

MESSANGER AND VISITOR.  
\$2.00 per annum.

When paid within thirty days \$1.50.  
All communications, whether for insertion  
or concerning advertising, and all subscrip-  
tions, to be sent to  
C. GODFREY, St. John, N. B.

Messenger and Visitor

WEDNESDAY, MAY 15, 1889.

The appeal of our missionaries in India has stirred the hearts of many like the sound of a trumpet. It would be strange were it otherwise, for it evidently came from serious hearts and burning hearts. Appeals, scarcely less urgent, might be made for Home Missions and the other great objects of denominational effort. This must press upon us the thought of the extent and grand importance of the work which God has committed to our hands. Let us really believe that it is a trust from God. The great commission stretches the wide arms of its imperative demand around all the church of God, and around all those who need the gospel to the ends of the earth and to the end of the ages. None are excluded from the "Go ye." Nothing which pertains to the work of salvation is excluded from the "preach the gospel" and the "all things" which believers are to be taught to observe. No race, nor tongue, nor man is excluded from the "every creature" to whom the gospel is to be preached.

Neither have we any reason to doubt the holy enthusiasm, the divine ardor, the joyful sacrifice with which this work should be pressed. Think of millions degraded; with no hope for this world or the next. Can it be possible that thousands blessed with the gospel, and with the conditions of happiness its source for this world and the blessed hope it gives for the next, may do less than they can, even with toil and sacrifice to give the gospel to these wretched brethren and sisters, spread over this great world? But we are not left to conjecture. Our Lord did not live on earth merely to redeem us: he came to be our example; to show us how we ought to love the lost, and with what labor and sorrow and anguish, if need be, we should seek to save them. Who among us can look on the Man of Sorrows, can contrast Him on earth with what He was in heaven, can follow Him to the cross with its glory and the tomb with its humiliation, and realize that Christ did all this to show His mighty love for us and His determination to save us, and not feel to hide life head in very shame because of the smallness of the sacrifice we are willing to make, to follow His example, to obey His great command, to do for His sake and His glory?

If we had any adequate conception of the grandeur of the privilege of doing for Christ, the weight of the obligation imposed by the needs of men as they are facing death and eternity, heaven and hell, and of the force and power of the constraining love of Christ, would our Boards have to keep begging us to send in our pittances to keep up the puny streams of contribution necessary to carry on the work limited to such a degree by the need of avoiding bankruptcy? Rather would the free-will offerings of the Lord's people flow in until the treasuries would be on the continual overflow. Why is it that things are as they are?

We are fully convinced one reason of this is that we have not adopted scriptural methods in the matter of giving to the Lord. God has not only told us what He wants us to do, He has also made known to us how we can do what He has assigned us. The divinely appointed methods are in the strictest accord with the divinely commissioned work to be done. The one is necessary to the other. It is, we believe, because we have separated them that we are in such straits, and can make only the most distant approach to the grand work result which God desires at our hands.

And what are some of the divinely ordained methods by which the world, at home and abroad, is to be reached with the gospel? We believe God has intimated to us the minimum limit of our giving to His work. We are aware that some object to the doctrine that Christians should give a tenth, on the ground that the tithe belonged to the old dispensation and passed away with it. But let it be remembered that nothing of the old dispensation was abrogated; all was either fulfilled in Christ or carried over to the new dispensation, it may be in a higher and purer form. Did our Lord fulfill the demand upon His people for a tenth of their income? If not, then it must come down to us, and be still in force, lifted out of its association with Judaism and made to correspond with the spirit of the new dispensation. We cannot spiritualize it away. To give of one's means must be the way in which we shall fulfill the intimation of the Divine Will, as expressed in the tithe law of the Jews. There is now no force put upon us. We are to give of our own free will; but are we not to give at least as much as did the Jews under the rigor of the law? The motives are stronger.

