINE, July 14, 1886.

Perhaps a few lines concerning the Educational Institutions of the Maine Baptists may interest you, and if you think the readers of the Messenger and Visitor would be profited by them, you can make such extracts as you choose.

The anniversary of Coburn Classical Institute and Colby University, during the first and second weeks in July, brought many of the friends of the institutions to Waterville, just as similar occasions do at Wolfville, only in much larger numbers. The graduating exercises of the Institute closed Friday, July 2nd. The Commencement week of the College began Sunday, July 4, and closed Wednesday evening, July 7. On the first day, President Pepper preached the Baccalaureate sermon from the words of Paul: "Be ye imitators of me, even as I also am of Christ." In the introduction he showed that the impulse to imitate, existing in both man and brute, is a power which works for good or for evil. When controlled by reason, it is a potent agency in building up manly character. The apostle modestly presents himself as, in some respects, a model for imitation. In his life are lessons worth learning. Of these, the first is that every man should be true to himself. Another, that he should have a plan in life. Another, on what principles to form it. Still further, Paul shows us how to execute right the plan of life when it is rightly formed. This outline does no justice to the sermon, which was very rich in thought, and strong in argument.

In the evening, Prof. J. M. English, of Newton Theological Seminary, preached before the Boardman Missionary Society from the text: "Endure hardness as a good soldier of Jesus Christ." It was a sermon of great power. The speaker forcibly developed the idea that a true and successful Christian life is a life of warfare. He then urged upon his hearers the importance of earnest aggressiveness in order to subdue the evil in their own lives, and in contending with the sins that beset mankind.

Monday, July 5, was Joy-Day. The exercises were all under the direction of the Junior Class. During the day they were on the Campus, and in the evening the Junior Exhibition took place in the Church. Tuesday, July 6, was Class-Day, by the Seniors. In the forenoon the exercises were in the church, and consisted chiefly of the Class Oration, Class Ode, and Class Poem. In the afternoon the exercises were on the Campus, and consisted of Class History, two Class Odes, Class Prophecy, Address to Undergraduates, and Parting Address. From the latter, by H. W. Trafton, I will make an extract, as it will interest you. He said:

"It would not be becoming at this time to make personal mention of any of the Faculty, else I would pause to mention one who has been connected with us not only in the recitation room, but in the Bible Class, and who has won from each of us the highest regard. But there is no need of mentioning his name; for in all our future lives there will be some elements which will indicate that the work of Professor Elder in our behalf has not been wholly in vain."

I might add here that the class presented him with a valuable French clock. At the close of the exercises, I said to a student: "Do you not run some risk in singling out one Professor, and speaking of him in that way in such a large gathering as this?" He replied, "Not when we speak of Prof. Elder. He works us hard, but he is the student's favorite nevertheless." In the evening the oration before the literary societies was delivered at the church by Rev. Edward Everett Hale, D. D., of Boston.—Wednesday, July 7, was Commencement Day. At 10:30 a. m. began the exercises of the graduating class of the church. Of a class of twenty-seven, those who stood in the first grade—nine in number—of general scholarship, delivered orations. Among the subjects treated were: "Gladstones," "Landlordism in America," "The Rights of Capital," "Milton as a Political Thinker," "The World's Problem," &c. After the conferring of degrees, the Commencement Dinner was partaken of at Alumni Hall. After the repeat came the usual post-prandial speeches. President Pepper, of course, presided, and introduced the speaker. The first speaker was Hon. Hannibal Hamlin, ex-Senator and ex-Vice-President of the United States. Rev. Dr. Ricker followed. He announced that the widow of the late Judge W. E. Worthing had given thirty thousand dollars to be expended in the erection of a new Academy building at Houlton, one of the three Baptist Academies of Maine. Judge Worthing graduated at the College in 1836 and had, during his life, given twelve thousand dollars to his Alma Mater. The next speaker was B. F. Sturtevant (a native of Maine, now of Boston, who built Sturtevant Hall at Newton), who, fearing there might possibly be some jealousy among the Academies, intimated that steps would be taken to put the Hebron Academy on an equal footing with Houlton. His speech was very suggestive, and the friends of Hebron expect to hear from his pocket-book.

