

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME XXXVII.

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VOL. I.

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The "Messenger and Visitor" from this time to the end of 1885, for One Dollar. Do not forget. Get your friends to read in their dollars at once, so as to make the most out of our Special Offer.

MANY subscribers to the Christian Messenger, who have paid up to the end of 1884, are getting little, and there is complaint. We wish to repeat again that we have nothing to do with these bills. We wish to say further that we are taking every care to have no blunders occur in the new management. All our subscribers who pay us money should have a receipt direct from our office or from the agent to whom they gave money. If in any case money is sent us and no receipt has been received in return, we wish to be informed at once. This will secure our subscribers in future from vexation. We hope next year to print the date to which each subscriber has paid upon the margin of his paper with his name. This will make all misunderstanding impossible. We are determined our subscribers shall not have reason to complain of the business management.

THE WESTERN ASSOCIATION, at Brimington, passed a resolution urging ministers who are not members of the churches over which they are pastoring to unite with them as soon as convenient.

This was felt to be a matter of some importance. One of the greatest sources of loss to our churches is found in the practice of members of churches, removing to a new place, failing to become members of the church where they reside. They hail as Baptists, and the church is held responsible for them, while she has no way to make her discipline felt. Thus, often churches are not only deprived of help they have a right to expect, and have their courage tested by those who should help sustain their burdens, but their moral power is crippled. Our ministers would be very careful how they give the countenance of their example to a practice which is fraught with such serious results. If there are any cases where our ministers do not belong to the churches to which they minister, they have probably not thought of the evil their example may do, and it is to be hoped they will at once relieve themselves of the responsibility of countenancing this evil.

It was very interesting to hear our dear Bro. Sanford, at the Western N. S. Association, speak of the progress made by our denomination since he left us twelve years ago. Progress is so gradual that we fail to mark it unless we compare the beginning of quite a long period with its close. Since Bro. Sanford left for India, our denomination has been knit together into a strong unity. The four or five home missionary societies, each one weak to venture upon any aggressive work, have been merged into one, and under the name of the Christian Messenger and Christian Visitor have been united in the Maritime Provinces. The two book-rooms have been established and amalgamated. Our College and Academy work has been greatly extended. McLeod Hall has been built up to its present grand proportions with its still grander prospect. We have become united among ourselves, we have joined hands with our Upper Canadian brethren in theological work, and there are outstanding efforts, complete union with these brethren, and with the Free Baptist body. Yes, brethren, progress has been made for which we give God thanks, while we have reason to humble ourselves that we have not sought more earnestly to make it greater. While we bless God for the past, let us not forget to put ourselves in his hands in more successful consecration, if so be he may deign to use us for still greater work in the twelve years to come.

Dr. Linn, at the Methodist Conference in Lonsburg, in presenting the educational report, withdrew wholly favorably, and states that the hall proposed here in the Maritime Provinces meets the absorption of the Arts college, and this he would consider a retrograde movement. He thinks injury will be done to Mount Allison if the suggestion get abroad that it is not to continue in its autonomy. This is evident, and we are very glad that Acadia College is to be any thing less than an independent institution. Our people will hear of nothing else. But let us remember that if we are to have our own College, we must supply the means to enable her to take a place beside the highest institution in the land.

THE HALIFAX HERALD, of June 17th, contains some statements which are very suggestive. It declares that "outside the Presbyterians of Eastern N. S. and P. E. Island, Dalhousie College has never got a hold on the country. Of 56 undergraduates in Arts last year, 7 we believe came from Nova Scotian counties west of Halifax." The Herald further states that "if Acadia or Mount Allison had received the same

money and the McLeod bequest, the gain in students would have been double the gain of Dalhousie College."

It is significant that, with all the bribes of bursaries which are really premiums for students to attend Dalhousie, she has but 56 undergraduates, while Acadia College has 72. The trouble seems to be that Dalhousie is neither fish nor fowl. While really the College of a denomination, she poses before the public as a Provincial institution. To be in a position to do the latter she cannot make the appeal to her own friends which she otherwise might, while the fact that she is a denominational College, for which the great Presbyterian body appropriate money, etc., robs her of outside patronage. Her position is too equivocal to give her respect or influence. Let her take her proper place, and she will do better work than she can while assuming to be what she is not.

THE N. S. WESTERN ASSOCIATION represents a membership of some eleven thousand, by far the largest Association in Canada. This body unanimously expressed gratification with the revision of the charter of Toronto Baptist College, by which a Senate may be created, and our Convention receive a large representation therein.

