

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LIII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XLII.

VOL. VI., No. 14.

SAINT JOHN, N. B., WEDNESDAY, APRIL 2, 1890.

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

— **WHATSOEVER** they hand findeth to do, do it with thy might." The *National Baptist* tells us of a gentleman who, a few years ago, in New York, left his entire property, some \$400,000, for the purpose of founding a musical college. The will was disputed and the entire property has been consumed in litigation, and not a dollar remains for any purpose. Our contemporary very justly remarks, "this fact might well be proclaimed from the house-top. When will men learn to do good during their lifetime," which is the time God has appointed for them to do good. The world to-day is not without examples of wise giving during the life-time of the donors.

— **CHINA**—It is a pleasure to notice the progress the civilization of the West is making in the far East. There are unmistakable signs in China, of a desire on the part of the present Emperor to effect reforms in the administration of his government; which promise much good. This vast government has long been a loosely-organized affair. Many serious abuses have crept in, official corruption is all too common. Justice is turned aside. The poor and ignorant are oppressed. There does seem to be a purpose, on the part of the young Emperor, to look into all these forms of dishonesty and to correct them. Intercourse with western civilization, though the Chinese unfortunately touch it at some of its unjust and repulsive points, has its influence for good in these people. The imitative faculty is surprisingly alert in them. Their ideals are quickly transformed by their touch of other peoples. The heaven of the gospel is already in the nation, incessantly working, and the outlook is brightening. If we in the west could but give them an example of an uncorrupt civilization, their progress would be far more speedy than it otherwise can be.

— **BIRDS OF A FEATHER**—False doctrines are known by their fruits. They affiliate and assimilate their votaries at times; Pilate and Herod are made friends in their union against "the way, the truth, and the life." Their friendship, however, only touched at this point. The votaries of truth and righteousness unite on a broader basis. In this union, sentiment and self-love have to give place to loyalty to Christ; and rhetoric is subordinated to the logic of implicit faith in God and the teachings of His word. The *North-west Baptist* gives us this truthful comment on the down-grade move:

"It is a noteworthy fact, according to the best testimony from England, that the decline in doctrinal stability characterized by Mr. Spurgeon as 'the down-grade movement,' is very largely traceable to the open-communion churches. It is no surprise to us. Although we had no particular data to account for this present heresy, yet cannot it be most certainly predicted of a church that lets go, even if it be partially, of its hold upon the ordinance that visibly binds us to the death and resurrection of the Lord Jesus, that it will drift, drift, who knows where?"

— **THE SPIRIT AND THE WORD**—William Penn said: "The grace of God within me, and the Scriptures without me, are the foundation and the declaration of my faith and religion." Two things are necessary to right life and right action, viz., *force and direction*. In Christian life these are represented by *love and law*, or the *Spirit and the Word of God*. Each of these have their place and influence in the make-up of a true discipleship. There is a beautiful harmony between the Spirit of love and the intelligent obedience of the law of God. For as the love of God is shed abroad in our hearts by the Holy Ghost which He has given to us, and His written word is from the same source—expressions of the same person—they must teach the same doctrines and duties. For us to profess, therefore, that we are led by the Spirit of God to neglect obedience to divine commands, is either to deny the unity of the Spirit and the Word of God, or to prove our own professions a delusion. Then as both the Spirit of God and the Word of God are given to us for the one purpose of our salvation from sin, any system of religion that fails to recognize and employ both these in their true relations, in the work of human redemption, must be defective and delusive. The ship at sea with the force of sail or steam, without a true chart or compass or intelligent control, is sure of failure and shipwreck. The same craft, however perfect otherwise all her appointments may be, in the absence of

propelling force, is but a piece of drift stuff on the ocean. All false religions by whatever name known—whether pagan or Christian—are sad failures, because there is not in them united the force of the divine love, and the direction of the divine word. "If ye love Me keep My commandments. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. If any man have not the Spirit of Christ he is none of His."

Moses.
No. 111.

