

Messenger and Visitor.

THE CHRISTIAN MESSENGER
VOLUME LIV.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XLIII.

VOL. VII., No. 3.

SAINT JOHN, N. B., WEDNESDAY, JANUARY 21, 1891.

Printed by G. W. DAY, North Side King St.

Dr. A. J. Gordon, of Boston, has become associated with Dr. A. L. Pierson, in editing the *Missionary Review of the World*. — A missionary building is being erected in New York city, by Mrs. W. H. Vanderbilt, at a cost of \$250,000. — The Very Rev. J. J. Stewart Perowne, dean of Peterborough, and well known as the author of an excellent commentary on the Psalms, has been appointed Bishop of Worcester. — Dr. Thomas Armitage, former pastor of the Fifth Ave. Baptist church, Yonkers, New York, and author of a History of the Baptists, was presented at Christmas by some of his old parishoners with the deed of the house in which he lives at Yonkers, valued at \$20,000. — A Boston correspondent of the New York *Observer* says: "Trinity church (Phillips Brooks, rector), which has never been completed according to the plans of its architect, Richardson, is soon to be finished. The walls of the western end are to be raised from twenty to thirty feet, and towers are to be built at the corners to the height of twenty-five or thirty feet more. This will add to the symmetry of the building and increase its beauty and grandeur." — The Methodist Episcopal church, South, has adopted the Epworth League as its denominational young people's society. The young people of the Methodist Episcopal church, the Methodist Episcopal church youth, are now enlisted under one denominational banner — a mighty host — *Zion's Herald*. — The Baptists of Denver continue to multiply with the growth of that remarkably growthful city. They have lately established three new missions, making the whole number of Baptist churches and missions in the city sixteen. — It is mentioned as an evidence of the kindly interest which King Humbert of Italy manifests in his people, that when the walls of a building in Rome collapsed, burying three workmen in the ruins, the King hastened to the spot and laying aside all royal formality, directed the work of rescue, with the result that the men were saved. There is a greater King whose sympathy is at once most human and most divine, who does not forget His people in their time of affliction and peril. — The Bloor St. church, Toronto, held a re-union on the 6th inst., in honor of its new pastor, Rev. O. C. S. Wallace. The welcome extended, says the *Baptist*, was genial and hearty, and the universal feeling on separating seemed to be one of genuine pleasure and hopefulness.

— Mr. Moody has been at work in Boston for a few weeks past. Among other services he is conducting a series of noon-day meetings in Tremont Temple in the interest of business men. The *Examiner's* Boston correspondent says that Mr. Moody "has changed his methods, and this change eliminates the sensational features which before were more fruitful of emotion and commotion than of abiding life and power in individuals and churches." His power is not less diminished and his purpose is not less single than of old. He is a man who does one thing, and "he does that thing with such directness, such massive energy, such contagious unction, that the beneficent results are no surprise. He finds, and the churches find also, that the simple and natural conditions are more helpful to large and abiding blessings than were the exaggerated and overdone."

PASSING EVENTS.

THE PEOPLE OF PRINCE EDWARD ISLAND do not forget to keep up the agitation for a tunnel. The severity of the winter and the failure of the "Stanley" to make her regular trips has served to emphasize the sense of the need of better communication with the mainland. Senator Howland was lately in Ottawa urging the government to move in the matter. His present proposition is said to be to construct under the bed of the straits a tunnel of brick instead of iron. He asks the government to guarantee the interest at 4 per cent. for 50 years upon the cost of construction, which he estimates at five million dollars.

IT IS TO BE REGRETTED that as yet no satisfactory settlement seems to be within sight of the long-pending difficulties arising from differences of race and interests between British and French subjects in Newfoundland. The only grounds on which France will consent to withdraw from the island is the cession to her of other acceptable territory, and that other acceptable territory which England is willing to part with does not seem easy to find. Meantime much indignation of the prospect of the continuance of the present *modus vivendi* is being felt and expressed by the people of Newfoundland. The discontent at times takes on quite an insurrectionary tone, and talk of annexation to the United States is freely indulged.