ALL PRESENT at the N. B. Western Association, at Jemseg, could not but feel what a great loss the Association would have sustained had Sister Churchill delivered her address on Foreign Mission work to the sisters only instead of to the whole Association, as she did. Some felt that we have been losing much in the past by not bringing the sisters and their work more directly before the Association. Is it not time we rendered the "side-shows," as some brethren term them, unnecessary, by giving the sisters and their work, plenty of working room on the main floor?

A FRIEND who was present at the meetings of the Western Association, at Jemseg, expresses the opinion that but few of the delegates and pastors were qualified to speak upon the subjects of consecration and sanctification. In answer to our enquiry of surprise, he points to "a great truth" and "an appalling fact." The "great truth" is this, that God saves men to be his servants—in order that they may yield him the constant service of which all their energies, physical, mental and spiritual, are capable. The paramount aspect of this service is the proclamation of the gospel of the grace of God near and far, by word, or deed.

The "appalling fact" is this, that only a few churches of the Association have, during the Convention year, contributed anything in support of the organized means whereby we as a denomination have covenanted with one another and with the Lord Jesus Christ, to co-operate in giving the gospel to the destitute at home and abroad, and otherwise supporting all needed auxiliaries thereto. Our friend thinks that those pastors and delegates only who represented churches of whom it could be said that they had given proof by their active service, their practical sympathy, their self-denying contributions—the pastors and delegates of such churches only should venture to speak by way of instructing others in the way of consecrated and holy living. These ideas of our friend may be a little peculiar, but the "great truth" and the "appalling fact" he points to are of commanding importance. Is it not possible that some of our brethren have been so absorbed in the contemplation and teaching of the so-called doctrine of instantaneous and complete sanctification that they have forgotten to teach those under their charge that Christ is waiting for their practical sympathy and active help in publishing the salvation to souls dead in trespasses and in sin? And may it not be equally true that some of our brethren have been so earnestly employed in combatting the doctrine referred to that they also have quite forgotten to help their churches forward in the discharge of most sacred obligations to their brethren and to the Master in this great matter of giving of their substance for the Lord's work? We all have need to ask anew, "Lord, what wilt thou have me to do?" We are sure our ringing answer will be instantly returned to us all by the Master, "Cast in of your substance to my treasury, that every department of the service undertaken by my servants may go forward prosperously." Will not every church throughout the denomination see to it that during July their full quota for the Convention year is forwarded to the Finance Committee? The year closes July 31st. Act promptly, brethren. The Lord has need of your service.

A BOX OF ACADIA.—One of Acadia's sons has just taken high honors at Harvard. Benjamin Rand, of Canard, King's Co., N. S., graduated at Acadia in 1875, and at Harvard, with honors, in 1878. After three years of study, partly at Newton Theological Seminary and partly at Harvard, he took M. A. with special distinction in 1880. In 1882 he was awarded a fellowship in Harvard in enjoyment of which he studied at Heidelberg under the

celebrated Kuno Fischer and travelled over the Continent. He has now taken the degree of Ph. D. at Harvard, being the third man who has been admitted to that degree.

Dr. Rand has thus taken the most liberal training to qualify himself for a professorship, and we hope his services for life may be secured by some Baptist Institution. This is one of the cases showing that Acadia's students receive a genuine educational impulse under which their studies are continued and the best results attained.

BRO. MAUSWORTH, who was baptised at Sussex, on 21st ult., preached acceptably at Fairville, on Sunday last. This brother was highly esteemed by his late charge in Sussex, and has made a good impression upon our brethren who have become acquainted with him. He has embraced our views of Christian truth from conviction, and we trust he may find joyful service for the Lord with some of our churches. We believe his address is Sussex, N. B.

Eastward Bound.

There are many things less pleasant than sailing up the Mediterranean in May. With smooth seas, clear skies, and balmy air, one could scarcely ask for more favorable conditions, even if on a pleasure excursion. This is much the most enjoyable part of the journey to India, so far at least as weather is concerned; and vivid recollections of a "snow-blast" on the inter-colonial, the chilling blasts of the Atlantic, the raw east winds of England, and the heaving surface of the Bay of Biscay, enable one to appreciate it to the full. But alas! our enjoyment of it is tempered by the knowledge that this genial weather must soon give place to the heat of the Red Sea, and the tropics.

