

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME XLIII.
VOL. VI., No. 19.

Published Weekly by the Maritime Baptist Publishing Company.
SAINT JOHN, N. B., WEDNESDAY, MAY 7, 1890.

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VOLUME XLIII.
Printed by G. W. D., North Side King St.

NOTICE TO AGENTS.

Will all agents having money in hand for the Messenger and Visitor kindly make return the last week in May, as we wish, the first of June, to send out a statement of account to every subscriber in arrears?

NOTICE TO SUBSCRIBERS.

While the great majority of our subscribers have paid up promptly, some have not yet renewed their subscriptions. Will these kindly remit us \$1.50 at once, stating any good reason they may have for failure to pay within the thirty days from the expiring of the old subscription the advertised condition for reduced rate, and we will do the best we can for them. Will any in arrears for longer periods also remit us, and we will be as considerate as we can and not break down our rule?

SECRETARY NOBLE, of the United States cabinet, gave a formal breakfast on Sabbath, April 6, inviting President Harrison and the members of his cabinet and many senators. Neither the president nor any of his cabinet responded, although many senators did, and spent the time of morning service in festivity. We should suppose the Christian people of the United States would call one of their highest officials to account for trampling upon what they esteem sacred. — The Watchman attributes the gratifying increase in foreign mission receipts this year to the effort made the last three years to introduce systematic giving into the churches. Why do not all pastors lead their churches to give in this way? — The Wesleyans of Great Britain have had a net increase the last year of 2,710. This result is said to be disappointing, in view of the efforts put forth in the "forward movement." — The number of emigrants from Great Britain fell 56,000 in 1889. Mr. Bunker writes to the last *Messenger* Magazine that during a late trip at least a thousand Karens were won over to the worship of the Saviour. We presume this means that they have become nominal Christians. — Mr. Patrick has baptized seventeen at Belajia, in Assam. Fifteen others were baptized a short time before. He desires the strength of two men to help him do more to gather in the harvest around. Alas! how few are the workers; how countless the myriads of the heathen! — Mr. E. A. Kelly, in a month's tour on the eastern part of the Ongole field, baptized 214 Telugus. — The McCall mission in Paris has been compelled to close fifteen of its preaching places for want of funds. The income last year was \$97,495. There is a deficit of \$3,000. — The Baptist Missionary Union received about \$100,000 in donations and \$33,000 in legacies in the month of March. — Dr. Herrick Johnson very pithily says, "The best cure for pessimism is a good dose of the last century." — The *Canada Presbyterian*, referring to the weariness of the average American Presbyterian over the debate on revision, declares that "a Scotman with a turn for polemic could stand the debate for a century, and enjoy it as much the last day as the first." — The construction of the gigantic Forth bridge cost fifty lives. — Dr. Robinson, ex-president of Brown, has given a course of lectures at Andover Theological Seminary on Foreign Missions, which is pronounced one of the best ever given there. — It is reckoned that at least 75,000 are brought by rum to untimely graves in the United States each year. The terrific war for the Union cost the country 360,000 lives. Every four years, then, rum slays as many as did this greatest war of the century, and it slays them in a worse way. In Canada the proportion of deaths by drink is about the same. And yet this traffic is allowed to go on.

INTERNATIONAL S. S. CONVENTION.— This body will meet at Harrisburg, Pa., from June 24 to 27, inclusive. From a programme sent us, we judge that the occasion will be one of absorbing interest. Full particulars, about fares, etc., can be had on application to W. N. Hartshorn, 50 Bromfield, street, Boston.

ANATHEMATIZED.—The Roman Catholic archbishop of Kingston, Ontario, has issued a letter to his clergy, instructing them to anathematize all in their flocks who pay their taxes in support of the public schools, rather than of the separate schools of their church. They are also charged to withhold absolution and funeral rites to those who die without having repented of this damning sin! Romanists are taught to believe that their eternal salvation depends upon the absolution of the priest. This fulmination of the archbishop then means that he considers the payment to support the public schools of the land rather than

of the Catholic separate schools, as great a sin that he will consign the souls of those guilty of it to eternal damnation! This shows, at least, the intense bitterness of the authorities of the Roman church against the common schools of the country. We notice, also, that the Catholic hierarchy has opposed the use of the ballot in connection with voting on school matters. This might release the Catholic people, in a measure, from priestly dictation, and must not be allowed, if it can be prevented.

