

Messenger and Visitor

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— THE BEST OFFER YET.—In order that as many as possible may have the opportunity to know the quality of the MESSENGER AND VISITOR, and may be able to decide whether they may desire to have it continued to them as permanent subscribers, the paper will be sent the rest of the year for 50 cents. We are more desirous than we can tell to have a thousand subscribers added to our lists by January next. The editor cannot continue to do what he has done in the past, by way of getting subscribers, as he has all the work he can stand up under. Will not our pastors and wide awake laymen take the matter up, and send in names on this offer? Will it not help on the work of the denomination—the work of God—to get the paper into all our families? Let there be an earnest effort.

It cannot be denied but that the secular press of the United States has been bought up, quite generally, by the liquor interest. They are well paid to insert paragraphs set about by the rum interest, and no contradiction is allowed to appear. We fear some of our provincial papers will make themselves obvious to the suspicion that they are controlled by the rum power in the same way; for similar paragraphs are continually appearing. A wide-awake contemporary has been made, by the professor, to say that the Drunkards, at their annual meeting, passed a resolution in favor of prohibition. Now for the Drunkards to hold a great meeting and to pass such a resolution, would be the most sensible thing they could do; but it was the Drunkards—a religious denomination of the United States, who took the action referred to.

A religious contemporary of the United States calls attention to a paper which boasts that it is a compendium of all that a family needs, in the newspaper line, as having recently given its readers about twenty columns of prize fight and a few odds and ends of other things. We know of papers going into homes that are little better. They contain some good, it is true; but they are fitted to soil the imagination and make the young perfectly familiar with crime and scandal and what is vicious. We are amazed that good people will put them into the hands of their children.

— IMPORTANT NOTICE.—Will all church clerks read the important notice from Dr. Day, in another column, and act accordingly.

— SOCIETIES.—The Methodist Episcopal church of the U. S. has had no less than five young peoples' societies in connection with their body. It has been felt that these are leading to a division of force which is weakening their church. But it has been found easier to start societies than to disband them. An attempt has been made to reduce them to one; but the effort is being attended with difficulty, and it is not known whether it will succeed.

— NOT PERMITTED.—We learn from a contemporary, that Bro. H. DeWolf, of St. Stephen, has met with unexpected obstacles in connection with his work. He engaged to supply a church across the border in Maine. Some crank secured against him the enforcement of the alien labor act, and he has had to abandon the field. This is protecting home production of man as well as of material, and reduces the law, under which this action happened to an absurdity. What if heathen countries should take a leaf from the book of this leading Christian country? However, it will be a good thing for our churches, if this law is enforced, and our ministers kept at home.

— LITURGY.—Dr. McArthur, of the *Christian Inquirer*, calls attention to the bondage in which the Episcopal church is to its liturgy. No matter what burden or desire may be pressing down upon all hearts, because of tragedies like the assassination of Lincoln, or disasters like a Johnstown flood, there must be no pouring of it out before the throne in public prayer; because it is not provided for in the set and written prayers. While the liturgy of the Episcopal church is beautiful, to be so bound by it as to be unable to give expression to no heart-yearning except those which can be voiced through its words, is to smother some of the holiest longings of the soul, and fetter the sacred impulses of the Spirit of God. It is no wonder that a Phillips Brooks refuses to be held in this bondage, and that others of the best of the Episcopal clergy are agitating for the privilege of free prayer.

— THE INTERNATIONAL SABBATH SCHOOL CONVENTION.—Through the kindness of a friend we have had reports of the World's Sabbath-school Convention just closed in London, sent to us. The attendance was large, the scope covered by the papers

and addresses was wide, and the enthusiasm was, doubtless, great. It may be possible, however, that the very breadth of the ground covered may have revealed that concentration upon any one great aim or point necessary to the deepest impression. Still, it is to be hoped that an added impulse has been given to this most important of Christian and church work. The papers and addresses are to be gathered into two great volumes, and will make valuable and interesting reading. In this way the most profit can be obtained from them. At continuous session for a week, with thoughtful productions pouring in upon the listener in one continuous stream, the mind becomes wearied and one thing crowds the other out. The reader can take his time to ponder and digest this great feast of fat things on this subject when the volume appears.