We have the supreme act of divine love, the supreme revelation of the heart of God to lead us to do, while the Jews had no cross, no insight into the divine mind such as this gives to stimulate and move them. The need now is greater. Then the tenth was needed to carry on God's work among the Jews alone. Now we are to carry the gospel to every land. Can it be possible that our Lord desires less of us, and all He wants us to do for Him to thrill us, than He did from the Jews, with their limited work and partial revelation? It is no wonder then that Paul says, Give, "as the Lord has prospered you." This was not, we believe, that Christians might be left to be outdone by the Jews; but that they might be left to do according to the higher motives and needs of the new dispensation. It is not that a man may be left to say, how little may I give; but, how much can I give. We believe that the old dispensation set the lowest proportion we should give to God; the new encourages us to give all we can above this.

Another of the divinely appointed methods is the weekly offering to God. This is specially enjoined by Paul in the direction, "On the first day of the week, let every one of you lay by him in store," etc. This really supplements and completes the other condition of attaining the result desired by God. If a man has made ten dollars during the week, it is easier for him to subscribe at least one, than to give a tenth of a year's earnings at one time. This rule means that God's part is to be set aside first. When this is not done, it is soon spent, and then God is robbed. This rule would secure regular giving. It is well to respond to an earnest appeal. We pity the man who does not. But we need some surer resource than the income derived from such spasmodic methods. If all should devote at least a tenth, and then set it aside each week, the work of the Lord would have something reliable upon which to depend.

The appeal has gone forth, earnest, heart-breaking, from our missionaries. Unvoiced appeals are coming from our home field, from our institutions of learning, from all quarters. If we are to do our part of the great work of this generation of Christians giving the gospel to this generation of heathens, it must be not merely by many giving much, but by all giving what they can. Let us appeal to each one. What are you doing, dear reader? If you are giving regularly and as largely as you can, not less than a tenth, then your responsibility, so far as your means is concerned, is met. It does not concern you very much whether others are doing the same or not. Do your part, in the fear of God, and He will bless you; and there will be more stars in your crown than you dream of.

THE WEEK.

Parnell has finished his evidence before the Commission. The next morning after making the admission of gross exaggeration, as recorded last week, he withdrew what he had said. He found that his cross questioner had misquoted his words. On consulting the official report of his speech, he found he had not made the sweeping statement attributed to him.

Archbishop Walsh has also been upon the witness stand of the Commission. He believes the league has helped to put down crime. The Conservatives have some difficult questions to face. The Unionists refuse to support their sugar bounties bill, and the government has either to press it and be defeated or strangle it, and be humiliated. It is said the additional tax put on beer by Mr. Goschen is causing great discontent among the brewers. The brewing interest has a much greater political influence than formerly. Most of the large breweries have become immense co-operative or joint stock companies, and all the holders of stock, and they are many, will resist all attempts to limit or burden the beer traffic.

It becomes more and more evident that the Germans are not fitted to deal with savage tribes. Wissman has had a conflict with the natives of Zanzibar. The Lieutenant landed with two hundred sailors and seven hundred Soudanese and attacked a Ruriki camp. The natives repelled the attack with great ferocity and fought bravely after their manner, but were repulsed and put to flight after eighty of their number had been killed. Lieut. Wissman's forces fared badly in the conflict also, forty of the Soudanese being killed and an officer of the Schwabe and several of the Lieutenant's staff being wounded.

Bishop Potter in his address at the centennial celebration in New York, spoke some truth which was not very palatable. While others referred to the present as presenting a glorious contrast to the state of things one hundred years ago, this gentleman showed the evils of machine politics, where offices are held as rewards for partisans, and referred to the plutocratic idea, which is in danger of asserting its supremacy over that of the worth of character. There was one disagreeable feature of the occasion. At the ball champagne flowed like water, with the usual result.