A SHAME.—The *New York Evening Post* gives a history of the twenty-eight Tammany leaders who are practically the rulers of New York, from which it appears that all of them are professional politicians, one is a convicted murderer, one has been tried for murder and acquitted, one indicted for felonious assault, one indicted for bribery, four are professional gamblers, five are former gambling house or low dive keepers, nine have been liquor dealers, two are sons of liquor-dealers, three are former pugilists, four are men formerly known as "toughs," six were members of the Tweed gang, two were nominal lawyers getting their living out of politics, two were favored city contractors.

And yet there is Christian sentiment enough in New York to clean out this foul brood, were it but united. This is one of the curses of the party politics of the time that good men are divided between different parties and the unscrupulous and the selfish wield the balance of power. It is largely the same in reference to the rum traffic. It is left to blast and destroy; because good men are drawn aside into opposing camps while the supporters of this iniquity are a unit and have the stronger political power. When shall the time come when each question shall be decided on its merits and not because of its relation to a party?

JEWS GROWING MORE RICH, BY LESS GOUD.—Herz Stocker, the leader of the Juden-Hasse movement in Germany, declares that the Jews have bought up the control of the press and are leading Germany to ruin. They have the money so far in their hands that no war could be carried on should they refuse to loan the means necessary. On the moral and religious side of their lives the London *Freeman* has this to say:

It is, also, true that the Jews are often unscrupulous, frequently skeptical. German Jews are said to have abandoned the hope of a Messiah. Jews in Paris have ceased to keep the Sabbath. Out of 2,000 shops in that city kept by Jews, only some hundreds are closed from sunset on Friday to sunset on Saturday. It is as bad in America. There are 70,000 Jews in New York, but no more than 2,500 of these belong to any synagogue. There is a bright side to the picture. In 1876—so we learn from the *Missionary Review*—20,000 baptized Jews were in fellowship with Christian churches. It is said that many Jews are disciples of Jesus secretly. They fear their brother Israelites. The fifty Jews converts in this country of forty years ago have increased to 3,000 and more. But the Jews as a people still turn from Jesus! Many dissent the Rabbis, numbers more distrust the lead of tradition, but more of these go from the twilight into the darkness than come into the clearer light of the gospel.

ERROREURS.—That livest of live papers, the *Forbes*, the organ of the Prohibition party in the United States, has been making some rather startling disclosures during the last few weeks. Next autumn a prohibitory amendment to the constitution is to be submitted to the people of Nebraska. A Mr. Johnson sends a circular to the leading liquor men of Pennsylvania, asking them to advise him as to the methods there used to defeat a similar amendment last year in that state, so that they might avail themselves of them in Nebraska. The responses were numerous and definite. These the *Forbes* has secured, and has published them with the names attached. The methods adopted with success in Pennsylvania and recommended to be used in Nebraska are: First, the press is to be bought up. Editorials and other matters are to be published in all the papers and advertising rates paid for them, although, of course, this fact is to be kept carefully concealed. The politicians of both parties who run the "machines" are also to be bought over to the rum side. Efforts are to be made to get some ministers to preach against prohibition and for high license, and their sermons are to be sown "knee deep" over the country. High license is to be lauded as superior to prohibition. Men are to be hired in different prohibition States to write about the failure of prohibition in their States, over assumed signatures. Above all, the rum dealers are to keep dark and not allow themselves to be seen. No public meetings for discussion are to be held; but dependence is to be had upon their quiet ways of securing their end. What can exceed the shame of all this? Still it is no more than is to be expected

of so shameful a traffic. It is to be hoped that people, when they see anti-prohibition literature spread abroad in the press when contests are in progress, will hereafter understand that, in most, if not in all cases, the papers in which this appears are in the pay of the liquor dealers' association. It is to be hoped that all self-respecting sheets, hereafter, will abstain from the publication of the literature above mentioned, in order to keep themselves above the suspicion of accepting a bribe from the treasury of the rum party. It is also to be hoped that all anti-prohibition literature of this type will be held at its true value by right thinking readers. Another exposure is in the case of General Brayton. He was placed at the head of the enforcement machinery in Rhode Island, when prohibition was there in force. While occupying this position he declares he managed the repeal of the law and, on the strength of this, offers his services to the liquor men of Nebraska, on condition of a "fair remuneration." Let us be wide-awake for similar tactics among us.

MOSES.

NO. IV.

