

Messenger and Visitor.

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JOSEPH COOK has begun the fifteenth course of his Boston lectures. The attendance at the opening was large and influential. Whatever success second and third rate men may scoffingly say of Mr. Cook's efforts, it is doubtful if there be another man in America who could have held a position so difficult, so long and so triumphantly. He gave a fine analysis of the American Board position on the second probation idea, and then presented a masterly critique on Bellamy's theory of Nationalism. The *Telegraph* accepts our apology (!) of last week. It is "thankful for small mercies." We shall be happy to make any number of similar apologies, when occasion calls. We would remind our contemporary, however, that the *Messenger* and *Visitor* never allow any one to attack anybody in its columns from behind the coward's cover of an assumed name. Now we are willing to cry quits and shake hands. The American Baptist Publication Society is in trouble. Its management put three of the leading negro ministers of the South on the list of contributors to the *Baptist Teacher*. The white Baptists of the South raised an outcry, and their names were stricken off. Now the Southern Baptists are offended because they were ever put on the list, and some Northern Baptists are offended because they were cut off. Dr. Cuyler, at the age of 70, has resigned the pastorate of Lafayette Ave. Presbyterian church, which he has served for 30 years. It is to be hoped that strength may long be continued him to send forth, through his pen, his messages which have been so helpful to the hearts and lives of thousands. It is said that neither the Queen nor Salisbury sent any congratulations to Gladstone on his eightieth birthday; but that Gladstone sent messages of inquiry and sympathy to both, when sick or in trouble. This shows how much greater he is than either his queen or his premier. Beecher's church does not seem to be prospering. When he died it was said to number over 4,000. Its membership is now given at 1,803. His own fear that it would prove like a rope of sand is being proved to have been a real one. In 1786, Christians were but 1 to 4 compared with heathens and Mohammedans, in 1886 they were nearly 1 to 2. In 1786, Protestants were 1 to 26, in 1886 they were 1 to 10. There is a wonderful revival at Aintab, Turkey. Over 500 have been added to the mission churches.

NOTICE TO SUBSCRIBERS.—If any subscribers whose subscriptions expired Jan. 1, 1890, have been prevented from remitting during the thirty days from that date, we will still accept the reduced rate of \$1.50, and agents may accept the same.

On 11th.—The following is from the *Presbyterian Witness*:—
In our notice of Mr. Arnot's *Garage*, and his work in Africa, we have not mentioned that the missionary is a Baptist. The fact is not in any way obtruded in his narratives; and his Baptist views do not mar the largeness of his charity, the fervor of his zeal, or the strength of his faith.

After the delightful insinuation of the last sentence, it is to be hoped our brother of the *Witness* was all aglow with the happy consciousness of his own superior charity for at least one week.

SIGNIFICANT.—Perhaps the most important utterance at the Plymouth Church Council last week, says the *New York Independent*, was Dr. Donald's declaration of independence. He said he and Phillips Brooks had come, as Episcopal clergymen, openly to recognize the pastors of this Congregational Church as fully equipped clergymen, competent to preach the Gospel and administer the sacraments. The fact that these two Episcopalians are so prominent will give their act greater force, while it will render it improbable that any official action will be taken. But how the blood of high churchmen must run cold.

SAD NEWS.—Just after we had gone to press last week, we received the following from Bro. A. G. Upham, writing on behalf of the Managing Committee of Grande Ligne Mission:

"I regret very much to inform you that the main building of the Grande Ligne Mission, boys' department, was completely destroyed, and that the left wing, teachers' and girls' department, was considerably damaged by fire on the 31st ult. I think we are fairly covered by insurance on the buildings and partly on the furniture, but the loss on bedding, library and various things that gather about a school, will be considerable, so that we shall have to make an appeal to our friends for help in order to put ourselves on our feet again. We were just about giving out contracts for the necessary changes in the buildings, but this will completely change our programme. We shall need wisdom as well as sympathy and help.
Montreal, Feb. 1.

It is matter for thanksgiving that the loss is as well covered as it is. Still it is heavy enough to lead all the friends of the Mission to lend a helping hand.

A DEAR BROTHER writes about material progress, and then adds, "I am greatly troubled for the cause of God here. No souls are being saved. Do pray for us." Yes, that is right. Do not allow the fact that all bills are paid and the finances of the church are flourishing, to lessen the longing for the salvation of souls. Unless the saving power of God is displayed, all else is a comparative failure. We are receiving similar letters from others every week. Will not every reader who sees these lines offer up at least one petition on behalf of the cause of Christ in places where pastors' souls are burdened.