— AN ASTONISHING CASE.—The *Moncton Transcript* quotes Rev. S. Robinson as complaining of the attitude of the judges in Nova Scotia and New Brunswick towards temperance. The *Transcript* says: "About the time when the judges entered the bar-room was cleared, and one of those who returned for his gloves found the judges in the very act of violating the law. The witness was brought into jail at Fredericton to see the 'contempt prisoner,' and told the whole story, and cases placed in the witness box if the judges like to demand an investigation of this charge."

If this statement be untrue, then there is more ground for a prosecution for defamation of character than there was for contempt, and their honors should take action at once. If it is true, and its truth is tacitly admitted by no notice being taken of this charge, then New Brunswick has a right to feel ashamed that the highest representatives of her laws are deliberate law breakers.

— SUPREME COURT.—The Supreme Court of Pennsylvania has rendered a decision, which is causing no little excitement in the country. Just after the defeat of the constitutional amendment, it gave its verdict in a test case, involving the most restrictive feature of the Brooks Act, which weak-kneed prohibitionists pitted against the amendment in the canvass. Had the decision been given before the vote was taken, thousands who voted against the amendment, because of their hope in this act, would have cast their votes the other way. But the most remarkable feature of the decision is this. The ablest lawyers of the state declare that the decision is wrong, and the reasoning by which it is sustained unsound. This leads the *Christian Advocate* to remark that the decision would hardly have been reached without a disposition on the part of controlling minds in the Supreme Court to regard with favor the pending or the business which the decision materially aids. This is putting it mildly. The Supreme Court of New Brunswick have when placed themselves in a position they are obviously in a suspicious position.

— BRO. ROBERTS' COMMUNICATION.—We gladly insert the extracts from a correspondence in the *Examiner*, in relation to the national anniversary of the Y. P. S. C. Endeavor. The assertion that these Societies are in the local churches, even though made by D. D., will never put them there, or alter the fact that they are not under their control. Let every other part of church work be under the church, as they are—the church never having a word to say as to it—and there would never again be a church meeting held; for who ever heard of a church meeting being asked to direct one of these societies? It is no wonder that speaker after speaker should insist that they were in the church; the people would never believe this to be the case, unless they learned it in some other way than by a study of the society itself. It is matter for rejoicing that the dear young friends composing these societies have been so loyal as they have been to their churches; but this does not affect the fact that they are not subject to any organic control from the churches. We are also glad to know that they have done much good; but this does not make the principal of them one whit more scriptural. We rejoice in the good done by our Federalist friends; but we do not think this fact either proves them right, or lessens our obligation to uphold the truth, even though it condemns much that pertains to their practice. In either case, were the seal ever closed along the lines of exact scriptural instruction, the result must still be bitter, in the long run, or the institutions of men and the wisdom of men, are wiser and better than those of God.

— ON THE WRONG TRACK.—Dr. Talmage is contributing to the *Observer* of New York. He has managed, in some way he does not explain, to get into heaven and witness the action of a representative bigot of each of four great denominations. The following is the way he hits off the Baptist bigot. We fear, unless he makes a truer report of heavenly things, he will never get another peep inside the gates, any more than would a sensational reporter, into the family whose life he had traveltied. Here, however, is what he writes of the Baptist bigot:

At this point a Baptist bigot stepped into the excitement, carrying on his shoulders a burden that almost bent him double, so heavy was it. As he set down his load he took the lid off, and behold, it was a baptistery. He said: "It does not seem as if some of you have been properly washed, and I shall proceed to put under the water all those who have neglected their ablutions. I shall take the first one I come to." This turned out to be Archbishop Leighton, who cried out: "Excuse me! My parents had me sprinkled when I was a baby, and I think that will do." "Sprinkled!" cried the Baptist bigot, "sprinkled! How dare you come here? A spoonful of water on a man of your size is nothing at all." The bigot, seizing the Archbishop, attempted to put him under the water, and in the resistance and struggle the Baptist got sprinkled and the Archbishop got immersed, and both would have drowned but for kindly interference on the part of bystanders. When the struggle was over it was found that some of the white robes were as wet as though they had been diving in the River of Life for pearls.

If the genial Dr. had pictured a Presbyterian or Anglican bigot, using violence upon some of the unbaptized babes, it would have been nearer what happens on earth; for many babes are sprinkled, resisting with all their puny might; but Baptists do not believe a baptism is valid unless sought by the subject of it and a voluntary act on his part.