Prepared by the discipline of desert life, and commissioned by the Almighty, Moses returns to Egypt; to prove himself more than a match for Pharaoh's hosts. For he is in the right and the hosts of Egypt are in the wrong. And a shepherd in the right, with God beside him, is mightier than all kings and armies. For Right is Omnipotent and eternal; and God is multitudinous above the feeble nations of the world. And force against Truth is evanescent as snow when the south wind blows. And might wrestling with Right is as smoke in a hurricane's grip. And there is no strength in numbers if we lack the truth; and no security in the refuge built upon fraud. And Savaonara was stronger than Florence; Luther than the Papacy; Garibaldi than Rome; Lincoln than Southern Confederacy; for the simple reason that right is heavier than wrong. And to-day drunkenness shuns prohibition; and feudalism free thought; on the same ground that darkness shuns light. For be it ever understood that as anvil outlasts the hammer; as Nature is constant amid all her changes; so Christ, the Truth, is mightier than the world's lie.

"Can Jewish Jehovah prevail where Egyptian gods were powerless?" sneeringly asked Sennecharib. And the morning bled none a soldier. For in the night—

"The angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts heaved but once; then
forever were still."

"Who is your Lord?" was the scornful answer of Pharaoh, monarch of the Nile. When the glassy walls of the Red Sea fell flat, and the waters rush and roar, mingled with the shrieks and curses of Egypt's soldiery, then was the doomed king's question horribly answered. Herod of Palestine flung down his gauntlet before the God of heaven. For awhile the challenge remained unaccepted, for the gods are in no haste. And James died, and Peter was imprisoned; and the church was dismayed. And Herod donned royal apparel, and gave the glittering speech, and received the tumultuous applause. And just then the ladder fell as his foot was on the topmost rung; for Truth stepped forth, and picking up the gauntlet hurled it in the scornful monarch's face, and he was eaten of worms and died.

"I'm making a coffin for the Galilean carpenter," said Roman Julian. Wounded in battle, with his hand he caught the gushing lifeblood, and tossing it skyward, admitted, "Thou has conquered O Galilean."

Ah my friends, Abednego the Hebrew was stronger than Nebuchadnezzar the heathen; for the king was wrong, and the captive was right. And no furnace can burn the truth. But though the sham should hide itself amongst the stars, thence should it fall like shellfish dropped by eagle, downward to the rocks. And to be on the side of justice, truth, and goodness, is to have the resources of eternity at command. To be able to call on fire and vapour, frost and flood, and lightning and thunder. For the stars in their courses fight against the wrong; and the earth opens to afford it as ready descent to oblivion, as it gave Korah to hell. Pharaoh can meet Moses with chariots and armies; but what avail these, when blood and boils, darkness and death fall upon the land. For ordinary warfare he is king; for regular warfare he is well prepared; but the foe this time is an unusual one, and the combat according to no fixed rule. So of necessity Pharaoh and the wrong sink in Red Sea waves, while on the shore Moses

"Sounds the loud timbrel o'er Egypt's dark sea,
For Jehovah has triumphed, and the captive is free."

But many a man can deliver who cannot rule, for it is one thing to win a battle and quite another thing to rule a state. And though Moses has overthrown Pharaoh, we are not yet sure that he

can govern an emancipated people, for leadership makes great demands on a man. And he who successfully leads men, must possess deep convictions that have pierced down through the mould and clay of his being and found the solid rock. Moreover, he must be able to stand alone. To be so certain of his own strength and standing as to require no buttressing from without, for the leading man is sometimes lonely as he who stands upon an echoing hilltop, or abides on some lone isle of the sea. And looking off o'er the turbulent billows, the thought of what would happen should the waves overwhelm the isle, must be met by an unwavering faith in his own ability to split each venturesome billow into foam. He must be strong in the consciousness that he, the individual, is stronger than they the multitude. And as sun of August dries up dew, so the flash of his eye must burn up all restiveness and revolt, for here, certainly, to doubt is to be damned. Let the horse perceive your nervousness and it becomes restless; let the lion feel you tremble and it is emboldened; let the audience know you have lost the thread of your discourse, and the sooner the Amen is spoken, the better for all concerned. This leadership is not yachting on a placid inland lake, but a Biscay Bay adventure, with its grim possibility of wreckage and ruin. For as oak or elm is likely to be lightning struck, while the blueberry bush is safe, so leadership has many perils unknown to those who are led.

