Messenger and Visitor.

THE CHRISTIAN MESSENGER, VOLUME LI. | PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY. | THE CHRISTIAN VISITOR, VOLUME XXXIX.

VOL III. SAINT JOHN, N. B., WEDNESDAY, MARCH 30, 1887. NO 13.

—AFRICA.—The Dark Continent is fast becoming the most interesting missionary ground. Many did not just see how Livingstone's lonely journeys from ocean to ocean, through the heart of Africa, were to help the great cause of missions. But the interest attached to them, the solitary death, afar from home and friends, the taking up of his mantle by Stanley, and the great stir of general thought and interest in this previously *terra incognita*, have awakened Christian bodies in England and America, to enter the opened gates to Central Africa with the motto, "Africa for Christ." Among the first were the Baptists of these two lands. Glad tidings have cheered the hearts of those interested in the American Baptist mission, and now, when our English brethren were almost ready to falter, comes the word that over 100 have accepted Christ at one of these mission stations. In this connection, an extract from the *Freeman*, embodying some facts about Uganda, as given by a Mr. Ashe, a missionary from this country, may be of interest:

Uganda is situated between Victoria Nyanza and Albert Nyanza and Victoria Nile, a little north and a good deal east of Stanley Falls. It is yet better known that King Mtesa asked Stanley to send him white men, and that, in response, the Church Missionary Society in 1876 sent Dr. Smith and others to the strange country. At first success smiled on the missionaries; but eventually the whole of his chiefs united in offering to Mtesa the alternative of dethronement or compliance with their religious customs. The king yielded, and the good work was thrown back. It appears that Uganda is the home of comparatively advanced civilization. Indecency is punished by death; the people are well and sufficiently clothed; skill is shown in industries; the land is fertile, yielding three crops a year; but the curse of slavery blights the country. An army of 20,000 men scour the kingdom for slaves, whom the king sells to Arab traders. In 1884 Mwanga succeeded Mtesa. He began well, refusing to sanction human sacrifices. The son, nevertheless, turned out to be worse than the father. He tortured Christian natives, and ordered the killing of Bishop Hannington. The bishop sent a touching dying message to the king:—"Tell the people and the king that I have died for them." Mwanga is fall of cruelty. He tied thirty-two Christians together and cast them into a huge furnace.

—JUST SO.—A Baptist minister in England has left his denomination for the Congregationalists. His first reason for the step is declared to be this: "The New Testament was never intended for us Christians to follow all that is in it at all times, precisely and to the letter." He does not tell us where he finds this doctrine in the New Testament. Not long since, a Unitarian declared that this denomination could not hold their own against Trinitarians, as long as they admitted the New Testament was inspired. Now this brother thinks it necessary to set aside the binding force of the exact teaching of that book, before he can become a Pedobaptist. The New Testament, just as it reads, is indeed a difficult book for either Unitarians or our Pedobaptist brethren to get over. We will keep right inside the Divine directions a little while longer, shall we not brethren? We are sure this will please the Saviour better than to take liberty to make even a little change.

—PRESS THE CANVASS.—Will not many of the friends of MESSENGER AND VISITOR press the canvass for new subscribers on the one dollar offer? There are yet thousands of Baptist families, to which our paper would prove a great blessing, that do not take it. Hundreds, if not a thousands or more of these could be got to subscribe between this and the first of May, if one or two, in each church, would kindly make a little effort. Shall we not have a large accession of new subscribers? What say you, brethren? We hope to get your answer in registered letters and post office orders.

—CHANGE OF PLAN.—It is said that Mr. Moody has made a great change in his methods of work. For many years his labors were in connection with Y. M. C. Associations, and disassociated from the churches. Latterly he has abandoned his immense general mass meetings, and is laboring in connection with individual churches. This change is no doubt due to the observed results of the former method of work. He is a keen and far-sighted man, and has noticed what others have seen and regretted—that those who profess conversion in great meetings disassociated from churches, seldom unite with them, or become active, useful workers. This has been the testimony of the most discreet pastors in the vicinity of these great mass evangelistic meetings. Very many will be exceedingly glad to notice this change of plan in Mr. Moody, and will see in it the assurance that his work is to be more telling and abiding.

—MOB LAW.—In Woodstock, Ontario, where we spent seven happy years, they have had a scene of mob violence. The Short Act was carried in the county of which it is the chief town, after a fierce contest, over a year ago. Lately a couple of detectives were set upon by a furious crowd of roughs, at the instigation of the rum sellers, and, after being pelted with stones and other missiles, had secretly to be conveyed out of the town to save their lives. There seems to be a settled policy on the part of the rum sellers, in Ontario, to intimidate temperance people. It is fast becoming a question whether law or rum is to rule. If one victory of a rum mob is to be allowed, temperance people will soon have to submit to others. We have not got to this stage yet, in the Maritime Provinces. It may be that when all the obstructions thrown into the way of the Scott Act by lawyers and judges, are swept aside, as in Ontario, we may have to contend with violence in some places. It is to be hoped, if this day comes, that all good men will rise up to crush out resistance to the laws of the land. This traffic is like a viper that will sting any hand that is stretched out to disturb it.