OUR WORK NOT DONE.—Dr. Shedd's theology is the latest Presbyterian standard. On pages 576-77 is the following:—

God has promised the blessing of the Holy Spirit to those who are born of His people. The infant of a believer by this promise is born into the church, as the infant of a citizen is born into the state. Children born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and government of the church. Directory for Worship, ix. They are church members by reason of their birth from believing parents; and it has been truly said that the question that confronts them at the period of discretion is not, Will you join the visible church, but will you go out of it. . . . A baptized infant, on reaching years of discretion, may to human view appear not to have been regenerated, as a baptized convert may. The fact of unregeneration, however, must be proved before it can be acted upon. A citizen of the church must be presumed to be such, until the contrary appears by his renunciation of citizenship and self-expatriation. Until he takes this course, he must be regarded as a citizen. So a baptized child, in adult years, may renounce his baptism and church membership, become an infidel, and join the synagogue of Satan; but until he does this he must be regarded as a member of the church of Christ.

Evidently Baptists have not yet completed their mission. When baptized children of believing parents are to be held regenerate, by virtue of their birth and baptism, until they prove themselves unregenerate, the teaching that salvation for adults is by personal faith alone, needs to be most pronounced.

UNGRATEFUL.—How many there are who are disposed to do as little for the Saviour as possible and be saved, instead of doing as much for Him as possible because saved. They divide up the commands of Christ and the demands of His cause into essential and non-essential, and as long as they can persuade themselves that what is necessary to their own salvation is attended to, they seem to care very little about the latter, which they suppose merely expresses the Saviour's wish or need of His cause, and can be neglected with impunity. They think they can neglect attendance at prayer-meeting, family worship, secret prayer, giving to the Lord with any degree of liberality, every kind of personal Christian service, etc., and still be saved by an exercise of personal trust on the Saviour, and they neglect all these privileges, or a large part of them, accordingly. If any one who reads these lines is of the class referred to, let us entreat you to beware. You are on a dangerous ground as the man who is testing the question of how near he can approach a plague-stricken district and not be stricken down. True Christianity is not self-love, but that love of God and man which prompts sacrifice of self to please Christ and help men. Genuine faith produces other fruits than regard for one's own eternal self-interest. No man need hope for salvation whose life is not controlled by the will of Christ. To the true believer, there will be little difference between the so-called essential and non-essential commands of Christ; for they all equally express the divine wish, and this is what claims his obedience, not what is merely for his own self-interest.

The *Treasury for Pastor and People* continues to supply clergymen and others with both timely and indispensable information on a great variety of subjects. In addition to the usual number of sermons and articles, there is the second of the series of articles on Living Issues by College Presidents on "How can Justitium be Successfully Met?" by Principal MacVicar, of the Presbyterian College, Montreal, an article which should secure the earnest attention of every American citizen. Yearly, \$2.50; clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

The work on the Congo is progressing. A second church is about to be formed near Lukunga, and new fields are opening up.

Temperance in Halifax.

The "cause" is advancing in this quaint old city, but not so rapidly as in many of our towns and villages, and so we may be falling behind while really making noteworthy progress—"noteworthy" by comparison with our state and standing in the bygone years. Yes, with our "standing," as, for many years, temperance appeared at a standstill. There were always, since in the forties, temperance societies with badges, regalia and medals for their members—divisions, lodges, juvenile and church societies. These all did noble work, and, no doubt, laid the foundations deep and broad on which the superstructure is rising today. But liquor ruled in high places and in low dens. The big merchants grew rich by exporting fish and importing rum and molasses; the small dealers grew rich by selling the rum to soldiers and harlots. As soon as wealth came these latter, or their children, hastened to leave the disreputable part of their business by moving into larger quarters and entering into wholesaling, or getting out of the traffic entirely. Then the common sort sold rum, while the aristocrats were those whose fathers or mothers sold rum. Then Halifax was the centre to which all Nova Scotians gravitated; the merchants sat in their offices, and traders from all parts—coast and interior—made their half-yearly visits.