By what has been stated we are led up to the inquiry, Of what nature was Moses' victory and to what extent was his life work a success? Quite easy of pronouncement is that word Success. Yet do we question whether of the seventy millions on this continent who are familiar with its use, there could be found seventy thousand who rightly understand its meaning. For whose would correctly apply this word to human achievement amid which the hero conquered. When six hundred men charged an army up Balaklava's height, albeit the Muscovite recovered from his fright and repulsed the attack, yet was the Light Brigade victorious, and the Russian army not for five thousand men retreat orderly while harassed by fifty thousand, the success belongs to the retreating, and not to those who pursue. When Aaron Burr by reason became rich, then was Aaron Burr poor indeed; and when a bank director sacrifices himself to secure helpless widows a competence, then he is rich in the golden opinions of his fellow men. The property may be a grand one; but how gained you control of it? The thirty pieces of silver are good coin, but if damped with the blood of the Nazarene, I wish nothing to do with them.

The kind of goal you have reached, this also must be considered. If you fought for personal aggrandizement, as did Napoleon; if policy prompted you, as did Pilate of Jerusalem; if you strove to blind men, as did James the Second of England; or to turn back civilization, as did Pius the Ninth of Rome; then no matter how loudly the world cheers you, the highest success is not yours.

The element of time must also be considered. In the morning as Shadrach is flung into the furnace, I call him defeated; in the noontide as he walks with God, he is victorious. When John Brown died at Harper's Ferry, it looked like suicide; but, at Gettysburg, John Brown's soul went marching on. We must not be premature in our decisions. Sometimes the years must roll away ere the right verdict can be spoken. Not by spring bud or summer blossom judge we the tree, but by the fruit of autumn. After death the judgment, not before; for Peter may be converted, and Judas prove a traitor. Wait till the painting is finished, the building completed, the song sung, and then record your thought. Give Christ three days to rise from the tomb, and then decide whether Jesus or Pilate is victor.

Still we must admit Moses' success is of a kind the majority would call defeat, for it was not given him to lead Israel across the Jordan and into the promised land. But as Wolfe died on the heights of Abraham in the very flush of victory, so did Moses. And the man whose renown has terrified the nations, had over his mantle around him, gaze over the land of which he had thought by day and dreamed by night, gaze lovingly and long, and then pass away.

But Moses stands not alone as a man whom the world calls defeated; for Stephen is there, and Jerome of Prague, Savonarola, and William of Eromanga, and he who died on Calvary. "Speak, history, who are life's victors? Unroll thy long annals and say: Are they those whom the world called the victors? Who won the success of a day? The martyrs or Nero? The Spartans who fell at Thermopylae's try? Or the Persians and Xerxes? The judges or Socrates? Pilate or Christ? Be it ours to show how not without

glory and advantage is the last scene in the great Hebrew's life. For he saw the promised land. What is included in that simple phrase who shall say?—for if Satan had power to show Christ the kingdoms of earth in a moment of time, who shall tell what passed before the prophet's gaze as he stood with God on Nebo? Who knows but that he saw the alternating seasons of fair Palestine, with its rich resources of hill and wood and plain; Jericho, gate of the promised inheritance, is assailed, and the tribes have footing in Canaan. And Jerusalem appears, fair as the moon, bright as the sun, and terrible as an army with banners; and inhabitants from many lands tread its streets, throng its markets, and admire its massive glory, while it nestles among the hills like a dew-drop in the bosom of wild rose. The panorama shifts, and the shepherd-king is ruling, and the lion of Judah sees the Philistine wolves. Then Solomon reigns, and the sun of Hebrew glory is at its zenith, and the tide of Hebrew power is at its flood; and seeing this, the mighty leader would know those Midian conquests came from God, and he would be assured that his genius had been no will-o'-the-wisp, but as the clear and steadfast shining of a fixed star. And he shall not hear the curses as of French soldiers abandoned by Napoleon in Moscow's fire and frost; but he shall be crowned as by English captives saved by Havelock from Lucknow's bloody death. He has beached the ship, and his passengers, for whose safety he gave strength and life, have ended their wild voyage, and safely reached the shore. And the consciousness that they owed all this to him, that he had broken their fetters and brightened their lives, must have been as sweetness in the cup of Moses' satisfaction.

