

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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VOL. IV.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 28, 1888.

NO. 48.

—PITY.—There is pain and pith in the following from the *Christian Index*:

One of Satan's oldest and best tricks is to kick out one of his own special missions, set him over in the midst of the church members, and then stand off, point the finger at him, and cry, "Look at your church members! The devil can make an old goat attract the public attention away from a whole flock of sheep."

Scarcely less pregnant with truth is the following from the *Western Advocate*:

"The churches want ministers who will 'draw.' The Lord would be more likely to move if the churches would draw with the preacher. A full team can always pull a larger load than one horse can draw. Try the full team idea in your church."

—THE BOY PREACHER.—Master I. E. Bill, son of Rev. I. E. Bill, Jr., and grandson of Dr. Bill, gave a lecture on "London as Seen by Boyish Eyes," in the Temple Baptist Church, Yarmouth. It is said to have been well arranged, graphic and witty, showing ability of a high order in one so young. The lecture is the result of personal observations while in London last summer. Our young brother is preparing for a course of study at Acadia. He proposes to give this lecture as a means to assist him financially during his course in College. We hope that, wherever it is delivered, the friends may respond with a handsome silver collection, as they did at the Temple.

—MISLEADING.—"But, do our best, our church is mixed, and we think that, without offence, the same may be said of the Baptist churches."—*Presbyterian Witness*.

Yes, that is all true; but the statement conceals a very wide difference between the Presbyterian idea of a church and our own. They believe a church is composed of "those who profess the true religion together with their children." By recognizing the children of believers as members to grow up in their unregenerate state in the church, they are far from doing their best to keep their churches free from the unclean. They, of full purpose, admit them to the church. Now, in Baptist churches, there are unregenerate people, alas, but we do not admit their right to be there; we do not believe they ought to be there; if we do not expel them it is because we hope they may be God's children, or we admit we are guilty of neglect of proper discipline. As the editor of the *Witness* is very well aware, these two ideas of the church are as wide apart as they well can be.

—GOVERNOR'S MEETING.—The Board of Governors of Acadia College had their sessions on Thursday last. Business of no little importance received earnest and prolonged attention. As has been already noticed, a room in the Seminary has already been provided with a base-burner and made as comfortable as possible, to be used as a general sitting-room. In addition to this, provision was made by the Governor to assure the still greater comfort of the young ladies. It was made possible for the faculty to secure a temporary instructor in Political Economy. Arrangements were made for a service in memory of Dr. Crawley, at the next anniversary of the College, and a resolution in reference to his life and death was put on the records of the Board. It will be found elsewhere, in harmony with the reports of the Governors and the Home Mission Board to the Convention and ratified by that body, the engagement of Bro. Cohoon as the servant of the two Boards was completed. At Bro. Cohoon's own suggestion, the salary is to be \$750.

—ACADIA COLLEGE.—All readers of the *Messenger and Visitor* will be glad to learn that the attendance at Acadia College is fully up to the fine record of last year. There are 115 now on the register, exclusive of those who take several of the college studies. It is expected that there will be an addition to the class after the Christmas holidays. Principal Oakes is laying a strong hand on the work and discipline of the Academy. He unites firmness with kindness, and is aiming to make Horton Academy a safe and elevating Christian home for students, as well as a place where they may receive a thorough academic training. Mrs. Oakes is also taking a kindly interest in the ladies of the institution. Parents may send their sons here with every confidence that they will have over them a watch care which will help them to a right life. He is assisted in his work by brethren Sawyer and Morse. Miss Wadsworth and her assistants are pursuing the work in the Seminary with steady purpose. With the greater provision for the comfort of the young ladies, it is hoped that there will be a large increase in attendance at the beginning of the new year. The prayer meetings are very interesting, and there are favorable indications of a work of grace.

—SANDWICH ISLANDS.—The conversion of the Sandwich Islanders to Christianity has been regarded as one of the miracles of modern missions. The American Board withdrew its missionaries, and left them to their own resources. The alarming report came, however, a few months ago that the natives are relapsing into heathenism, and the Board is sending missionaries again to help save the Islands from relapse. An exchange, in referring to this lamentable case, sees the cause in the fact that the conversion was national not individual, of the head and not of the heart. The indefatigable missionary, Titus Coan, succeeded in inducing multitudes to be sprinkled. He would gather all who would submit to the rite on the side of a stream, and, taking a brush, sprinkle them by wholesale and call them Christians. This of course

would permit multitudes without spiritual life to become members of the churches, and stamp upon them a low and lowering type of character. No doubt, had earnest and discreet pastors been placed over them, the condition of the churches would have been improved by discipline and training; but, left to themselves, the result has been lamentable.

The Autumn Rain.

BY ADDISON F. BROWN.