—WORSE.—It is a woeful thing, that which the new theologians are encouraging man to do,—to drift out into eternity, on some bladder-hope of a chance for salvation in the world to come. The ancient and solemn poet, Æschylus, in describing the departure of guilty Helen for Troy, says: "She went forth daring the undarable." And thus must every soul go forth, which passes into eternity, not having made peace with God through our Lord Jesus Christ. That is surely daring the undarable. And these false teachers "strengthen the hands of the wicked, that none doth turn from his wickedness.—*Watchman Star Note.*

We regard the idea of a second probation more dangerous, practically, than that of Universalism, out and out. Men have such a sense of justice that they cannot believe the righteous and the wicked will be treated alike in the next world; but they may be ready to catch at the hope of a second probation, and procrastinate. There is also a sense of guilt, which cries out against the Universalist belief, that God can make the impenitent soul eternally happy. This consciousness, however, is not so much against the new theology dogma. Both Universalism and the theory of a second probation are supported by a form of reasoning from one set of principles unmodified by regard for others, and are equally opposed to the plain teaching of God's word, and the tendency of both is to sap the foundations of confidence in the doctrine of the inspiration of the scriptures.

—AS IT IS WITH US.—We find, from a communication in the last *Canadian Baptist*, that our brethren of the West are afflicted very much as we are. On the 214 fields having pastors at the beginning of last year, there have been 102 resignations. That is, nearly half the pastors have changed their fields of labor in a little more than a year. Twelve of the pastors have resigned, to accept fields in the United States; also, one of last year's graduates of McMaster Hall. What is the bottom reason for the state of things revealed by these and similar facts among our churches throughout the Dominion? Is not one of the chief ones that referred to by Brother Cohoon over a year ago—that our churches, for the most part, are not offering our pastors salaries adequate to their needs? Let our leading brethren think about it.

—OPPOSITION TO BISMARCK.—Evangelical and rationalistic Protestants in Germany, are forming an alliance to resist further concessions to the Papacy. It is feared Bismarck is pledged to the Pope, to give still further special privileges to the Catholics, in return for his help in the late elections. "Romanism" is declared to be "more and more degenerating into Jesuitism."

—SUCCESSOR TO MR. BEECHER.—The trustees of Plymouth church are said to be considering the question of a successor to Mr. Beecher.

Dr. Parker, of London, is understood to stand first on the list; others said to be named are Drs. Behrends, Hugh Smith Carpenter, and Lyman Abbott. It seems rather early for this question to be raised; but, of course, the circumstances are exceptional. The trustees of the church naturally are anxious lest the great congregation so long attendant upon Mr. Beecher's ministry should be scattered by delay.—*Standard.*

—"When Chrysostom was brought up before the Emperor, the potentate thought to frighten him into obedience to him, and said, 'I'll banish you.' 'No, you can't,' said Chrysostom, 'for you can't banish me from Christ.' 'Then I'll take your life,' cried the irate monarch. 'You can't,' was the reply, 'for in Christ I live and have my being.' 'Then I'll confiscate your wealth.' 'You can't,' was still the response, 'for in Christ I have all riches.' At least, the tyrant said, 'I will cause you to lose all your friends, and you will be virtually an outcast.' 'But you cannot,' Chrysostom exultantly replied, 'for I have a friend that sticketh closer than a brother.' Is it not sweet when to our own souls, as He was to His servant Chrysostom, Christ is all and all?"

Missionary Correspondence.

S. S. "KHEDIVE,"
MEDITERRANEAN SEA, Feb. 22.

Having been delayed in London by the serious illness of our youngest child, we are not as far on the way to India as we expected to be by this time. But we are now going on fast on board this "Peninsula and Oriental" steamer.

Taking leave of loved ones and dear friends at Wolfville, we started from there with our three little children, Dec. 28th, and went to Boston via St. John, N. B. About a week was spent in Boston and vicinity, during which time we had the opportunity of seeing a good many friends both old and new, and having frequent interviews with the brethren at the Mission Rooms. We were much gratified by meeting, at Newton Centre, our dearly beloved friends and fellow-missionaries Dr. and Mrs. Jewett, whose lives and labors have been so long devoted to the "Lone Star Mission." The evening before leaving Boston we [and Mr. and Mrs. Mapleden were affectionately received and commended to God in special prayer at the prayer meeting at Clarenden St. church; and our last evening before sailing was spent at a prayer meeting at Dr. Edward Judson's church in New York, where loving words were spoken and earnest prayer offered on our behalf.