To describe all the interesting things seen and heard since leaving Nova Scotia would make a very long story, most of which may profitably be omitted. The object aimed at now is simply to give the readers of the MESSENGER AND VISITOR an introduction to the island of Malta, so far as one can do it who has not himself been on shore. Though I had twice before passed through the Mediterranean, I had not the privilege, either time, or seeing this remarkable island; and of quite prepared to take advantage of the opportunity afforded this time. About six o'clock, this morning, there was a knock at my cabin door, followed by the announcement that we were passing St. Paul's Bay. In a few minutes I was on deck, and found that we were passing Malta, within a few miles of the shore. The ship was then just abreast of the traditional locality of Paul's shipwreck. The spot near which the ill-fated vessel is supposed to have struck, is marked by a large white cross, which we saw as we passed. This cross stands on a small island near the western side of St. Paul's Bay, separated from the larger island by a narrow channel—probably the "creek" referred to in Acts 27:39. St. Paul's Bay, which extends inland nearly two miles, is on the northern side of Malta, not far from its western extremity.

The scene rapidly shifted as we moved along. The interesting spot in which the great missionary's perilous voyage terminated was soon left behind, and we were coming into view of Valetta, the capital and chief port of Malta. This city presents a very substantial and imposing appearance, as viewed from the sea. Strongly fortified, it stands on a peninsular promontory, with a harbor on each side—the western being the quarantine harbor; and eastern, which is called the Grand Harbor being the principal rendezvous of the British Mediterranean fleet. Many vessels were seen in the harbor as we passed, among which was a large turkish ship of the "Thunderer" class. We had not the privilege of going ashore at Valetta, as our ship did not call; and in a short time we were far to eastward of Malta, with nothing in view but the trackless sea and the sky above.

The following additional notes, descriptive and historical, taken from a guide-book found on board, will perhaps be of general interest:

"Valetta was founded in 1566 by the famous grand-master John de Valetta, and now contains a population of about 39,000. Among its many public buildings are the celebrated churches of St. John and St. Paul."

"Malta (ancient Melita) is about 184 miles in length, and rather more than 7 miles in breadth, with an area of 95 square miles. The island is of an irregular shape, rising near the western side at Nadzor Tower, 800 feet above the sea."

"The Maltese Islands, consisting of Malta, Gozo, and Comino, extend 34 miles in a North-west and South-east direction. Malta, the largest, being South-east; Gozo, the next in size, to the North-east; and Comino between. Their united area is 115 square miles. The population of the group in 1871 was 148,968. The islands were under the dominion of the Cartha-

ginians, from whom they were taken in the first Punic war by the Romans. On the decline of the Roman Empire, Malta fell to the Goths; and then to the Saracens. It was subject to the crown of Sicily from 1190 to 1525, when the Emperor Charles V. granted it to the order of the Knights of St. John of Jerusalem, by whom it was held for more than two centuries. On the 12th July, 1798, Malta capitulated to Napoleon Bonaparte. It was taken possession of by Great Britain on the 5th September, 1800; and was finally annexed to the British Crown by the Treaty of Paris in 1814." G. F. C. S. S. "Clan Drummond," May 27, 1885.

The Celones.

To the Young Readers of the MESSENGER AND VISITOR.

Nobody who has often wondered how it ever came to pass that so many different kinds of people, as there are in India and adjacent countries, could live so near each other and yet speak different languages, and be so unlike in all their habits. I want to tell you of a people of whom you have not likely ever heard. They are the Celones. You know some people in these countries live on the plains, and some among the mountains, some in houses of wood or bamboo, and some in huts made of mud. The Celones, however, do not live in houses at all, but in boats. Perhaps the maps you study in school do not show a number of small islands near the south part of Burma. There are very many of these islands, and very different in size. Some contain an area of one hundred square miles, while some are little mountain peaks standing out of the water. The Celones live among these islands. The bottoms of their boats are logs of wood which they dig out and spread, and the tops are made of wicker-work made of a flexible plant that grows near the shore. In these boats they live, constantly moving about from place to place. They live chiefly on fish, which they are very expert in spearing, and also on various kinds of shell-fish. They often gather wild honey among the trees, which they sell to the Malays, and in return procure rice, but more frequently a vile kind of intoxicating drink which we call toddy. They are very rude, and filthy in all their habits. Their dress is simply a piece of cloth that round the waist, and all children are entirely naked until they are quite large. They fear no storm, for their boats are too light to sink, and if an upset occurs they are thrown into the water they do not mind it, for they can turn up the boat again, climb up into it, and be as happy as ever. Indeed if you should see them you would think a plunge in the water rather a benefit than otherwise, for if they should forget to take their annual bath such a plunge would be a substitute.