From due north-east the heavy autumn rain Comes swiftly glancing o'er the misty plain; Across the gloomy hills and through each dale Its course is held upon the freshening gale.

And yet we know before the sunset hour This angry storm may spend its chilly power, The sun may warm the earth with cloudless light, And every natural prospect charm the sight.

'Tis thus in life! the storms of worldly care And trouble, gales that almost drive us to despair, Full often sweep across our mortal way, And sorrow shades the sweetest of our days.

And still we know our Saviour's holy love That flows from the Spring of Day above, With power that ever charms and sanctifies, E'er long, again will salve through cloudless skies.

The sorrow shadows make the light appear With fairer brightness and more sweetly clear; And after every storm the blessed calm To weary pilgrims brings a heavenly balm. Argyle, Nov. 10.

God's Right to His Own.

The money of the world belongs to God; he has a creative right to it. Long before the gold and silver were converted into current coin, he deposited them in the earth's bosom. In this way he anticipated and provided for the world's wants—for the most advanced civilizations the world should ever see.

But the ends of civilization were not the only or chief object God had in view in depositing his riches in the earth. It's conquests and embellishments were to be transcended by those of Christianity. The earth was to be the theatre of the grander exploits of redeeming love, and the gold and silver of the world were to find their highest use in the printing and circulation of the sacred Scriptures, and in the universal promulgation of the gospel. This was God's purpose concerning money before he "made the earth, or the fields, or the highest part of the dust of the world." Just as science and art, discovery and invention, diplomacy and commerce, genius and learning, are made subservient to the gospel—just as steam and electricity and all the forces of nature are tamed and harnessed to the gospel chariot, will the fulfillment of God's design, as to the establishment of his kingdom in the world be hastened.

The divine ownership of the world's wealth at its use in trust by professing Christians cannot be too clearly recognized by them. Yet many of the number appear to regard their worldly possessions as entirely their own. On our soliciting them on behalf of a benevolent object, their reply has been, "Our money is our own, we've got it with our own hands; if others did as we, there would be fewer persons to beg and be begged for"—astonishing language, indeed, even as coming from men of the world! But that it should fall from the lips of those professing to have been bought with the great price of the Saviour's blood, and therefore owing their all to him, is above comprehension. Look at the obvious meaning of the words what they directly express and what they imply. If the man's hand belongs to himself, so also does his brain, and every power and faculty, physical and mental, with which he has been endowed, and by the use of which worldly substance, or worldly distinction, or any worldly good, whatever has been gained. But who bestowed these powers of body and mind? Who made the arm of the farmer strong to guide the plow, the hand of the artisan skilful to transmute the rough fabric into a thing of beauty, and the mind of the philosopher keen for analytic research? Who gave creative genius to the inventor, aptitude for learning to the scholar, and to the merchant prescience to forecast the fluctuations and crises of trade, so that he might make a fortune in an hour, while other and, possibly, better men, lost one? Did not God, the author of every natural, providential and gracious gift, in whom all "men live and move and have their being"? If then it is God "that giveth power to get wealth," should not there be some proper acknowledgment of the same, especially on the part of his redeemed children?

Moreover, if the powers by which some men outstrip their fellows in the race for wealth and distinction are the undeserved gifts of God, then those who possess these powers have no proper ground for self-

gratulation, or boasting over the less highly favored of their race. Why should the rich man look down upon the poor and be unmoved by his woe when the only difference between them is one for which the former can take no credit to himself before God? Riches, while they may be innocently gathered and held, are yet in themselves no proof that those possessing them are God's favorites. Too often they are the result of a merciless grinding of the poor, of unbridled extortion, and perhaps of systematic fraud. On the other hand poverty, while it may coexist with meanness and wickedness, is yet in itself no proper cause for reproach or blame. Many of God's jewels are among the poor and despised. The difference between the tramp and the millionaire is one, in a certain sense beyond the control of either—it is constitutional; it is traceable primarily to those inherent differences of temperament and capacity with which they were born into the world, and which are as much beyond legislative control as are the succession of the seasons or the courses of the planets. Society has been so constituted that it cannot subsist without the giving of alms, or without the conditions which make it necessary. In every community there are those who, from various causes—causes over which they could have no control—depend entirely or largely upon others for the means of subsistence in life and for a grave and burial in death. God permits this that man may learn the duty of giving and be initiated into his blessedness. He permits it for the sake of the poor who receive, but still more for the sake of those who give. The rich and poor are mutually dependent—have each much for which to be thankful. Viewed in relation to his fellow-men man has a right to prosperity; in his relation to God he has none. The inalienable claim of his Maker is paramount—overrides every other; and in respect of him, the wealthiest and most powerful must descend from the rank of proprietors to that of stewards of another's rights.