Twenty odd years ago "Confederation" came and gave us competition from St. John, Montreal and elsewhere. To this many were opposed; some said the glory of Halifax had departed never to return, and such glory built up by the liquor traffic, we trust, has forever departed. When about twenty-five years ago, the late Avard Longley proposed and helped enact the Local Option law, by which each person before applying to the authorities for a license must be recommended by two-thirds of the ratepayers of the polling district in which the license is sought, the city of Halifax was especially exempted. The city council could grant as many licenses as they wished; and they generally wished to grant all that were requested. Then three hundred licenses were the usual number, and the general public and the churches took that dose every year, and most of them made no wry faces. Now, a great commotion has recently been raised because 118 applied for license; strenuous exertions were made by men and women, and some fifteen applications were rejected. The city council had several meetings on the subject, and the drinking public and religious public crowded the audience chamber. The appearance and manners of the two classes contrasted ~~very~~ strongly there, and brought blushes of shame to the cheeks of aldermen who posed as advocates of the liquor interest. As one laughingly remarked, "We appear to be on the side of a hard crowd."

Some twelve years ago "local option" was applied to the city, and the liquor seller each year had to get on his petition a bare majority of the ratepayers of the district. Recently the number has been raised to three-fifths. The term "ratepayer" gives women who pay rates the privilege of signing or refusing to sign. And it is quite remarkable how often women's names appear on the rumseller's petitions! This shows several things; but chiefly that women need to be educated and elevated as well as men. The sad fact that one hundred and eighteen liquor petitions could get three-fifths of the people on them in this city of churches speaks rather badly for the churches and clergy. But the cause is not far to seek. If all the churches in Halifax were Methodist and Baptist, there would not be one licensed liquor place in the city. More than half of our population is Roman Catholic and Episcopal; and it is an open secret that total abstinence does not have the hold on these people that obtains among the other two denominations. If the rulers in the Roman Catholic church for instance would, by precept and example, come out as strong for total abstinence as the Baptists and the Methodists, the reign of rum and misery would soon be over, and inside of three years there would not be a rum shop in Halifax.

But there is much profit in the liquor traffic, and a good percentage goes into religious coffers. Our Presbyterian friends are pretty well out of the retail trade—it is not respectable now—but they cling lovingly to the wholesaling, for there is much money in it, and verily a rumseller's large fortune may be a boon to help endow a college or a church, or to help missions! But it is getting hard work for some of our active divines to swallow even gilded pills. The Baptists and Methodists are somewhat ahead, having several years ago prevailed on their last liquor dealer com-

municants to give up the traffic. Bless the Lord for this much progress.
Halifax, Jan. 29. AARON.

Eastward Bound.

S. S. RIVA, Dec. 21, 1889.

Today, as we are nearing the coast of India, our thoughts as usual wander back to the home-land, and especially to Wolfville. The occupants of the Hill will to-day scatter to their various homes for the Christmas vacation—after the trying experiences of the last few days. Everybody, from president to janitor, will be thankful for a few days' rest. It is our prayer that the blessing of God may rest, in a very large measure, upon our institutions during the present winter, and also upon all our churches. We cherish the hope that many friends are frequently remembering us and our work at the throne of grace. In this letter I shall speak of some places which we have seen since leaving London. Gibraltar was the first point of interest. The morning that we passed into the Mediterranean everybody was on deck to catch a glimpse of the giant rock, which stands like a sentinel guarding the entrance. To our right appeared the north coast of Africa. Africa, as seen from the Mediterranean, is chiefly interesting as recalling its history in connection with the early Christian church, and the Mohammedan conquest, as also its early secular history. On our left rose that lofty mass of rock whose impregnable fortress bids defiance to the strongest foe. The cannon mouths which dot the side of the rock seem like so many sleepless eyes peering out upon the water, casting a searching glance at the approaching ships, and ready to strike terror to any which dare to come with hostile intent. Gibraltar is barren and unattractive in appearance. Upon its lofty summit is a signal station, from which a capital view can be had and a timely warning given in case of danger.

About a day after leaving Gibraltar we noticed something on the south coast of Spain, which seemed like a bank of fog rolling over the top of a line of hills. It looked so magnificent that we continued watching it for some time with the glasses. Presently someone informed us that it was nothing less than the snow-capped summits of the Sierra Nevada.