When any one dies among the Celones, they do not burn the remains as the Burmese and Karen heathens do, nor bury as we do, but go to the nearest island, carry the body beyond the reach of the tide, lay it down on the rocks or sand, and go away. I once was curious enough to go and see for myself a place for depositing dead bodies. The sight was very dreadful. These people are timid and harmless, and always give an European a wide berth. A few weeks ago, I succeeded by the aid of some Karen in getting quite near a large company. They talk a language of their own, but few speak a little Burmese. To my inquiry why they roved about and lived in such a wild state, they replied, "It has fallen to us to live so." They said they would like to have books in their own language, and learn to read. Teaching them would be a very difficult matter, however, not likely they would consent to remain in one place any length of time. It is said there are only about two thousand of them, and that the number is diminishing. The British Government, of course, cares these islands, but the Celones are seldom committed, and when they are committed no notice is taken of them except by the injured parties. We cannot pity these poor people living and dying without any knowledge of a Saviour. Their only form of worship is to place a roasted fish near some rock or tree where they suppose a spirit resides. This they do when some evil befalls them, to appease said spirit. How thankful children in America should be to have their nice houses and so many comforts. Will they not pray that God will raise up some one to carry the gospel to these weak and ignorant people? H. M. Tawoy, April, 1885.

The Free of Love.

The King of Armenia not fulfilling his engagements, Cyrus entered the country, and, having taken him and all his family prisoners, ordered them instantly before him.

"Armenus," said he, "you are free, for now you are sensible of your error.

And what will you give if I restore your wife to you?"

"All that I am able."

"And what if I restore your children?"

"All that I am able."

"And you, Tigranes," said he, turning to his son: "what would you do to save your wife from servitude?"

Now, Tigranes was but lately married, and had great love for his wife. "Cyrus," he replied, "to save her from servitude I would willingly lay down my life."

"Let each have his own again," said Cyrus; and, when he had departed, one spoke of his clemency, another of his valor, another of his beauty and the graces of his person; upon which Tigranes asked his wife if she thought him handsome.

"Really," said she, "I did not look at him."

"At whom, then, did you look?"

"At him who offered to lay down his life for me."

Greater love has no man than this—that he should lay down his life for his friends. Tigranes was willing to die for his wife, but while we were yet enemies, Christ died for us. How far this love all earthly love excels!

A Manly Ministry.

It was a stormy period in the history of the infant church. Multitudes had been converted; but the Sadducees, who thought they knew better what should be preached than the preachers did, cast the apostles into the common prison. That night an angel of God came, opened the prison doors, and gave them a new commission, saying, "Go, stand in the temple, and speak to the people all the words of this life." And when, the next day, another attempt was made to interfere with the "courage of their convictions," they deemed it sufficient to say, "We ought to obey God rather than men."

In these days no one would attempt to interfere with the minister's work in that way, but there are other methods quite as effectual for putting a padlock on the minister's lips. Granted that the preacher were a wise man, that he was a good personality, obedient, statements, and cranksy hobbies, it yet remains that he can allow no one to dictate his scriptural utterances without the loss of his self-respect and the degradation of his office. He is to speak out of the fire of sacred and scriptural conviction, "to declare the whole counsel of God, to keep back nothing that is profitable, to preach the word," and, if through fault or fear he ceases so to do, then "his occupation's gone." The following considerations necessitate an unfettered pulpit:

1. The minister's own manliness. What ever sacrifices a man may make on behalf of the ministry—and they are neither few nor small—he is not called upon to sacrifice his manliness. Rather as Jesus Christ's man does he take on a higher style of manhood. In him moral courage, self-respect, and a just conception of the belongings of his office should be especially developed. He should feel that his convictions cannot be bartered for cash or donations. He should scorn to wear any man's collar, to kiss any man's black-stone, or to measure his grains of golden truth in any other man's bushel. Only when thus he can stand up squarely and strike out fair from the shoulder will he deal effective blows for righteousness. [Excuse the metaphor from such a source, but you will remember that Paul talked about the races.] Only when thus free to express his fullest convictions will he maintain his self-respect, without which he cannot long influence others.

I have heard of a minister who used to borrow five dollars on Saturday and return it on Monday. At length, to satisfy the curiosity of the lender, he said, "A man cannot preach without some money in his pocket," and he was about right. But infinitely poorer is he who cannot stand up as a man among men and say what he believes, who is not the servant of Christ but the creature of some parishioner and the slave of his own opinion. The liberty of doing his own thinking, the right of doing his own judging, the assurance that this liberty, this right, there will be none to dispute; these are essential to his manliness, without which, like Samson, he will be shorn of his strength. The caged bird may sing sweetly, but it will never cease to fly against the bars.