Another Word to the Sisters.

The October meeting of the Wolfville Mission Aid Society was profitable and inspiring. The pleasant rooms were comfortable and inviting in appearance—the attendance was good—appropriate readings and music were furnished by the young ladies. Fresh items of interest were presented, and earnest prayer offered. That which was more important, however, than these was a hearty and vigorous entrance upon the Home Mission department of the work of the W. M. B. U. Several of the Aid Society members were ready with their second dollar, and a committee of young ladies were appointed to canvass the sisters who are not members of the Aid Society, and give those who have hitherto done nothing for the Foreign work of the Union an opportunity to contribute to the Home.

At the November meeting—which was especially characterized by earnest pleading with the Lord of the harvest to send forth laborers, and so open hearts and purse—the Society was glad to have reported as the result of their effort \$31.00. If all our Societies will do as much in proportion to their ability and opportunity, we will be able next August when some need of our Home fields is presented to us, to offer with our prayer and sympathies material gifts that will prove the genuineness of both.

CHICAGO, Oct. 9, 1888.

W. M. A. Society, Leinster St., St. John

My dear Sisters:—Allow me to express my thanks for your kindness and love that was conveyed to me by the receipt of a life member's certificate of the W. M. B. U. Union, about three weeks ago. This is indeed a very pleasant surprise, and I assure you this mark of esteem is highly appreciated; indeed, I feel highly honored by your Society. If spared for a few years longer and have the pleasure of conversing with you, I may then be able to tell you of some of the joys and difficulties found in the work as we attempt to bring the daughters of the East into the liberty of Christ.

This year has found us as busy as health and strength have permitted, but that I have been satisfied with what I have done I cannot say, for the longer we are here the stronger the desire to do more and to crowd more work into each day constantly grows upon us. We know that the time is short, also that the King's business requires haste. The bible women have labored well and faithfully, and have been a source of help and pleasure. They are very earnest in their work and long to see souls converted. There are many places that we visit in this town, and the adjoining villages are regularly visited: We sometimes hope that some who have heard so frequently, may believe on him who can cleanse them from all sin. During September I was touring, had with me three bible women. We visited quite a number

of villages, and heard of two or three who would like to become Christians, but, from one cause and another, are still remaining in their hopeless condition. On my return I found a letter awaiting me from our ordained native preacher, B. Behara. It contained the joyful news that he had baptized a young man who lived about twenty miles distant from Anahalahampara (the residence of the preacher). It is some time since the young man first heard the gospel, and in his conversations with different preachers and colporteurs he has been led to seek earnestly the truth. As at home with you, so is it here, we meet persons who teach that the true mode of baptism is sprinkling, (and they give us plenty of trouble); so this young man of whom I am writing, had this subject to discuss and settle, which he did by becoming a Baptist. Dear sisters, we need your prayers very much; I might say in all directions. For seekers that may be led into the truth; for converts that they may stand firmly; for Christians that they may be bright and shining examples; and for those who are your representatives, that they may not grow weary carrying heavy and sometimes sorrowful burdens, nor faint by the way.

Perhaps you know that because Mrs. Archibald's health is so impaired that she has gone to Bangalore for a change, and Mr. Archibald has accompanied her. This being the case my days are busier than usual, and I need more patience, grace and wisdom. I know you will excuse this hastily written letter and I ask you to excuse its tardiness. I must now go into the town, on my evening work. With kindest christian regards, Yours sincerely, W. W. W.

W. M. A. S.

The ladies of the W. M. B. U. Second Cambridge, Narrows, held their annual meeting on the evening of the 20th. Rev. W. J. Stewart, of Portland, addressed the meeting, taking for his subject "The head of God."

At the meeting of the Evangelical Alliance held in Tremont Temple last Monday, a committee of representative clergymen was appointed to bring before the next meeting of the Legislature the matter of requiring a more systematic and thorough teaching of morals by text-books in the public schools. The chief subject for consideration by the Alliance was "Methods of co-operation in Christian work." Rev. D. Russell, secretary of the Evangelical Alliance in the United States, opened the subject. He outlined the best methods of reaching the non-church-going people in the towns and cities as carried on at the suggestion of the Alliance in many places with marked success. House to house visitation under a systematic organization of all the evangelical pastors in a given district was what he believed in. The work was not to be done on denominational basis, but each visitor was to have in hand a set of cards representing the different churches, and allow each family to make its natural selection of the church to be attended. The visitor then sent the pastor of the church selected the name and address of the family, they are visited by him, and in a great many instances are led to church and through that to Christ.