Not without assistance however, is this great leader. For though Moses led the Israelites, he himself was guided by the pillar of fire and cloud. Sometimes this leading comes in the guise of a strong presentiment that a certain course is proper and alone right. And if physical health be all right, and the mind well balanced, great attention should be given to these intuitions from the Unseen—to these balmy breezes blown o'er islands Columbus never found—these surly beatings from a shore as yet to us invisible. Emerson bids us watch these gleams of light that fit across the mind; and under certain well defined conditions, trust these soul impulses, for which philosophy cannot get account. And akin to Emerson's speech, is Philip Bailey's assertion, that there are points from which the soul can sweep the future as with a glass, and "Coming things full-freighted with our fate, jut out dark on the offing of the mind."

At such times a man possesses a kind of soul-sight that is far-seeing like a vulture's eye; and keen and clear as an eagle's gaze. He is at the mast-head in these high moods, and can see land long ere those on deck behold it. He is on the hill-top, and the concealing mist is far beneath him.

Surely in this fact we behold a part of leadership's high and great reward. For 'thine worth some risk to know Israel can better do without its strongest tribe, than afford to lose its Moses. And when to this consciousness of ability, there is possessed the knowledge that the superiority has ever been used for the bettering of those below, then is the reward of genius augmented much. And to all this Moses might have added the accomplishment of purpose, the vindication of correct judgment, the consciousness of work grandly done, of great good achieved, and Jehovah glorified.

Moncton. W. B. HISSON.

Wanderers at Home.

VIZIANAGRAM, Feb. 12, 1890.
Our friends in the Provinces are perhaps waiting to hear some tidings from the newly arrived missionaries. Rush of work has prevented me from writing to our paper since landing in India, but the opportunity seems at last to have come I hasten to improve it.

For some weeks we have ceased to be "Eastward Bound," having wandered long, and far enough; and we have been trying to settle down—I may also say, to "settle up." Both undertakings are rather trying in the process, and bring a remarkably restful feeling after their satisfactory completion. One has a sensation of peaceful gratitude after he has got beyond the clutches of commission, freight, and steamer agents, etc. Upon our arrival in the country, however, we found that we had escaped one fire only to get into another, for the mosquitoes gave us no rest day or night. Evidently they got a taste of "fresh blood," and decided to make it hot for us. It was a question whether mosquitoes or agents were the more to be dreaded. Upon our reaching Vizianagram we were besieged with a swarm of would-be servants, hungry hucksters, beggars, and greedy workmen who seldom opened their mouths without asking for "pay," or grumbling because they

did not get enough to satisfy them. Now, however, the mosquitoes for the most part leave us alone. They were either satisfied, or they have gone to plunder some other victims. The vision of a throng of would-be servants, with their numerous recommendations, has disappeared, the sound of the carpenter's hammer, and the melodious (?) voice of the "tinker" has died away. Peace, blessed peace, now reigns throughout the mission house. As for the crowd of beggars (whose poverty and wretchedness is heart-rending), we have arranged to have them come every Monday morning, when we give them each a handful of rice.

It was January 24th before we reached our new home. The following day Miss Fitch reached her destination—Bobbili. Before coming here we attended the Canadian Baptist conference at Co-canada. The conference lasted a week, and was a season of great profit. It was indeed a time of spiritual refreshing as well as social intercourse. Much time was spent in prayer (not half enough), and it seemed to be the desire of all that we might have a fresh baptism of the Spirit. Our brethren of the upper provinces have in their mission a noble band of missionaries. They are men and women of splendid intellectual ability, and above all are strong in faith and spiritual power. Their missionary force now numbers ours considerably. We are glad that Ontario is sending out so many men to the Telugus, but there is cause for grief that the maritime provinces are sending so few.