No talents and no eloquents can make that man an able minister of the word who is compelled to surrender his sense of right, or discount the dignity of a truly manly character. If he is to watch the sparks which fly from the forge of his thought lest they should burn the besetting sins of Deacon A., or sing the social outpour of Hon. Mr. B., then may he as well cease pounding away at sin, and hang over his pulpit this sign, "This Shop is closed."

If he is to speak with bated breath of giant public sins, and touch with exceeding tenderness every evil that equiva-

may learn the habit of a coward, and that ere long he will be not even a caged lion, but an abject cur, whose harmless bark will not even alarm the heels of vice. No, let him rather speak boldly, even if sometimes with a little too much heat. Better a living dog than a dead lion.

2. Loyalty to his flock demands the truest Christian manliness. If his people are in any just sense the people of God, they have called him not to be a time-server, not to trim his pulpit sails to each passing breeze, but to declare to them honestly the teachings of the sacred book which they have placed before him.

A weather vane they have on their steeple, but they are not likely to want one in their pulpit. They have employed not a fawning parasite but a faithful exponent of their views of Scripture truth. He is the sentinel to whom they have entrusted the watch-tower of their Zion. He is their constant monitor of the duties of Christian life. As an honest man he must earn his salary, as a true man he must not spare their sins, and as a wise man he must build most where there is greatest need. Their spiritual wants, their best development in the Christian life, should make him burn with holy boldness to faithfully perform his part of the sacred contract which binds them together.

But he can do this only when with unfettered utterance he can present truth in all its lights and apply it in all its directions. When, after 1,700 years, the buried city of Pompeii was uncovered, a human sentinel was found standing at his post, at the gates where he had died in the line of duty. So should the minister stand, ever firm to the convictions of truth which he shares with his people, "though the sea roar and the mountains shake with the swelling thereof."

3. Loyalty to truth demands unfettered utterance of it. One duty of the public teacher is even more binding than that of speaking the truth—the duty of finding it. Tell it he should, find it he must. As a God-fearing man, as a religious teacher he is most solemnly bound to "seize upon truth wherever it is found." "With the chaff to the wheat?" said the Lord. "To discover truth should be his deepest anxiety to embrace it his highest joy."

"Thyself the truth must teach. If thou the truth would'st teach, It takes the God-instructed soul. To give the lips full speech."

And when in the white heat of intense study, truth has burned into the minister's soul, he cannot suppress and maintain his own self-respect. As well try to cap a volcano as to suppress a truth burning in an earnest soul. When a cruel judge offered to release Bunyan from jail if he would keep still, and prudent friends suggested a more favorable time to speak bye-and-by, that manly soul cried, "By the help of God I am released to-day I will preach to-morrow." As well expect the babe not to turn to the breast that nourishes it, as to expect an honest soul to suppress the truth that burns hot within it.

4. Lastly, loyalty to God demands a manly minister. He speaks by a divine right. It was Christ who said, "Go teach all nations." The right to his own judgment, the necessity of personal convictions, the freedom of utterance, belong inevitably to his office. His people are equal with him bound to know the truth, they with him are bound to live the truth, but he is especially called of God to speak the truth. The most solemn vows of God are upon him.

It is said that when President Lincoln read to his Cabinet the Emancipation Proclamation, he said to Mr. Seward, "I promised God I would do it." So the minister has after many struggles, with much prayer, yielded at length to the voice of God, saying, "Go, preach the preaching I bid thee." Henceforth he is God's messenger to declare the ministry of reconciliation. The pulpit is his throne, and he is God's oracle. Evidently the minister can say nothing less nor more than God tells him, and though at times he may be compelled to "cry aloud and spare not, to show God's people their transgressions and the house of Israel their sins," he must not flinch and no man must hinder him. "Thou shalt not muzzle the ox when he treadeth out the corn."

An old minister was once called upon to preach before the king. So eloquently did he set forth the truth that the king turned first to his confidant and then to that to express his approbation. This well-meant interruption did not comport with the preacher's high idea of reverence for the divine message, and, turning upon the King, he said, "When the lion roars let the beasts of the forest tremble, and when the King of heaven speaks let the kings of the earth keep still."

Surely if the minister is a man called of God to this great, solemn, conscientious work, he must be trained to select the themes, and, since nothing which concerns mankind can be foreign to him, he must be allowed to present truth in all its manifold relations to private and public life, with a sure conviction in the pew that all in all his course will rebuke sin and advance righteousness.—Standard.