A few days later we were entering the harbor of Naples. I can hardly describe my feelings as my eyes fell for the first time upon Vesuvius. While the men were dropping anchor, and I was preparing to go on deck, I happened to look out of the port-hole, when I was surprised to notice that we were right under the shadow of the "smoking mountain." I was pleased and yet awed by the sight as I saw the volume of smoke faintly rolling up from the crater of this famous volcano. It was difficult to realize that we were within sight of Vesuvius and Pompeii; and so near to Rome—once mistress of the world and now the centre of papal power. If Naples was peculiar it was peculiarly disgusting. We were simply shocked at the sight of poverty and filth. Having some purchases to make we decided to take a walk through the town. All the time we were ashore we were tormented by persistent children and cabmen, who insisted that we should engage them. The streets and the people seemed to be filthy, and a great number of the "maimed, the halt, and the blind" walked the streets or stood at the corners asking alms.

All day long the steamer was crowded with Italian pedlars. Their prices were enormous, but one could easily beat them down to about one-fifth of what they asked. It was no little fun to see how willingly the price would fall when the greedy and fickle pedlar saw that the probability of selling his goods was getting small.

During the afternoon, while we were in the harbor of Naples, to our disappointment it began to rain. But before sundown we chided ourselves that we had murmured, for as a consequence of the rain we were treated to one of the most magnificent sights that we ever beheld. While it had been raining with us, it had been snowing on the top of Vesuvius. Ere long the snow had spread itself, like a white garment, around the peak and far down the sides of the mountain. The sight was beautiful beyond all description. Presently the rain stopped and the setting sun appeared through a rift in the cloud and threw its golden light upon Vesuvius and the city at its base. Just then a beautiful rainbow appeared, one end of which rested upon the crater of the volcano. This was the last impression that we had of Naples and Vesuvius. In the morning our hearts had been pained by the sight of sin and mis-

ery. But in the evening God painted for us a picture indescribably grand and glorious. The lesson was this, viz., He who could so marvelously transform Nature and clothe it with such grandeur, could also change vile man and give him a glory like unto His own. The renovation and regeneration of Naples is not in the philosophy of the ancients, nor in the conceited dogmatism of the Pope, but in the power of God as made known in the gospel. Oh men of Naples! look to yonder sky and mountain. Behold them changed in a moment, by the finger of God, from black darkness into amazing glory. Canst thou not learn the truth—"Ye must be born again."

After leaving Naples our next stopping place was Port Said, at the entrance of the Suez canal. The town itself is a wretched little place, owing its existence merely to its connection with the canal. The filth and degradation here are even more heartrending than at Naples. But considerable interest attached to Port Said as being the first really eastern port to which we had come. The skins of animals used for holding water and carried upon the backs of men or mules, the water pitchers carried upon the shoulders of the women—who go about with faces covered in black cloth—the money-changers, and the beggars asking alms, were all seen at Port Said; and reminded us of Eastern customs and Bible scenes.

While here our steamer took in a stock of coal. A gang of Arabs brought several barges of coal alongside our boat, and were soon busy unloading them. They carry the coal in baskets upon their shoulders and dump it into a slide leading to the coal pit. As these half-naked, coal-black Arabs hurried hither and thither with their baskets, they looked like a colony of ants. The noise of their jabbering must have been heard for a mile or more. They seemed to be constantly quarrelling; and we learned afterward that we were correct in our conjecture. Being paid by the basket, they are incessantly trying to cheat each other—every one endeavoring, by fair or foul means, to get the largest number of baskets emptied. Consequently they are nearly always fighting. But with all their quarrelling they work well, for a thousand tons of coal are emptied in a few hours. No place is too poor for a rum shop and theatre. Even Port Said could boast (?) of these; and, much to our disgust, we found that a number of our passengers patronized them. This illustrated the fact that extremes meet. The lowest and highest grades of society may, after all, be not far apart.

Going through the Suez canal was rather uninteresting, there being little else than sand to be seen on either side. In the canal we met an English man-of-war ship carrying home a regiment of soldiers after a term of foreign service. We thought what a happy day it would be in England when these soldiers returned. How many parents, sisters, wives and children would rejoice in the return of the absent ones. Then we thought of the return of missionaries. How they must look forward with joy to the time when the Master shall bid them: "Come apart and rest awhile!" How anxiously the loved ones at home will await their return. Suez was passed in the night, no stop being made at this point. Passing through the canal and Red Sea, we were reminded that we were not far from places made memorable by events in the history of the Israelites. We had hoped to get a glimpse of Mount Sinai, but failed to do so.