It is rumored that there is a split in the following of Mercier in Quebec. The Jesuits' Bill business threatens to make it uncomfortable for the politicians generally. Notwithstanding the efforts of the partisan press of both parties, which seeks to make it appear that no agitation should be made in the matter, the Protestant people are aroused and determined that no ecclesiastical body shall have special help from the public chest. The Mail has filed its objections to the suit instituted by the Jesuits. Among others, it denies the constitutionality of the Act by which the Jesuits are incorporated. The whole document is a very able one, as it has been prepared by the best legal talent of Canada, assisted by a French advocate. The case will open a broad field of investigation, and will help make known just the kind of a society the Jesuits constitute. It will be followed with the deepest interest by the people of Canada, and will claim no little attention from many outside the Dominion. It promises to be one of the historic trials.

Questions.

1. Please state the meaning of the words "in the beginning" in the first verse of the Bible. Do they point to the far back time when God created the heavens and the earth, or do they simply mean the same as if the writer had said, "in the first place," or "now, in the narrative I am about to give, in the first place." I tell you God created the heavens and the earth? If either, which? If neither, what?

2. If the interpretation given by you of the words, "Cursed be the ground for thy sake," namely, that the ground was cursed for man's benefit, be correct, would it not seem that the Creator showed an approval of man's disobedience by immediately bestowing a great benefit upon him? And further, that that approval must be regarded as very greatly modified by the immense strokes of a fertile prairie land which cover such a large portion of the earth? Was not the curse imposed on account of man's disobedience to mark God's displeasure, and does not the fact that so much fertility and productiveness remain show the greatness of the Divine love which restrained the full exercise of that displeasure?

3. What purpose was subserved by the statement in Matthew 28:2, that when the angel had come from heaven and rolled back the stone from the door of Christ's tomb he "sat upon it"? What is the purpose and significance of that statement of fact?

4. Train up a child in the way he should go, and even when he is old he will not depart from it. Proverbs 22:6. Is this good scripture proof to show the duty of the Christian church to establish and maintain collegiate schools.

Various explanations of the words, "in the beginning," have been given. Some hold that it means, in the beginning of all things—that is, that the heavens and the earth were the first creation of God. Some hold it means, in the beginning of the heavens and the earth, God created the heavens and the earth, thus asserting that they did not eternally exist. Some believe it means, in the beginning of time,—the absolute beginning, if we may so say. Other interpretations are: in the first place, God created, etc., then He fashioned them. This would mean that He first created the material out of which they were made, then He built up the heavens and the earth out of this raw material. Finally, some believe it means only this. In this narrative the author mentions first, God created, etc., then he mentions what follows; in other words, in the beginning has to do only with the succession of events as given in the narrative, and asserts nothing as to their order in creation. It becomes one to be modest in giving an opinion upon an expression capable of so many interpretations. We incline to the view that "in the beginning" here marks the time when God created the material of the heavens and the earth, the fashioning of which is recorded in the six days work. How long this beginning was before the work of the six days or periods began, is not stated. The only fact declared, according to this interpretation, is that the matter out of which God fashioned the heavens and the earth did not exist eternally.

It would take a good deal of space to criticize all the views held of the meaning of this expression, and why we are inclined to the one given above.

2. It may be that our suggestion of a possible interpretation of the passage "Cursed be the ground for thy sake," was not sufficiently carefully expressed and guarded. However, we dissent from the idea that there may not be a real expression of the deepest abhorrence of evil, and, at the same time, a real regard for the best interest of the offender. A parent may punish a child, and it will not detract at all from its use as a righteous expression of displeasure, if it be given with the full intent to help the child to a better life, for its own sake. It is still our deliberate belief that it was much better for our race, after sin was fixed in the nature, to have the necessity of greater labor made imperative by this curse, than though the Eden state of comparative freedom from toil had continued. Neither do we shrink from the idea that God foresaw and intended this to be the case. So far as the prairie question is concerned, it favors one view about as much as the other. The truth is, we need to combine the two ideas; we believe, in order to exhaust the meaning of the expression.

3. We have not attached to the statement any special significance. If any one sees any special significance in it, let him speak.