AT LATEST ACCOUNTS the Scotch railroad strikers continue to persevere in their refusal to return to work, and the railroad companies on the other hand remain firm in their determination not to yield to the demands of the strikers. The English Amalgamated Society of Railway Servants has sent another subscription of £3,000 for their benefit. The Lord Provost of Glasgow has sought, without success, to mediate between the contending parties. Meantime the general public is being subjected to great inconvenience and loss because of the strike.

A GOOD DEAL OF HUNGER AND DISTRESS is the inevitable result of the failure of the crops in Ireland. The British government seems to have made an earnest effort to aid the famine-stricken districts by organizing a system of relief on a wide and practical basis. Several new lines of railway are being built, giving employment to thousands of men, and work is also being provided for men, women and children at ordinary road making. The rate of wages is very low to be sure, but the help thus afforded will be of much assistance to many in keeping the wolf from the door until another harvest can be secured.

THE INDIAN SITUATION at Pine Ridge Agency begins to look much more pacific. General Miles seems to have managed affairs with tact and prudence. A "big talk" is reported to have taken place between the General and the latter have agreed to disarm their bands and return in a state of peace. General Miles has given evidence of his knowledge of Indian affairs and his disposition to do justice to the Red man in an article published in the *North American Review*, in which he demonstrates that bad management and injustice have continually led to troubles with the Indians. The present troubles are, no doubt, the result of an Indian policy that is nothing less than infamous. The fight, or rather massacre, of Wounded Knee, in which fifty-three Indian women and children were killed by the U.S. soldiers, will remain a dark blot upon the history of this campaign, but the public sentiment of the nation seems to be much aroused by all that has taken place, and it is hoped that the result will be the adoption of a wiser and more Christian-like method of dealing with the Indians. We

give below the reported words of Red Cloud, an old and famous chief of the Sioux, who, in pathetic language, tells how the Indians are driven to madness and war:

"We felt that we were mocked in our misery. We had no newspapers and no one to speak for us. We had no redress. Our rations were again reduced. You who eat three times each day, and see your children well and happy around you, can't understand what starving and class feel. We were faint with hunger and languished in despair. We held our dying children, and felt their little bodies tremble as their souls went out, and left only a dead weight in our hands. They were not very heavy, but we ourselves were very faint, and the dead weighed us down. There was no hope on earth, and God seemed to have forgotten us. Some one had again been talking of the Son of God, and said He had come. The people did not know; they did not care. They snatched at the hope. They screamed like crazy men to Him for mercy. They caught at the promises they heard He had made."

Vicarious Sacrifice.

In a recent address the writer, in enforcing the vicarious character of our Lord's death, took occasion to quote Matt. 20: 48, "Give His life a ransom for many." It was stated that in this case the Greek preposition was not *pro* but *anti*, the one showing substitution; and to show its force, Matt. 2: 22 was referred to: "Archelaus did reign in Judea in the room of his father Herod, where the preposition *anti* is used and translated 'in the room of.'" This last passage means that Archelaus sat on Herod's throne, wielded his sceptre, administered his government. If we translate the former passage, giving to the *anti* its own peculiar force, it reads "give His life a ransom in the room of many." There is no escaping the full force of Jesus' teaching in this passage. He was in the sinner's place, a sinner's substitute, and bare in His own body our sins.

Dr. Toy, formerly a professor in the Southern Baptist Theological Seminary, now a professor in Harvard, has issued a book recently entitled "Judaism and Christianity." In it he attempts to trace the progress of religious thought from Old to New Testament times, giving little force to the idea of inspiration, or the enlightening influences of the Holy Spirit. He accepts the wildest statements of the most advanced "Higher Criticism," and refers to Matt. 20: 48 "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." It is surely, says he, not exhausting all the possibilities of interpretation to treat the last part of it as *belonging to a later tradition* in case it cannot be explained away. Certainly higher criticism has reached a lofty plane when its chief aim is to explain away our Lord's words or hand them over to some later tradition. Why is it necessary for the school of higher criticism to do this with the passage quoted? Is it not that it stands as a rock against all attacks aimed at the doctrine of vicarious sacrifice?