Aden was our next stopping place, but little of importance was seen there. Last Thursday morning when we waked up, we found our men casting anchor in the harbor of Colombo. Our first glimpse of Ceylon was quite pleasing. Colombo seemed to be a beautiful place, and we were rather disappointed that we did not go ashore. Most of the passengers spent a part of the day in driving about the town. The place was like a garden. They went through grove after grove of palm, date and cinnamon trees. Vegetation everywhere was luxuriant. Magnificent bouquets of wild flowers were brought on board. The flowers have an exceedingly rich and delicate hue, and their perfume is no less pleasing. Toward evening, as a gentle breeze came up, a delicious odor from the land was blown over to us. The quiet evening air seemed to be saturated with the fragrance, and we were reminded of the poet's words: "Spicy breezes blow soft o'er Ceylon's isle." After a day's acquaintance with the natives we were also impressed with the truth of the remainder of the verse, viz.: "Every prospect pleases and only man is vile."
W. V. HIGGINS.

Mission Notes.

During the last year eight of the scholars at the mission school at Maulmein, and two of the day pupils, have been baptized.

Two Karen missionaries tell of sixty-seven conversions and baptisms within a few weeks. They think a great ingathering is at hand.

The Chin converts are developing well in the direction of self-support. The Daoists are troublesome and have killed some of the police.

The work in Sweden continues with unabated interest. The church at Styngas has received 20 by baptism, that at Hellingland 49. The following is a sample of work, given by Pastor Nilson:

"During my wanderings I have seen much hunger after the word of God, large congregations, and in after meetings heard many souls telling of the wonders God had wrought in their hearts. In two places I have seen revivals by which many were brought to believe in Christ, and were filled with joy and peace. At one of these places nearly thirty were baptized and received into the church; at the other place at least ten. At one place I was accosted by a man from Eksharad, imploring me to go with him, as there were twenty baptized persons there. I asked him, 'What kind of people are you? Are you Helgists?' 'No,' he said. 'Are you Free Baptists?' 'I do not know what we are,' he said. 'But we believe in the Lord Jesus Christ, and are buried with Him in baptism. You come and tell us what we are, and assist us to be organized into a Scriptural church.' I have had word also to come to distant parts of the province, on the spurs of the Norwegian mountains, never visited by Baptist preachers; but I do not yet see my way clear to go there."

The Hindus of Madras are become very active in their efforts to oppose the successful work of the missionaries. They have taken up street preaching after the manner of the missionaries, and have more preachers on the streets of the city than the Christians have. The Hindu Tract Society is scattering among the people a large number of tracts, containing the old arguments against Christianity which have been answered and abandoned in Christian countries long ago.—From *Baptist Missionary Magazine*.

W. B. M. U.

Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord.

PRAYER TOPIC FOR THE MONTH OF FEBRUARY.
For a new mission family to go to the Foreign field at once.—Matt. 9: 38; John 14: 3.

The regular quarterly missionary prayer-meeting, under the auspices of the W. B. M. U., was held with Brussels St. Baptist Church Aid Society on Wednesday, Jan. 29th. Mrs. Allwood led the meeting. We had with us representatives from Leinster St., Germain St., North End and Fairville Baptist churches. Above all we felt the presence of the Holy Spirit, and as we talked and prayed for our beloved missionaries our hearts were filled with greater desires for the prosperity of the cause of missions. These meetings are a source of great blessing, and it is to be hoped they will grow even larger. We feel so much nearer our missionaries after one of these meetings than we did before. Sisters that have never attended, come and see for yourselves. After attending one, you will never want to stop away.

The Parrsboro W. M. A. S. reports as follows: Our membership is not large, and sometimes we wonder why it is that so few share in this work. Surely no one who has professed faith in Jesus and knows the joy of being redeemed by His precious blood, can but be interested in missionary work. Our monthly meetings are held regularly, many of which have proved seasons of refreshing, and the promise of the Master has been verified,—"Where two or three are met in my name, there am I." We are using the mite boxes with good success, for thank-offerings and spare cents. The contents are to be appropriated to Home Missions. For each month we have a visiting committee appointed. It was decided at our last meeting that the members of this circle should meet with the sisters at Port Greville on the occasion of their next monthly meeting. There the church numbers only thirty, and the sisters last year contributed \$22.10. As this goes to show, the society is in a healthy condition. The sisters are capable and energetic, and devote time and thought to the forwarding of the cause of Missions. A Mission Band is at work in Parrsboro, under the efficient control of some of the sisters. In the past it has supported a Bible woman in India, and it hopes to continue this good work. With our small gifts go up many earnest prayers that God may permit our missionaries to be not only sowers but reapers.