4. Indirectly we believe it is.

Young People's Society of Christian Endeavor.

What seems like a really serious objection to these societies as noticed by Bro. Grant is *young people's society* and *believers in a Christian Endeavor Society*. "What possible part can the unconverted have in advancing the kingdom of Christ?" "If there are any persons who can see no inconsistency in making unconverted people members of a Christian Endeavor Society, it would be useless to argue with them." I am sorry Bro. Grant wrote that sentence. This matter has not been rushed into in mental blindness. It has been "argued" and adopted by intelligent Christian men as deeply interested in the regenerated character of Christian workers as the objectors. These men see no inconsistency in this matter as it really is, which is quite different from the general abstract "man of straw" form in which Bro. Grant seems to look at it.

Only those who really believe themselves Christians can be active members. Only active members can hold office, serve on committees and vote. In a large number of young people in a congregation a "look-out committee" of such Christians as you would naturally appoint for the purpose would find some who were very sensitive to gospel influences. Some of them are silent seeking souls. Thank the Lord, there are many young persons very tender in this respect. The whole church ought to be a "look-out committee" to lead these lambs to Jesus and to feed them, but churches are deficient and a great point is gained when you get a committee of five spiritually minded young people to make this their special work. Such young persons are invited to come into the society as "associate members." They have not yet faith sufficient to call themselves Christians; but the very act of becoming associate members is an acknowledgment of their interest and desire, and they have the special prayers and efforts of the active members. They are invited and encouraged to look to Jesus only and by prayer are held before the Cross that they may come into the assurance of faith. It does my heart good to hear my young people pray for the "associate members."

That is the extent in which the unconverted are joined with Christians in the Christian Endeavor Society as it actually exists when properly organized. Is such yoking together objectionable? Many of us think not.

Again, Bro. Grant says, in regard to the whole movement, "no thoughtful person can help seeing that the whole tendency is away from the churches." "The Platform of Principles" says: "The society of Christian Endeavor is not, and is not to be, an organization independent of the church. It is the church at work for and with the young, and the young people at work for and with the church."

Dr. Wayland Hoyt, of Philadelphia (a Baptist) is certainly a "thoughtful person," and he says:

I am frank to confess that I have become an enthusiast in the Christian Endeavor movement, and the more I know of its principles and workings the more fervent is my enthusiasm. And for reasons like these:

1. Because of the emphasis the movement puts upon the local church. Its beating heart and centre is the special church with which the young Christian is in personal relation. The steady song of the movement concerning the local church is:

"For her my tears shall fall;  
For her my prayers ascend;  
To her my cares and toils be given,  
Till toils and cares shall end."

The Christian Endeavor movement tells the young Christian that the eminent place of love and loyalty and religious attempt is his own church, to which he has sworn personal allegiance. This is healthful. This is according to the New Testament. This concentrates service and prevents sporadic and frequently aimless scatterings of power. For Christ and the Church is the inspiring motto of the Christian Endeavor movement. As a pastor, I utterly rejoice in such a marshalling of the young Christians of the churches.

The work of the Y. M. C. A. is referred to. The cases are not parallel. The Y. M. C. A. is an undenominational organization outside of the church; and the tendencies of that institution may be to draw the active energies of the young men away from the church. But the Christian Endeavor Society is an organization of the local church, and within the church and its work is definitely specified to be for the church.

The motto of the society is "for Christ and the church."

In conclusion, I wish to repeat what I said in my first letter, that after careful inquiry, I am convinced that the Y. P. S. C. E. is a Providential—God sent—movement, in answer to the earnest prayers of many Christian pastors over the question "How, most effectually, to make use of the young people in our churches." Like many other pastors, I saw in the character of my church membership a demand for such a movement and prayerfully and carefully introduced it, and thus far have reason only to thank God for it. J. H. ROBINSON.  
Claremont, N. H.

Foreign Missions.