We sailed from New York, Jan. 8th, by the "Germanic," of the White Star Line, and had a speedy, though rather rough, passage across the ocean.

Five days after we reached London our youngest child became very ill, and all efforts were unavailing, for a time, to check the complaint. Owing to this delay we were twenty-three days in London. This was all the more trying because the hot season, as we knew, was advancing so rapidly in India, and every day that our arrival there was deferred was bringing it so much nearer.

But this enforced pause in our journey afforded an opportunity to hear Mr. Spurgeon twice, and also Dr. Parker, of the City Temple; Rev. J. Jackson Wray, of Whitefield's Tabernacle, Totlenham Court road; and Rev. Archibald Brown, of East London Tabernacle. The preaching of Mr. Spurgeon does not seem to me as thrilling as it did when I heard him at various times years ago. He is not as impassioned. He seems like one whom suffering has subdued. But oh how edifying, comforting, and strengthening he is! You go away from one of the feasts which he gives you feeling more determined than ever to cling to Jesus only, and with a very deep impression of the fulness and all-sufficiency of Christ.

Archibald Brown, of the East London Tabernacle, is a preacher of noted ability and power. He is one of Spurgeon's men. Twenty-one years ago he went into East London, and founded a large tabernacle, and inaugerated a great work on the model of that at the Metropolitan Tabernacle. His success has been great. It is said that the Metropolitan Tabernacle church has already decided that in the event of Mr. Spurgeon's death, Archibald Brown is to be their first choice as his successor.

Through the office of the High Commissioner for Canada, I obtained tickets of admission for myself and Mr. Arthur Hill, of British Columbia, to the opening of Parliament, which took place on the 27th of January, in the House of Lords. The ceremony of formally opening Parliament was performed, and the Queen's speech was read by the Lord Chancellor. Through our Canadian office, also, we got tickets of admission to the House of Commons, but unfortunately Mr. Gladstone was not present the night we were there, nor did any very notable men speak. Most of the addresses which we heard were by Irish members on that part of the Queen's speech which referred to Ireland.

After the time of our sailing had been proposed and postponed more than once, the health of our child improved a little so that we ventured to take her to sea. We sailed from London by this ship, on the 10th inst., and have had thus far a very fine passage. The dreaded Bay of Biscay was almost as smooth as a river, and I am thankful to say the health of our little one is gradually improving.

We have called at Gibraltar and Malta, and at both places we embraced the opportunity to go on shore and see something of these two famous strongholds. The principal sights at Malta are the ancient buildings erected by the renowned knights of St. John.

We are very glad and thankful to be getting back towards our work again, and are longing to be there. I have not felt such satisfaction since leaving India as I do now in the near prospect of being again in the midst of the work which I love. My native land is beautiful; Wolfville, where our brief furlough was spent, is a lovely spot, and friends are warm-hearted and kind, but I feel that India is my country, and Telugu mission work my occupation. And so going to India is really getting back *home*.

LATER.
SUEZ CANAL, Feb. 24.

We are now almost through the Canal, and this will be posted at Suez if possible this evening. We will probably leave Suez and go forward on our voyage at midnight to-night, and to-morrow morning we will be in view of Mount Sinai as we go on down the Red Sea.

With much love to all the dear friends who remember us. W. B. BOGGS.

Trust in the Care of Providence Recommended.

Man, considered in himself, is a very helpless, and very wretched being. He is subject every moment to the greatest calamities and misfortunes. He is beset with dangers on all sides, and may become unhappy by numberless causualties which he could not foresee, nor have prevented had he foreseen them.

It is our comfort, while we are obnoxious to so many accidents, that we are under the care of one who directs contingencies, and has in his hands the management of everything that is capable of annoying or offending us, who knows the assistance we stand in need of, and is always ready to bestow it on those who ask it of him.

The natural homage which such a creature owes to so infinitely wise and good a being is a firm reliance on him for the blessings and conveniencies of life, and an habitual trust in him for deliverance out of all such dangers and difficulties as may befall us.

The man who always lives in this disposition of mind has not the same dark and melancholy views of human nature as he who considers himself abstractedly from this relation of the Supreme Being. At the same time that he reflects upon his own weakness and imperfection he comforts himself with the contemplation of those divine attributes which are employed for his safety and his welfare. He finds his want of foresight made up by the omniscience of him who is his support. He is not sensible of his own want of strength when he knows his helper is Almighty. In short, the person who has a firm trust in the Supreme Being is powerful in his power, wise by his wisdom, happy by his happiness. He reaps the benefit of every divine attribute, and loses his own insufficiency in the fulness of infinite perfection. To make our lives more easy to us we are commanded to put our trust in him who is thus able to relieve and succor us, the Divine Goodness having made such a reliance a duty, notwithstanding, we should have been miserable had it been forbidden us.