Now a word in regard to our new mission. Vizianagram is a town of about 25,000 people. It is about sixteen miles from the sea, and is noted chiefly as being the headquarters for one of the Indian Maharajahs. These are hereditary native rulers whose revenues are derived from taxes levied upon the people. The Queen of England receives tribute from the native kings. Many towns have a *rajah*, but few can boast of having a *maharajah* (great ruler). A large extent of country is subject to the Vizianagram rajah. His annual income is said to be \$1,000,000, and his expenses are enormously large. I do not know whether these reports are reliable or not. He is a highly educated man, possesses a magnificent library, and shares largely in the government of his country. At some future time I may be able to give more accurate information with regard to this "big man." Just outside the town of Vizianagram is a military reservation called the Cantonment. This is laid out like a beautiful suburban village. The streets are clean and well arranged, and are lined with large shade trees. On this cantonment are the homes of the officers and other European residents, barracks for the soldiers (who are all natives), parade grounds, etc. Our Mission Compound is situated in this little "village," just outside the cantonment limits. It occupies the space from street to street, and contains several acres of ground. The grounds about the mission house are capable of being made very beautiful, and the house itself is large and comfortable. Living, as we do, a little out of the town, we feel that we have plenty of room and fresh air. The air in our neighborhood is delightful, and the scenery about us beautiful. A walk of 15 minutes brings us into the centre of the heathen population. Our little chapel (an unpretentious building) stands among the native huts as a light in the surrounding darkness. In this chapel one of our native preachers conducts Telugu services, and a Sabbath-school is held. The little English church here also holds its meetings in this chapel. This church, composed of some seven members (who are Europeans or Eurasians) was organized in 1875, when Rev. W. B. Boggs, John McLaurin, George Churchill, and others, visited the town. The work of caring for this little church devolves upon me. Of course during the present year our chief work will be in the study of Telugu, but while there is English speaking people to be influenced we feel that we ought not to neglect them. An English preaching service, Sabbath-school, and prayer-meeting, are held each week. The monthly conference is held, and the Lord's Supper observed regularly. This is a great mission field, and grand opportunities are open to us Baptists. The present need is: more *suffis* helpers, and *missionaries*. On the Vizianagram field there are really no native helpers at all. We have borrowed three preachers from our other stations, but this leaves these stations short handed. We have on this field four out-stations. Two of these are now lying unoccupied because we have no preachers to send them. Recently some men came from a neighboring village and brought a quantity of tracts. They give evidence of considerable interest and have asked that we send them a

preacher, but we have none. If we had forty native preachers for this field alone there would be plenty for them to do. It is our constant prayer that God will raise up from among these Telugus a large number of able preachers to work among their fellow countrymen. We want some native preachers of the Mooly and Spurgeon type. May there not be among the Telugus some "chosen vessels" of this stamp? While we pray that the "Lord of the harvest" will send forth missionaries from the home land, let us also pray that He may raise up many consecrated and successful workers from among this people. India's need of Christ and His gospel has been impressed upon me more powerfully since coming here, than was possible before. The appalling destitution and the consequent urgency is only too true. Bro. Archibald's field is enormous. These are the facts gained from a recent report. There are upon his field *six out-stations where a mission family ought to be located*. There would then be seven missionaries upon what is now known as the Chicaco field, and which is now under the care of one man. Each of these missionaries would have a population of about 100,000 among whom to work. The field seems ripe for the harvest, and at this crisis golden opportunities may be employed for the glory of God, or shame fully wasted. What an awful disproportion there is here between supply and demand. If little impression is made upon heathenism is it any wonder since the odds are so great? We feel sure that we Baptists will not come up to our responsibility in regard to the evangelization of the Telugus by sending such a small missionary force. If the burden of perishing Telugus rests upon us as it should, a *missionary revival* would shake every church in our three Provinces. Then the churches would with noble generosity bid their pastors get ready for India, and offer to pay their salary there. The pastors—that is all who can go, and there must be a good many who could go if they felt that they must—would then be resigning their charges at home and offering themselves for service abroad. Many of our Christian young men—men of education—who now are studying law or medicine, would give up their secular profession and offer themselves to God for His work in India. The legal and medical, and mercantile professions are already much over-crowded. It is not a shame—a burning shame, that so many of our Christian young men enter these professions, and apparently ignore God's claims upon them? When a man is converted he becomes the Lord's property to be used for the Lord's service. Of course he may not be called to enter the ministry. But is it not strange that in view of the pressing necessity God has apparently called so few? Has God failed to call them, or has He called until they have failed to hear the call? May it not be the latter? I cannot but believe that God desires more men in the ministry—more of these young men who are now choosing other professions. It seems to me that if prompted by an unselfish and consecrated spirit many more of our young men would enter the ministry. I cannot think that the Spirit of God leads so many of our Christian men into secular professions. Let us not forget that the supreme business of our lives is to glorify God in the promotion of His kingdom.

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."

The 4th of April is set apart as a day of fasting and prayer, by our missionaries, that a special blessing from on high may rest upon their labors. Let us, dear sisters of the Union, meet them at the throne of grace on that day.

A call has come from the North-west to the sisters of the Woman's Baptist Missionary Union asking them to support a missionary pastor at Regina, the capital of the North-west territory. It is situated on the line of the C. P. R., and is a newly opened station for missionary work. Bro. Grant says they are opening new stations as fast as they can get men and means, and the needs for both are very great.