The American Board of Missions has again refused the application of the Rev. W. H. Noyes, who was recently ordained at the Berkeley St. Congregational church in this city to go abroad as a missionary. Mr. Noyes applied to the Board about two years ago and was rejected, because he accepted under some form of statement the hypotheses of probation after death. He still holds the views or as he puts it "entertains the hope" that "he that is unjust will not be unjust still" etc, but that he may have a second chance. Mr. Noyes should remember that the "American Board" is not a "Universalist Committee." A straw thrown to the breeze will show which way the wind is blowing, and the fact that the Unitarian and Universalist organs are both loud in their praise and defence of the rejected candidate shows to which fold he properly belongs. Rev. Dr. Daryes, for many years one of Boston's foremost preachers, has accepted a pastorate in the far West. His departure is thought to have been brought about or at least hastened by his conduct as a member of the School Board in the matter of the rejection of Swinton's text-book and the Catholic view of indulgence therein set forth. He championed the Catholic side of the question and thus brought about his head a perfect storm of Protestant indignation which he could not subdue without going back upon his former position. The "Music Hall," which has been used Sunday afternoons for several months

by Dr. Fulton, the fearless foe of Catholic interference, was on Sunday evening, Nov. 4, crowded to hear and witness the exposure of Spiritualism by its chief exponent if not originator, Mrs. Margaret Fox Kane. She undertook to prove that spirit rapping, slate writing, etc., were produced by purely mechanical means.

Before entering the cabinet she made a statement in the course of which she said, "I feel it my duty to say, being the first fraudulent spiritualist, that it is a humbug and a fraud from beginning to end. The ruse of spiritualism has been split. What medium can come up and claim the right to the cloak of spiritualism?" Mrs. Kane then entered the cabinet and with door wide open produced "rape" that could be heard in the remotest part of the great hall. This she did by placing her foot in different parts of the cabinet. The Spiritualists present were enraged at the exposure, manifesting it by groans and hissing. Thus may it happen to all the workings of infidelity.

The grand old gospel is winning triumphs throughout the churches of the city and a great onslaught is being planned against *Rosa, Romanism and Ruffa* generally. May God give the victory! WATSONIAN, Boston, Nov. 16.

Dakota Correspondence.

In my last I promised you some notes in reference to the crops in this great western country, that has sometimes been termed "the granary" of this continent. Till about the middle of August, the prospects of magnificent crops prevailed all over the territory of Dakota. Farmers everywhere were flushed with bright expectations; and no expense was spared in planning for and carrying out plans of progress and improvement, in implements, stock, buildings, etc. But on the morning of the 17th of August, it was discovered that those glowing expectations were to be sadly disappointed. An exceptionally heavy frost occurred just at a stage in the crops when the effects would be most disastrous, and sad, crystalline far-ers, and business men also, were to be met all over the land. About the same time, or a little previous to this, a withering blight caused by heavy rains followed by a scorching sunbake, affected the grain in some places, even worse than the frost. As it drew some harvest time, the full extent of the injury suffered became apparent. Tens of thousands of acres were left untouched by the reapers to be plowed under or burnt down. Tens of thousands more were cut which would have paid better to have been burnt. Not a fourth of a crop will be realized, and much of that of a very inferior character. Hundreds of farmers who expected to sell from two to twenty thousands of bushels, will scarcely have enough for family flour and seed next spring; and some are absolutely destitute, and will require assistance to carry them through the coming stern winter.

Still it is a touching hope and vigor displayed by the farmers throughout the blighted land, in making preparations for another crop. Evidently the average tiller of the soil here has faith in this country yet, and is evincing that faith by assiduous work. Perhaps one fourth more of the service in North Dakota is being turned over by the farmers this season, than ever before. And the business men with equal faith are willing to do what they can to "carry them over," till the next crops come in. A kind Providence who ever "tempers the wind to the shorn lamb," has favored us with one of the most enjoyable seasons, and most favorable for harvesting, threshing and plowing. Here we are about the middle of November and the plows still running, with the exception of the departure of the wild waves to the south scarcely a sign of the approach of winter.

You will have seen ere this reaches you, the result of the political contest over this broad land, in the ousting of the party that had dominion for the last four years. In our local election we have had a sad reversal of matters in regard to Prohibition. The saloon king, so rapidly gaining power all over these United States, has given a little premonition of what he will do if there is not an awakening on the part of the people; but more in regard to this is my next. A. McD.

In London £4,715,724 is spent annually in poor relief; an enormous proportion of it is due to drink.

New York has some 800,000 native Americans, 200,000 Irish, 40,000 British, 155,000 German, 13,000 Italians, 10,000 French, 5,000 Russians, and 1,000 Spaniards.

The population of Rome grows at the rate of 18,000 to 20,000 a year. At the close of 1887 it was 382,973.

About twenty-five new students have entered Newton Theological Institution, and is every respect the year opens auspiciously.

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