He had this satisfaction also, that he had done his duty. That he had dared for the true and fought for the good; that he had faithfully echoed God's speech, and grandly finished his course; and that in spite of sun, or shade, or rose, or thorn, he had resolutely done the thing he believed to be right. To broad conceptions of duty we owe the consecration of all true life. The results may be diverse, but if prompted by duty, the merit remains the same. For whose rightly uses the two talents entrusted to him, his merit goes to the possessor of ten; and who conscientiously sweeps the house may be nobler than he who owns it. When Arnold of Winkelried, at the battle of Sempach, rushed from the ranks and shouting, "Make way for Liberty," gathered the Austrian lances and buried them in his own breast, he acted grandly. And so did the girl who, playing with her little brother in a railway ravine, heard the scream of the coming train, and pushing her baby charge into a cleft of the rock, stood in front of him and was killed by the rushing express. The results differed, for he of Winkelried delivered a nation, while the girl only saved a child's life; but the motive, the pure unselfishness, the unwavering allegiance to duty was the same in each case. When Joseph withstood temptation in Potiphar's household he proved himself a member of the aristocracy of goodness; but so does the New York girl sewing girl, toiling hard for the bare privilege of living in the midst of accursed surroundings, still manages to front God pure as she left Him. So, brother men, let us evermore remember that a cup of cold water rightly given is as meritorious in the sight of heaven as anointing the dead Christ.

And who shall say Moses was unwilling to be buried by God on Nebo, for he was an old man, and the aged were not for new enterprises. The young live in the future, and look toward the East; the aged live in the past, and have an outlook Westward toward the setting sun. And Moses, who gave forty years to Egypt's discipline, forty to communion with Nature in Midian, and forty to leading Israel through the wilderness, may well rest and allow a younger hand to grasp the helm, and a fresher strength to batter down resistance. For, as we were long since told, "We live in deeds, not in years; in thoughts, not in breaths; in feelings, not in figures on a dial. We should count time by heart throbs; he most lives, who thinks most, feels the noblest, acts the best," and in varied experience, in alternating storm and sun and shade, Moses was patriarchal indeed. And so far as exciting circumstances and massive achievements went, Methuselah, with his nine hundred years, was as a boy of sixteen alongside Moses. His stern eye has witnessed the bloody flowing of the Nile's waters; and the gathering gloom that darkened Pharaoh's palace hall. He had seen the cattle struck down by disease, and the plague of boils that spread over the land like a dust cloud. The swarming flies, and the

thick darkness he had witnessed, and the wall that followed the slaughter of the first-born he had heard. He saw the piling of the Red Sea billows at the outstretching of the rod; the fierce lightning of Sinai, the fiery serpents, and the quick descent of Korah to hell. He had watched fierce conflicts whereon the fate of Israel hinged; he beheld Miriam whiten with the leprosy, and Aarg's eyes fix in death, and all his ancient comrades die. He had fasted and prayed, he had scourged Egypt and conquered himself; he had enemies at Meribah, and talked with God on Sinai; his life chalice was full, what need of longer living; his busy day lengthened into gloaming, why light the lamps; his work was rounded into completion, why tamper with the finished or touch perfection.

He had become increasingly lonely as the days went by. Like some mountain climber, he saw one after another of his companions drop behind; until now he stood alone, and solitude brings sadness. Moses had seen many graves; so many, that of all who left Egypt but three remained to tell the story. And eyes he had seen the light die out of were legion. And it was fitting he should die, when, and where he did, with a grand part stretching behind him. He had fought the fight, held aloft the banner, and now the day being done, he might well rest. And as England in massive St. Paul's buried her great duke with an empire's lamentation, thus let Israel behold Moses as he scales the hill of death. And so he writes the last record in his life-book, and sings his last grand song; and then wrapped in a robe of glory, caught up in a whirlwind of prophetic fire, he goes to his death on the mountain.

And had he not high honor, The hillside for a pall; To lie in state, while angels wait, With stars for tapers tall, And the dark rock-pines with taming plumes Over his bier to wave; And God's own hand in that lonely land, To lay him in his grave." "Aye! and as Aaron and Hur held up his hands when Israel fought Amalek, so God would then sustain him in his last fight. And if from passing over Canaan he lay down with a tear of regret in his eye, then the Hand that wrote the death warrant would wipe the tear from the dead man's cheek, or maybe, transform it to a jewel rich and rare whereby the Jews may know their great leader in the resurrection morning." W. B. HISSON.

W. B. M. O.
"Be ye steadfast, immovable, always abounding in the work of the Lord, knowing that ye shall receive it in the end."
PRAYER TOPIC FOR MAY.
For Native Christians, Teachers and Scholars.—Mat. 45: 8.