Baptist Convention of Manitoba and the Northwest

It has fallen to me, by request, to give the Maritime Brethren an idea of Baptist work in the West. I have also been asked to give my impressions of the country and people. Please give them a little time to settle, and if the deposit proves to be valuable you shall have the benefit of it.

The annual session of the Manitoba and Northwest Baptist Convention was opened in Rupert St. Baptist church, Winnipeg, on Monday, the 8th day of July. A large number of enthusiastic and representative delegates and visitors were present. The farmer, the merchant, the printer, the teacher, the lawyer, the doctor, the editor, the Hon. Minister of public works, as well as the theologian, displayed great ability in discussing the grave and weighty problems brought before them.

Rev. J. H. Best preached the opening sermon from the text "we preach Christ and Him crucified." The sermon contained much excellent thought. The speaker laid great emphasis upon the idea that the main object of the Baptists in this country was to place "Christ and Him crucified" before the people. A Bible reading was given each morning and a season devoted to prayer. Then the ordinary business of the day was taken up. Each evening was devoted to a platform meeting when all the great lights were made to shine. I can assure you that there was no small amount of light evolved.

Art. III. of constitution says: "The object of this convention shall be to promote the general efficiency of our churches, to exercise a watch-care over them, to receive their annual report and the report of the executive board of the convention. It shall also aim to promote and maintain Home Missions, Sunday Schools and Ministerial Education in Manitoba and the Northwest, as well as Foreign Missions and any other department of denominational work that may tend to the furtherance of the cause of God throughout the world."

The past year was one of progress along all the lines of denominational work. Besides the settled pastors there were twelve student laborers on the field during the summer; 103 were immersed on profession of faith; 3 churches were organized; 3 church buildings were dedicated, and 1 superintendent of Missions was employed during the year.

THE FUTURE OUTLOOK.
This is too broad for human vision or calculation. Where one of the factors is the Omnipotence of God, who can tell what the possibilities for the future are. We cannot measure, however, that God is no longer making something out of nothing, no longer working without instrumentality. If we expect God to turn this land upside down (for the wrong side is up), then we must give

Him the prepared instruments with which He will work. What God will do for this land depends upon what we give Him to do with. We must give Him institutions of learning; men qualified to teach; young men of His own calling to be taught; home and foreign mission boards; Bibles and religious literature; and a church loyal to Christ and His truth, depending upon the Holy Spirit for guidance; then God will give us great results in the form of great success.

PLANS FOR THE FUTURE YEAR.
These you will best understand from a few extracts from the recommendations of the committee on future ways and means, which were adopted:

1st. "That the convention continue the office of superintendent of missions."
2nd. "That this convention take up and carry on German work as far as the funds at our disposal will allow."
3rd. "Brethren, think of the opportunities of doing work among the different nationalities in this land. We have a European foreign mission field on our own continent. Think of a community of about 12,000 Manitoians within a single missionary or preacher, and accessible only by Baptists on account of their distinctive doctrinal views. There is also a good opportunity for labor among the Scandinavians, Icelanders, etc."

3rd. "That the convention appoint a foreign mission board to co-operate with the Women's Society in the prosecution of foreign work."

4th. "That this convention urge upon the churches within its jurisdiction the importance of establishing mission stations in their several districts, and that lay help be utilized in this direction."

5th. "That for the continued success of our mission work in this country, it is necessary that we should engage a number of permanent pastors and make such distribution of them as will most fully meet the needs of the field."

Note. If the Spirit of the Lord is directing the mind of any Provincial pastor, let me say to you that the needs of the field are great; the people are kind; the air is pure, dry and healthy; the salaries are sure; the demands for "well-ground men," who must submit their credentials for approval to the executive of the convention.

6th. "That this convention recognize the importance of the efforts of the Women's H. and F. M. Society to establish a mission school on the Indian reserves."

Note. This will remind you of some resolutions passed in Eastern conventions. Recognitions and sympathy don't cost much, and may go a good way with some. But brethren, if at your next convention you have any of those sympathetic pills for Manitoba and the Northwest, be sure and send enough money at least for a sugar-coating if you expect them to be taken. We are in need of a great deal of coating just now. Plenty of the other material on hand, thanks.

7th. "That an evangelist be secured as soon as possible, to labor within the bounds of the convention."