Belief in this doctrine has given to the world the best names on the roll of honor, both human and divine, and through it the world has felt an immense moral and spiritual uplift, and standing upon it man shall ultimately reach complete redemption.

ALAS, MY BROTHER!
On the day of our school opening here, January 7th, there was laid away to rest in the city of Brotherly Love an old classmate, who with wondrous sympathetic power could tell the old, old story of Jesus and His love. Rev. John Peddie, D. D., was a Canadian who from humble circumstances pressed his way through college into the Christian ministry, and held in our denomination some of its best positions. He was pastor of the Second Baptist church, Chicago, the First church, New York, and the Fifth church, Philadelphia, in whose service he died. The funeral was attended by Dr. Boardman. Dr. Peddie was one of the grandest workers for God I ever knew, and one of the warmest friends. Over thirty years ago we studied in the same class under Dr. G. W. Eaton, and only three years ago we saw him for the last time, in his own beautiful home, to which he invited a number of leading gentlemen to meet us, among whom was the president of Girard College, a member of his church. When last we heard him preach he urged the claims of the dear Saviour with telling pathos. He knew the blessedness and warmth of the trust that grounds itself in the work of a Saviour who suffered and died for us. Others may get solace from sources other than the cross, but I confess that the years of my experience have caused me more confidently to rest in Him who, in the survey of all the promises from Eden on, and in the knowledge of the requirement of the divine law said, "It is finished."

"I looked to Jesus, and I found
In Him my Star and Sun;
So in that Light of Life I'll walk
Till travelling days are done."
J. E. HOPPER.

St. Martins, Jan. 11.

"One of His Disciples."

BY REV. M. R. SHAW, M. A.

While in company recently with several missionary friends, and listening to their various experiences I was deeply impressed by the following simple little incident, spoken of by one of them. The missionary was out on tour and had come to a village, which as far as he knew had never been visited by a Christian. It was "fair" day, and his heart was sad at sight of the moving throng, heathen, Christians, and "as sheep having no shepherd." In passing down a narrow alley to avoid a noisy group of bargainers, he suddenly stopped, transfixed by what had caught his eye; just over the lintel of the door of a hut there was scrawled in chalk these words: "One of his disciples." After the first shock of surprise he knocked at the door and was welcomed by an old man, whose joy at meeting another "disciple" was boundless. Many years before that poor Hindu had picked up somewhere a copy of the Gospel of John. He had read its story until he knew it by heart. It fascinated him with its tale of power and love and sacrifice, but only within a few weeks had he mustered up courage to declare to his heathen relations and neighbors, that his heart and life were changed, and he had begun to follow Jesus. His rude sign was his light sending its feeble ray out into a region of darkness and death. It was a blessed experience for the discouraged missionary to have met this new "disciple" under such peculiar circumstances, to explain to him more fully the sweetness of the Gospel of God. From this touching little story may not all Christians, the young especially, draw a few lessons to humble them, and yet make them strong? Are we His disciples? Notice seven characteristics of the men who of old had a right to claim that title.

1. *Leaving.* "They left all and followed Him." Where? Wherever there was a soul hungry for the unknown gospel.
 2. *Leaving.* Not on their strength of arm or of purpose, but on the naked promise—"Lo, I am with you."
 3. *Looking.* with fearful, anxious scrutiny for the shooting forth of the first blade of harvest; with joyful hope for the "brightness of His appearing."
 4. *Leading out.* the young believers, trembling with the joy of new-found hope, into the rich pastures, among the luscious fruit-clusters, upon the never-shaking foundations of the Word. Afterward leading on where the fight is thickest and the need of helpers greatest.
 5. *Learning over and over again* the lessons experience teaches, of human frailty and insufficiency, of the Gospel's power in its simplicity, and of the need of the Holy Spirit in all the Christian's life.
 6. *Loving more and more Him* "who first loved us," and the souls of our fellows for His sake, and the work of ministry for the satisfaction it brings, and the Word for its never-failing, ever-increasing tenderness and strength.
 7. Then there is *likeness.* "Approaching the stature of a man in Christ Jesus." The more of His truth we have and the more we teach it and love it the greater the transformation.
- It certainly must be the highest privilege poor mortals can enjoy, to become in deed and in truth "One of His disciples." If we have been faithful in our discipleship we may know of a surety that we are the ones "whom Jesus loves."