The Missionary Outlook in British India.
BY NABE ABUHALD.
ACADIA SEMINARY, WOLFVILLE.
Of all the countries embraced in the British Empire none is more important or interesting than India. In natural resources she is unequalled. Her position as the middle of the three great peninsulas of Southern Asia gives her two long lines of sea-coast with many harbors. The Himalaya mountains guard her on the north. Her fertile plain and river valleys, her extensive forests, her almost inexhaustible mine of precious stones are storehouses of immense wealth. All these might seem the conditions of prosperity and enlightenment. But the majority of her 250,000,000 of population are subject to a system of religion which practically debars them from advancement. Of the many agencies now at work, which tend to free these people from their bondage, may be counted commerce and education subservient to a Christian government.

A hundred years ago the commerce of India was monopolized by the East India Company. Trade was carried on with great difficulty, as Macadam had not yet taught the world to make roads, hence locomotion over land was very much impeded, while sailing ships were slow and dangerous. The internal trade at this time was limited to the Vaidya or trading caste.

These restrictions to general commerce have been gradually removed, and at the present time, free trade is established throughout the vast peninsula of India. Railways and good roads having been built in many parts of the country, commerce can be carried on to greater advantage than formerly. India is essentially an agricultural country, and its grain producing area is so extensive that anything which gives its trade the slightest impetus is of vast importance. Such an impetus has been given, and India has been able to place herself as a

competitor in English and other markets. Legitimate commerce is a great factor in the advancement of civilization and in the progress of the Gospel. But many evils have been introduced through trade, as for instance the liquor traffic. The Gospel has been hindered in a large degree by this trade, and there has been of late a very serious increase of drunkenness in many parts of the country.

The government is now awakening to the fact that no consideration of revenue can be allowed to outweigh the paramount duty of government to prevent the spread of intemperance. Hence we see the extension of commerce in India has not been an unmitigated good. In 1788, Sir Charles Grant became the leader of the East India Company. He favored the introduction of Christianity into India, and formed the design of founding a mission in Bengal, but as he himself has said, Providence reserved that honor for the Baptists. In 1792 that great man of God, Wm. Carey, awayed by the conviction that something must be done for the heathen, started for India. But the hostility of the government was so great that he was compelled to seek passage in Danish ships, and on arriving there to remove to Danish territory. The company had the idea that the missionary would arouse the suspicions of the people, and in some way injure their trade.

But to-day the government has a different idea from this. It now sees that a high morality and loyalty is the result of Christian teaching. In 1833 the last traces of intolerance were removed, and we are led to believe that the falling of India into the hands of Great Britain was and ever will be a great blessing to this magnificent country. Peace, order, and justice prevail over a land where war, anarchy and injustice had prevailed. During the last twenty years missionaries have derived most active aid from distinguished men in the service of the crown. These were men in whom the natives, whether Christians or not, have the greatest confidence. The government is now making the way easier for the missionaries, and its reports call attention to the beneficial results of education upon the moral, social and intellectual conditions of the people.

In the early days of the East India Company's rule, education was not recognized as a duty of the government. The native population was very ignorant concerning education. The missionaries were the first to realize the importance of this work, but at length the government took hold of education, and its activity in intellectual culture now exceeds that of the missionaries. In 1851 the government of Great Britain placed the universities of India on an equal footing with other universities in her empire. English is now taught in all schools and colleges, and the natives prize their opportunity, since a knowledge of the English language is indispensably necessary to obtain employment in government and mercantile offices. The higher and middle classes at the present time strive eagerly to get an education, and as good an one as they possibly can. A young man cannot hold a respectable position in society unless he possesses a fair knowledge of the English language, but the education required by the government is purely secular. The sacred books of the Hindus are losing their hold on the common people. As medicine, geography, and other sciences are taught in the schools and colleges, they break up and cast out the evils of Hinduism. So there are many educated Hindus who have given up the natural religion and have not accepted any other, and for the want of something better they have become very immoral. As to the present system of government education in India, some thoughtful men are seriously alarmed on account of the growing skepticism of the younger generation. The government itself is dissatisfied with the present tendency of secular education, and recommends the establishment of Christian colleges. There never was a time when the Hindoo mind was so deeply moved on the subject as the present.

Here then is a great opportunity for missionaries to assist in shaping the future education policy of India, and not leave it wholly to the government. Pulpits, platforms, the press, churches, schools and homes should all assist in coming to proper conclusions. In the forty languages of India these topics are earnestly discussed, and may God lead them to the true ideal life. The great need of the church in India, at the present time, is a ministry able to speak intelligently upon various theological questions which are being discussed by many newspaper men, and above all by men who can enter into the lives of the common people and teach them to think for themselves. It is not only zeal and devotion to the church which is now needed, but a firm faith in Him who died for our sins, and rose again for our justification. (To be continued.)