8th. "That the convention appoint a church edifice board, to borrow money and loan to churches for building purposes. Money to be paid back to the board as soon as the churches are able."

9th. "That the Board's attention be directed to the following fields not yet reached." (About 12 fields are named.)

10th. "That means be employed by the Board to further deepen the interest of the eastern Provinces in our work and secure their co-operation."

Note. Brethren, this clause is for you. It means that you must be more interested in this work, and become greater sharers in it also. A circular is being prepared for you which will give you such facts and figures as will open the heart and purse of every loyal Baptist. You remember that Bro. J. W. Whitman (now President of the convention) and Rev. A. J. Cameron were delegates to your convention last year. Here is what was said about it in our recent convention: "The reception given our delegates could not have been more cordial, and the response to the presentation of our cause was the warmest I ever received. The Women's Society also became interested in our mission, and from the two conventions collections amounting to \$148 were secured. A committee was appointed to confer with our delegates, and recommended that the Baptists of the Maritime Provinces recognize their duty to contribute not less than \$1,000 for missions in Manitoba and the Northwest, and that our Home Mission Board be authorized to appropriate the raising of that amount."

"That certainly is a good Christian resolution, and recognition. But let the Maritime Home Mission Board bear in mind that the year is rapidly drawing to

a close, and but little over \$100 has been forwarded. The cause of Christ is suffering for the other \$900. Give it to us, or we in part must give up. We were glad to learn that the brethren in the N. S. Central Association had such a live theme for discussion as Manitoba missions. We have not yet learned that they reached the right conclusion. If a good P. O. O. or check is somewhere on the way to our treasurer, then they reached the proper conclusion. If any of the other Associations arrive at any other conclusion, then please give us new discussions until you make a P. O. O. good or a check "touchdown."

EDUCATIONAL WORK.

The convention proposes to build a college to cost about \$25,000. Prof. McKis, a delegate to the Senate of McMaster University, reported that he found at McMaster a strong feeling in favor of establishing a college in connection with the work here. The Education Board said: "Your Board feel that immediate provision for educational work is an urgent necessity for the success of our mission work." After thorough discussion, the following resolution was adopted: "Resolved, that we establish a college as soon as possible, and that it be located in Brandon, provided the citizens there give \$10,000; that the cost of the building be about \$25,000; that four first-class professors be employed at the outset; also that complete fine arts and musical departments be established; that steps be taken to secure an endowment or an annual income of \$8,500 for three years to maintain the institution."

This may seem to you like a great undertaking for so small a number of Baptists. But we are glad to be able to tell you that we are quite sure of a \$25,000 building. If Brandon fails to raise the \$10,000, the Baptists and citizens of this town have about decided to present the convention with an excellent building, which was erected six years ago at the cost of \$30,000. Now, brethren, what can you do in the east towards raising for three years the endowment fund? Remember we are laying foundations upon which future generations shall build, generations that shall exert a mighty influence upon the world. Remember that the civilization and industry of this country is only in its infancy, that as yet only the edges of the great wheat belts are being cultivated, and yet the export of wheat in 1887 was equal to a train load of wheat 150 miles long. Here is country for an empire. Will you help to build it?
H. H. HALL.
Emerson, Man., July 25.

W. B. M. U.

"Aries, shine: for thy light is come."

A Hindu Widow's True History.

(Continued from July.)

And said he had spent hundreds of rupees upon my marriage feast, and in less than two years I was a widow. It was a disgrace, and it would give him the greatest pleasure to have seen me burned on the funeral pyre with my dead husband. Not one of my relatives, not even my mother, dared come to me for fear the gods would curse them. I was put into a little bamboo hut with my old ayah, who was a widow also, to watch over me and see that I violated no custom of fasting and seclusion which a widow must endure.