What do you say, sisters? Can we do it beyond the work taken up for the year. There is one thing sure, we can try. You all know how abundantly the Lord blessed our little efforts in that direction last year. How He set His seal of approval upon our work, or upon the places which we were aiding somewhat by our means and prayers. This should be great encouragement to put forth still greater efforts. Let us do all we can. Some

little sacrifice beyond what we had thought we could make, on the part of each, will accomplish the asked for work, and we shall sing the doxology at our next annual meeting from larger and fuller hearts. M. E. MARCH, Cor. Sec.

Bible Reading.

THE HEATHEN'S NEED, AND THE CHRISTIAN'S DUTY.

There sometimes arises in the Christian worker's mind a question as to whether the heathen are really in a hapless state. May they not be saved without having heard of the historic Christ? Has not God in His mercy provided some way of escape for them? Is this immense outlay of time, money, strength and lives necessary? These questions suggest themselves to the thoughtful inquirer after God's will, and are sometimes a hindrance to us in our work: since we want to be sure that we do not "spend our strength for naught," and wish to use all that has been given us to the best possible advantage for the furtherance of the kingdom of our Master Christ Jesus, whose we are, and whom we serve. In order to assure ourselves that the heathen are as surely lost as those who, having heard of Christ, reject Him, let us read from God's word, Rom. 2: 11-15, 3: 23; Eph. 4: 17-18; Ps. 14: 2-3. The Bible also speaks of their future state in Ps. 9: 17. If the heathen could be saved without a knowledge of the historic Christ, what do the following passages mean? John 14: 6; Acts 4: 12.

"That the heathen have spiritual needs which they seek to satisfy by some form of worship, is shown in the fact that in the absence of a knowledge of the true God they make for themselves idols. The nature of these gods, and the vanity of the hopes of those who trust in them is shown in the following passages: Is. 44: 9-20; Ps. 115: 1-5. The Saviour plainly recognized the heathen need, when He, before His ascension, gave to His disciples the charge contained in the words of the great commission. Matt. 23: 10, 20; Mark 16: 15, 16; Luke 24: 47. These words of our Saviour are as binding upon us to-day as when spoken to the disciples. We cannot, perhaps, go in person, but there are three ways in which we can as surely fulfil the command.

1st. Christ requires us to work. (John 13: 8-16; John 9: 4. 1 Cor. 3: 9; 2 Cor. 6: 1; Matt. 21: 28.)

2nd. We are commanded to pray. (Is. 62: 6, 7; Ps. 8: 2; Luke 18: 1, 10, 2.) In giving, also, are we fulfilling our Lord's will, and are promised rich blessings on our own souls. This, with prayer, may be our only way of obeying our Lord's command, and even though our gifts be small, if they are bestowed cheerfully, and "as God has prospered," we may be assured God can and will use them for His glory. The apostle Paul told the Corinthian Christians to "abound in this grace also." The word of God gives us the following commands as to this "grace of giving": Acts 2: 35; 2 Cor. 9: 7; Deut. 16: 17; Prov. 3: 9.

Tribute to Women.

"Help those women who labor with us in the gospel." The 16th chapter of Romans gives a glimpse of the already developing influence of Christian women. There are 37,000 mentioned, and some third of them are women.

Phoebe is thought to have been a woman of quality and state, who, for Christ's sake, became a desecration of the church at Cenchrea. Priscilla was one who in her own house received the eloquent Apollon, and taught him more perfectly the way of God. Mary, Tryphena, Tryphosa, the beloved Persis, Julia the mother of Rufus, the sister Nereus—all these are mentioned with high encomium. And it is curious to note that these women represent all the various conditions and spheres of life. Some were doubtless given to a single life, others were wives and mothers; some presided over church work and some over the household; but all were active in labors for Christ and for souls. What an anticipation of these days, when the Lord having given the word; the women who published the tidings are a great host. A curious reversal had taken place already when Paul wrote.

At first woman was believed to be virtually a help for man, and was so treated for 4,000 years. But when the gospel redeemed her, socially as well as spiritually, Paul could say to men, "Help those women," as though woman had now become the prime worker and leader in holy activity, and man was now to give her help.—*Missionary Review*.

Messrs. Harper & Brothers have just published an important anonymous work entitled "God in His World; an Interpretation."