A very cheering letter came to hand a few days ago from Pastor Manning, of North church, Halifax, with an enclosure of \$78, special offering to Foreign Missions from his church. These special offerings, which come so frequently of late to the Board, are very encouraging and fill our hearts with gratitude to God and the generous givers. It is our desire to prosecute the work assigned us with that zeal and faith which its importance demands. By the way, "Where are the nine?" One came to glorify God with an offering of one hundred dollars, and called for nine other sisters to join her, but they have not responded as yet. I shall be very glad to forward their names to Sister Rhoda as soon as they make up their minds to report.

W. J. STEWART.

Another of the Ten.

Since writing the few lines under the caption "Foreign Missions" for this week's paper, the following cheering letter has reached me. It is the first response to Sister Rhoda's appeal. It is published in the hope that others may be stimulated to go and do likewise.

ST. JOHN, N. B.,  
May 8, 1889.

REV. W. J. STEWART,  
DEAR SIR,—Since reading the "appeal" made several weeks ago by our workers in the foreign field, my mind has been deeply impressed with the necessity of my giving more than my prayers in their behalf.

I therefore wish to unite with Sister Rhoda and offer \$100 toward the \$1,000 required to pay the first year's salary of Brother W. V. Higgins, the newly appointed missionary to the field. I am confident the Lord will bless every effort we make to spread His gospel. Has he not told us to "bring all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." And has He not said: "I will give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession." Let us take the Lord at His word, and see that as He has promised so He will fulfill. That eight others will early respond is the earnest prayer of  
Yours truly,  
LOUISE.

I am fully convinced that Sister Louise has got the right interpretation on Malachi's oft quoted title passage.

W. J. S.

More Good News.

Since receiving Sister Louise's offer to be one of ten to furnish \$100 towards Bro. Higgins' salary, the following from Amherst has come to swell the number of generous contributors to our beloved missionary enterprise. Surely the Lord's hand is in this blessed movement started by Sister Rhoda:

AMHERST, March 9, 1889.

REV. W. J. STEWART,  
DEAR SIR,—At our monthly meeting held this week, Rhoda's proposal was spoken of by our president, and as none of the ladies felt prepared to respond individually, it was decided to raise \$100 extra by the society, and \$96 towards that amount was pledged in a few moments, and I was asked to write you to that effect. Although it was not what Rhoda suggested, still her suggestion prompted the action, and we trust our action in the matter may not be without its influence on other societies. Shall I send the money to you?

Yours truly,  
MRS. G. BOWFORD SMITH.

I am sure that Sister Rhoda will be as pleased with this action of the Amherst sisters through their society as if the response was individual. May not this noble example have many followers?

W. J. S.

I have read with much interest the appeal of our missionaries in Teluguland. It seemed to be a call by the Holy Spirit to the Baptist churches in the Dominion, as direct as when He said to the baptized church in Antioch, "Separate Me Barnabas and Saul for the work whereunto I have called them."

If we are obedient unto this command, we may rest assured that God will own and bless our efforts, and use us for the upbuilding of the Redeemer's kingdom. If we are disobedient, and refuse to "bring all the tithes" into His treasury, and to send out the men asked for, we may expect that He will visit us with His displeasure, vide Mal. 3: 8-10.

If we intend to heed this call, we must give "as the Lord has prospered us." Every individual member of every baptized church in the Dominion must contribute to the extent of his ability. Giving what we don't want or what our selfishness tells us we can spare, will not do; we must settle this matter with our consciences and the Word of God, and of that of which He has lent us, give Him what He asks. Further, if we would now prove our loyalty to our Divine Head, every pastor should at once take this matter up, and bring it prominently and keep it persistently before his charge, until every member contributes his share. There is no time to be lost. "What thou doest do quickly."

I see that a sister has offered to be one of ten to raise Bro. Higgins' salary, and that the Bishop of the North church, Halifax, has offered to be one of twenty to give one hundred dollars each. I will be one of twenty to give five hundred dollars each. This appeal is not for the many who can; if they try, give more than \$500, but for those who can not give more.