Oh, the bitter, bitter anguish of the days and months that followed! The loneliness and wretchedness of my poor stricken heart. I did not care for the ornaments, the dress and honor that had been mine, nor did I mind the fasting and coarse food to which I was henceforth doomed; but my heart was overflowing with sorrow, hungry for words of sympathy and love. I had been faithful to my husband. I had endured patiently the treatment of my cruel mother-in-law; I had been devout in my worship of the gods; for had I not feared their anger and trembled with terror from a child at the calamity they could send in making a wife a widow. There were many days when I, though so young, would have taken my life but for dread of the terrible future that must be the portion of a widow for ages upon ages to come. Would that I had burned upon the funeral pyre! Then there would have been an hour of pain only; but I reject the utterance, for I had not then known what anguish would be mine. It would have been better than these years of misery. Oh, why was I created thus to suffer! Late one afternoon the old ayah came in from the tank, where the women gather to fill their jars with water from the evening meal. She had listened from behind a clump of bushes and had heard them talk that a few days before, a white foreigner, a teacher of a new religion, had come to the city, and with him came

his wife. No white woman had ever been seen by them before, and they told of her strange dress and custom, and laughed as they said, she wears no veil before her face, but covers her hands and her feet, and walks beside her husband. The queen has sent for the strange lady to come and see her, and she has been to the palace, and told the queen and ladies of rank of the far-off country, and the customs are very different from ours. Women are treated as equals by men, and the women and girls are taught to read. Their religion is one of joy and hope; and she has left her own country to bring the glad tidings to the women here, because she was told they had never heard the message. She said that there was only one God—the creator kind and merciful; that He gave His Son, His only Son, to die on the cross to redeem the world; that He is a God of comfort, and would comfort every a widow."

The ayah said "I saw her go to-day into the Zenana of Rubram, just across the way. The women gathered around her there, and she told them the beautiful story of Jesus Christ, the Son of God, who died to save." And I exclaimed, "Words of comfort for a widow! What can comfort a widow? Oh, that I could hear them too. I will go to her,—no I cannot go, my father would take my boy from me. You go, tell her of my sorrow."

So when the night was dark, the old ayah went softly behind the cactus hedge to the tent where the foreign lady stayed, and whispered in her ear, "The great Duroga's daughter is a young widow full of sorrow. To the Mess Sahib she sends her humble salams. She has heard that you have been to Rubram Zenana, and spoken these words of comfort. She begs you will bring them to her." And the lady said, "I will go when the sun gets low on the morrow."

And so through the long afternoon, I stood and watched with my little boy at my side; and she came with a look of pity and love in her face, and sitting on a low stool she spoke of the one great God, the Creator, who made the world and all that is therein. That He so loved the world, He had made, that though they had broken His commands, He sent His only Son to redeem those who would believe on Him. She told how this great God loved and pitied the sorrowing, and of a holy place He had prepared for those who love Him, where there shall be no more death, or sorrow, or pain, nor hunger nor thirst.

I could not remember it all, but the prayer she taught me I shall never forget: "O God, our Creator, all love, all powerful, ever present, all willing to save, in the name of Jesus Christ, thy Son, who died to redeem, forgive, pity, and save me." She read from the Holy Book, the sweet story of Christ's love and would have left it with me, but alas! I could not read, I was but a woman's dog.

She came only once more, and then went away to tell in other towns the same sweet story. I have longed to hear again the words of comfort she brought, but no message has come to me with the glad tidings. Since then, many years have fled, my boy has left me, and I am a widow, the outcast widow. The ayah has died and I set here alone. My eyes are growing dim with watching and my ears dull with listening for the coming feet of the teacher, who would tell me more of Jesus, the Saviour who died, of the happy place He has prepared beyond, where there is no pain or sorrow, no hunger, nor thirst. But no one has come, and I shall never hear the sweet words of comfort again, for I will soon pass away. I look back upon my long life of darkness and gloom and this one precious message my one little star of hope, and I will pray until I die. O God, our Creator, all love, all powerful, ever present, all willing to save! In the name of Jesus Christ thy Son who died to redeem, forgive, pity, and save me.
(To be continued.)

There are at least 27,000,000 of our Indian fellow-subjects who have no established fixed religion of their own, quite apart from the Hindus and Mahomedans, and if the efforts of the Christian church shall only prove equal to the grandeur of the occasion, there is no doubt that within two or three generations the whole of that 27,000,000 may be converted to Christianity. B. M.

The Executive Board of the W. B. M. Union will hold its Annual Meeting in Fredericton, Saturday, August 24, at 10 o'clock, a. m.

The Annual Meeting of the W. B. M. U., on Saturday, 24th, at 8 o'clock, p. m. The Annual Mass Meeting of the W. B. M. Union, will be held on Monday, August 26, commencing at 2.30.