Dakota Correspondence.

Several months have passed since your interesting columns have had a word from North Dakota, and many important changes have taken place east and west in the meantime. Among other changes is the removal of our old and long known friend, Dr. C. Goodspeed, from one influential position to another, possibly more influential in some respects. The *Messenger and Visitor's* North Dakota correspondent rejoices in the change, not because he does not think the good doctor did not do his work well in the editorial chair; far from it; but because he believes his successor can do that work sufficiently well, and the consecrated and noble doctor is doing a work for which he is eminently fitted, and that few living can be found to do it better or so well.

But although the organ of the "Baptists on the sea" has changed editors, it has not changed its principles nor its readers; and so with the new management's permission, the old pioneer correspond-

ent of the North-west will continue at intervals to send a budget of news for its columns.

And first, as to the wonderful and charming weather we have been favored with in the North-west. Although we are nearing the middle of January, the prairies are yet free from snow, the frost has seldom thus far gone below zero, and the stock by the hundreds, horses and cattle, are still grazing day after day on the prairie, and coal stoves have scarcely been needed this winter. The writer did not put his up till the last day of the old year, the first fire burning in the new year, simply to give it a warm reception. But a short time ago the farmers were plowing and harrowing their fields to give them a better start in the spring. And but a few days ago the waterman was watering the streets of Grafton city, to keep the dust from flying into the shops, and from annoying travellers on the sidewalks. Wagons and buggies are still in daily requisition, and the roads are in the very best condition for travel we have ever seen them. For weeks, and even months, every body has been ready for winter and wondering what is detaining it; but still, as the weather is so enjoyable, there is but little complaint about the delay. Of course "the oldest inhabitant" persists in saying that no such winter has ever been seen in the North-west.

Our twin prohibition states are now a little over a year old, and would have thriven much better than they have done, and maintained their character as prohibitionists were it not for political intriguers and legal tricksters in their interpretation, or rather misinterpretation of the law. Also the confusion has been worse confounded by so many of the men in office being lacking in sympathy with the aims of the law, and in moral backbone in themselves. It seems pretty evident that in two years more there will be a resubmission of the law, and the battle to be fought over again, with somewhat doubtful results. There is nothing plainer, however, than the prosperity or ruin of this whole nation is before very long to turn on the stand it takes as to this great moral question.

The two great political parties are each leaning on the liquor traffic to get and keep them in power. But the staff on which they are foolishly leaning will break and pierce the hand that grasps it, and give a crashing fall to the body dependent on it. There is a "third party" forming rapidly, that will gain power and do its work, as surely as the old abolition party of thirty years ago did its work, or this whole Union will go down, never to rise again. It is as true to-day as it was 3,000 years ago, that "Righteousness exalteth a nation" and that "sin is a reproach to any people." This third and independent party is forming largely, not only from the prohibition ranks, but also from the farming community, who are the lone and sinew of the North-west, and who have been greatly imposed on by the "carpet-bag politicians," so numerous in the country.

The conventional year in our mission work, which ended a few weeks ago, shows an encouraging record, considering the many serious obstacles that stand in the way of the good work.

In General Missionary G. W. Huntley's report for last year, it is stated that throughout North Dakota a gain of 273 members has been experienced by the churches, notwithstanding, in some parts of the State, the restless, migratory tendency of the population. Over two hundred and fifty were added by baptism. There are now 50 Baptist church organizations in this State. Forty of them are English speaking (or "American speaking," as they say in this country), five German and five Scandinavian. The membership of all is a little over 2,000. With the exception of four or five of them, they are, in part, dependent on the Home Mission Society for support. They own 25 church edifices, and sustain 36 Sunday-schools.