C. H. HARRINGTON.

The Appeal.

The circular containing the appeal to the Baptists of Canada from our Canadian foreign missionaries, with the suggestions of our Board, came to hand yesterday.

As I read and reread that circular, I thought I could hear the Master speaking unto the Baptists of these Maritime Provinces in tones louder than ever, "Go ye therefore and disciple the nations." I wondered if we had not a rival at that point in our history when the Lord intended that we should "enlarge the place of our tent, lengthen our cords, and strengthen our stakes."

May be, and I could not but think and pray, that the set time to favor Zion had arrived, and that the hour had come when the Lord was about to lead us up to higher ground, and into a larger room.

Our missionaries have, evidently, thoughtfully, conscientiously and prayerfully, adopted the motto of the great pioneer of modern missions: "Attempt great things for God and expect great things from God." And is not this a safe and scriptural motto for us in all our denominational work. It is one suggested by a firm faith in God, and unwavering confidence in His promises, grace and power, and an humble willingness on our part to follow when He leads. Has God not said, "Open thy mouth wide and I will fill it." But all this, as our Board sets forth, means more money. Now, there can be no doubt that there is money enough in the hands of God's people to meet the ever pressing and constantly increasing demands of God's cause. But how is it to be reached? The Board suggests that the last Sunday in June be devoted to the interests of Foreign Missions, and that sermons be preached and collections taken for our work among the Telugus. It seems but reasonable that the Board should expect that every church in the three Provinces should heartily respond to their reasonable request.

Yet, after all, providing the suggestion of our Board is adopted in every one of our churches, how little, comparatively speaking, will be accomplished in regard to any very large and permanent increase in our funds, until our churches and individual members much more generally adopt, and persevere and conscientiously work out, some definite system for raising money for the Lord's work. And in view of this solemn appeal of our missionaries coming to us, with the sanction and approval of our Foreign Mission Board, and of the very urgent need there is for a very large increase in the contributions of churches to all the different departments of our denominational work, I would like humbly to suggest that all our churches and church members that have not already done so, adopt the system given to us by God, and found in I Cor. 16: 2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." As I read this injunction of the inspired Paul again this morning, I felt most deeply impressed.

First, with the simplicity of this system, simple to understand, no complications, nothing but that a child or the most illiterate may comprehend. Simple to work and therefore inexpensive.

Second, with the reasonableness of it, as though the Master did not intend to burden us with a load heavy to be borne. "As God hath prospered him."

Third, with the fact that this system recognizes it to be the duty and privilege of every individual believer to contribute to God's cause. The poor as well as the rich; the young as well as the old; the child as well as the parent. "Let every one of you," etc.

Fourth, that we need no other argument in favor of the "weekly offering" system. "Upon the first day of the week"

Fifth, if this system is given to us by God, there can be no question about it being the best one; nor can there, as it seems to me, be any question in regard to its being our duty to adopt it in preference to any other system, however feasible that system may seem to be.

And lastly, if this God-given system were adopted and conscientiously worked out by all the members of our churches, the treasurers of our Boards, would not, as they now too often are, be overdrawn; but there would be an abundance not only to carry on the work we are attempting at the present time, but to branch out on every hand and largely extend our operations in every department of our denominational work.

Cheggogin, May 9. I. E. BULL, Jr.

Gen Church Record Book.

The future historian will set great value on well kept church records. These cannot be well kept without suitable books. You want a book built to stand one hundred years wear and tear at least. Well, we have it, made to order, containing 406 pages—31 double pages of which are set off for a register of names, ruled with columns in which to note all needed items. One clerk who has used this book calls it a gem. The price is very low, only \$2.25, mailed. Send your orders in and have a church book good to record your transactions for thirty years at least.

GEO. A. McDONALD,  
Halifax Baptist Book Room.