The academy building at Waterville is only two years old. It is the gift of Gov. Coburn. In addition to his bequest to the College of \$200,000, he gave the Academy (Coburn Classical Institute) \$100,000 a short time before he died. Dr. Ricker made a still further announcement that another gift of about \$15,000 or upwards, was on the way to the trustees of the College, but at present he would withhold the

name of the donor. Thus, these gifts made an excellent picnic for the Commencement Dinner. Other interesting speakers followed: The Alumni Hall is adorned with many valuable works of art. In addition to several costly pieces of statuary in various parts of the room, beautiful oil paintings of former College Presidents, prominent donors and founders, and early fathers in the ministry of Maine, hang upon the walls. One at least of these paintings, an added every year. At the Commencement Dinner, Rev. Dr. Small, of Portland, on behalf of the committee, presented the portrait of Rev. Isaac Case, who came from Massachusetts to the wilds of Maine, a century ago, and laid the foundation of many of the Baptist churches in the State. The cost of the painting was about \$100. The amount was sent in small sums by the churches, at the request of Dr. Burdage, editor of Zion's Advocate. Next year two more portraits will be added. Dr. Small stated that if another generation be allowed to pass away before this matter is attended to, we shall lose that which money can never purchase. The Fathers of the Ministry of Maine are held as sacred by the Baptists here, as the Memorials, and Harding, and Dimmock, and Chipman, and Burton, and Tupper, etc., are by the Baptists of the Provinces. Why not place a score of their portraits at Acadia, in order that the coming ministry may be better able to hold in memory the exalted Fathers? Geo. E. Torrs.

Summer Schools of Hebrew.

The second of the five summer schools of Hebrew is now in session at Morgan Park, the first having already closed its work, sitting at Philadelphia, June 7-July 3. Three schools are yet to meet, at Newton, July 18-August 14; at Chatham, August 2-August 28; at University of Virginia, August 16-September 11. The present session at Morgan Park is a very encouraging one, over 60 men, I understand, being in its classes. The corps of professors is vigorous and efficient and the classes enthusiastic over the work. Among the former is Prof. D. M. Welton, Ph. D., of McMaster Hall, whose discourse on Sunday last, in the Morgan Park church, was very highly spoken of by the members of the school.

In addition to the Hebrew work of the school, which, of course, is the principal business, classes are formed in Syriac and Arabic for advanced students, while at some of the other schools the Aramaic and Assyrian are provided for. Moreover, lectures on Old Testament topics are delivered every afternoon by scholars eminent in the various departments of study connected with the Jewish scriptures. Those already delivered at the Park by Prof. Welton, of Rock Island, Dr. Terry of Evanston, Dr. Smith, of Lane Seminary, and Dr. Green, of Princeton, have been fresh, vigorous, and thoroughly sound and evangelical. The Old Testament scholarship of the country, as it is represented by the Professors and lecturers of these summer schools, has no sympathy with so-called Liberalism or Rationalistic criticism.

The summer schools of Hebrew have grown, in about five years, from a half dozen (or less) men reading Hebrew together here, at Morgan Park, to five schools, each with an attendance of from 40 to 70, a full corps of instructors, and classes far advanced as well as elementary scientific work. The degree of enthusiasm in regard to the Old Testament scriptures and the increase of ability to understand and expound this much-neglected portion of divine revelation, which this new Hebrew movement, partly manifest in the summer school and correspondence school work, has brought about already in the case of many hundreds of the best and most wide-awake ministers of all the denominations, it would be difficult to over-estimate. That this movement is inspired and controlled by sound and spiritually-minded men, who do their work for the love of the truth and for the love of God, bodes well for its fruitfulness.

The summer school does not afford a vacation, its members coming together for hard and enthusiastic work, yet it is doubtful whether the mental and spiritual quickening which is experienced, the cordial relations which grow up between ministers of the various denominations as they study in the same class-rooms, the acquaintance one enjoys with the live and earnest Old Testament thought and scholarship of the land, would not almost suffice apart from the Hebraistic requirements made, to commend this method of spending a portion of the summer to many of our worthy pastors in the Provinces. The school at Newton will welcome all who come.

Your "printer's angel" made bold to foist into my last communication the statement that Bro. McGregor, recently graduated from the Seminary, had settled at East Point, P. E. I. I may state, for the information of those who wish to know the facts, that Bro. McGregor is settled at Chatsworth, in this State—settled in more ways than one, as the notice I enclose you for another column will indicate. I might add that Bro. McE. was ordained on the 29th ult., over the Chatsworth church. I have not left myself space for the particulars. Dr. Hubert, of the Seminary, preached the sermon from Jonah 3:2, and Luke 8:18.—The Preacher and his Hearing. MORGAN PARK. Chicago, July 8, 1886.