The cause suffers much here from the unsettled state of the people, few of them caring to think of the country as their permanent home; also from the itinerancy prevalent among the pastors.

The writer, who is not yet quite eight years in charge of the Grafton church, is probably the longest settled pastor in the State. Two of our veteran pastors have left us within the last few weeks; the one, Rev. Wm. Hulbert, to enter on his rest and everlasting reward; and the other, Dr. Crawford, to return to Ontario, where he spent so many active years of his long and busy life in the Master's work. Bro. Wm. Hulbert was but two or three years in this field, having spent over 40 years in Ontario. He was a good man and full of the Holy Spirit, and during his long and loving service, he did much good. He almost literally "died in the harness," being ailing but a short

time. For the last two years he nobly and self-denyingly served the little church at Bottineau in the western part of the State, near the Turtle Mountains. He was over 50 years in the ministry. Our well known brother, Dr. J. Crawford, was our near neighbor for the last five or six years in charge of the church at St. Thomas. We shall miss him as a good helpful fellow-laborer on the field; but especially at our Association and Conventional gatherings, where his utterances always bore weight with them, and made lasting impressions for good. We are sorry to learn that his uniformly strong health has not been so good since going east. Our prayer is that his bow may still abide in strength, and that he may be spared to do years of valiant work yet in Ontario for Christ and His truth. A. McD.

W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

—Ninety thousand copies of the illustrated Bible, issued in weekly parts, have been sold among the Roman Catholics in Italy.

—There are reported to be over 500 missionary stations in the Dark Continent, with which 400,000 converts are associated, whose number is increasing at a yearly average of 25,000 souls.

—The appropriations of the American Baptist Missionary Union for the year ending March 31, 1891, are over \$303,000. The society calls for an immediate special contribution of \$50,000 to meet the deficiency caused by the passage of the silver bill.

—Archdeacon Farrar, of London, says: "It comes with shocking ill grace and sounds like frightful hypocrisy when those who give nothing and do nothing for missions, make the 'home heathen' a false excuse for doing nothing. They talk as if it were weakening the resources of England! And surely that is stupendous nonsense, when we are not even spending as much on missions as on tobacco and Christmas cards."

—"One proof of the deepening interest in missions is the increasing number of University men who are offering themselves for service. It was long before any such, in the Church of England at least, were willing to work among the heathen; but, during the last four years, seventy-nine English university men have become missionaries. In former days of coldness, special colleges for training missionaries were wholly indispensable; but the belief is growing that ordained men in the foreign field require at least as good an education as ordained men at home. In the Presbyterian church the same training has long been given to both classes; there is no abbreviated curriculum for missionaries. The flower of university youth everywhere is pressing more and more into the foreign field."

—"We are persuaded, and recent intimate contact with the churches confirms the impression, that what is now imperatively needed is that every pastor shall regard himself as the representative of missions in his own congregation; shall take pains to inform himself of the wants of the world-wide field; shall familiarize himself with the history and biography of missions, and instruct, arouse, and educate his own people on the subject. The pastor is the natural organ of sympathetic connection between the Boards and the church. His advocacy costs nothing but a little systematic labor. His flock will hear and follow his voice while they see from strangers. His appeals impress his own people as unselfish, unofficial, and genuine, while they may sometimes think the official representative is perfunctory and, like other specialists, prone to overestimate the comparative importance of his own work. After no little observation we are prepared to affirm that no outside appeals, however powerful, can accomplish a tithe of the lasting influence of a pastor who is full of intelligent zeal for missions, and that in every case where a local church is found to be a leader in missionary activity and liberality such a pastor is now, or has been, at its head. Give the church such men to instruct and inspire its members and there will be an end of debts and deficiencies in the Boards; missionary secretaries will be left to do their proper work, to act as channels of communication between the churches and the foreign fields, while the pastors themselves shall become a grand body of home secretaries, supplying the channels of communication between the churches and the Boards."

—The census bureau reports that the Indian population of the United States, exclusive of Alaska, is 244,704.