Among several motives which might be made use of to reccommend this duty to us, I shall only take notice of those that follow.

The first and strongest is, that we are promised, he will not fail those who put their trust in him. But without considering the supernatural blessing which accompanies this duty, we may observe, that it has a natural tendency to its own reward; or, in other words, that this firm trust and confidence is the great disposer of all things, contributes very much to the getting clear of any affliction, or to the bearing of it manfully. A person who believes he has his success at hand, and that he acts in the sight of his friend, often exerts himself beyond his abilities; and does wonders that are not to be matched by one who is not animated with such a confidence of success. Trust in the existence of an almighty being, naturally produces patience, hope, cheerfulness and all other dispositions of mind, which alleviate those calamities that we are not able to remove.

The practice of this virtue administers great comfort to the mind of man in times of poverty and affliction; but most of all, in the hour of death. When the soul is hovering in the last moments of its separation; when it is just entering on another state of existence, to converse with scenes, and objects, and companions, that are altogether new, what can support her under such tremblings of thought, such fear, such anxiety, such apprehensions, but the casting of all her cares upon him, who first gave her being; who has conducted her through one stage of it; and who will be always present to guide and comfort her in her progress through eternity.

JOSEPH L. SPENCER.

The Use of Baptism.

A person who had recently been baptised said to me: In fighting that battle I fought all the rest; it gave me strenght to confess Him then; and I have not feared to bear witness since." That is a use of baptism that ought not to be despised in these days. We are strongly tempted to be ashamed of the Lord Jesus, and to "conform" to the spirit and habits of the world in which we have been reared. We lack daring. The "world" is always with us, and its influence is as subtle as it is strong; and we yield to its sophistry without knowing it. Being "baptized on a profession of faith in the Lord Jesus" we cross the Rubicon; we declare that we have "taken sides" with Christ and righteousness and temperance; with truth and goodness. Young men, make choice at once, and lose no time in declaring it. The first thing regenerated Saul did with his restored sight was to walk straight into the baptismal waters: he arose and was baptized, and he joined himself to the disciples. Young men, let your obedience be prompt and hearty and thorough! Goethe says:

"Indecision brings its own delays,
And days are lost lamenting over lost days.
Boldness has genius, power and magic in it.
Only engage, and then the mind grows heated;
Begin it and the work will be completed."

—*Dr. Clifford.*

Kind Thoughts Price.

They are both an exceptionally clear test of our growth in grace, and a remarkable aid in the promotion of such growth. They test our progress because of the great difficulty most people find in always thinking kindly of others, and because we are much more likely to allow ourselves license to thought, hidden as it is from all observation, then in word or deed. They aid our progress because, being at the fountainhead of influence, they have a powerful share in shaping character. If we habitually think with harshness, indulge in suspicions, and allow little envies and jealousies to have free course through our minds, our whole soul will speedily take on the tinge of these things. What we commonly ascribe to others, we shall inevitably do and become ourselves.

It is clear, then, that we can by no means afford to harbor nakind thoughts. Nothing more quickly brings a cloud between us and God than such a proceeding. Nothing more surely blocks all spiritual growth and imperils our religious life. If we have contracted such a habit, or have fallen unawares into such a way of thinking, we must at all hazards break it up. We must refuse to listen to the tempter, no matter how subtly he may plead that we may be imposed upon, that our rights will be invaded, that we shall make sad mistakes in our estimate of the good and evil about it. Much of this is untrue, and even if it were all true it would be of little consequence. We are not appointed to act as judges of our neighbors, but we are appointed to have fellowship with God. We had much better suffer loss of property and reputation and worldly success, than suffer an eclipse of our prospects of being like Christ.

And then one of the worst things about it is, that our unkind thoughts are almost always unjust thoughts. People are not nearly so bad as we are apt to think them. We do not make half enough allowance for them. Self warps our judgment. Our vision is jaundiced. The glasses through which we look are colored. We grope blindly about, feeling for hidden motives, and miss them far more often than we hit them, though we are loth to acknowledge it. Love sees a great deal further than selfishness, and apprehends character much more clearly. A loving opinion about another, nine times out of of ten, is nearer the truth as God sees it, than any other sort.

If we would have peace within and peace without; if we would live in the atmosphere of heaven, and become possessed by the Spirit of Christ; if we would have facility in spiritual things, and find the path of prayer smooth to our feet; if we would govern our tongues, and save ourselves many bitter repentances; if we would conquer uncharitableness, and pride, and unholy self-love; if we wish to meet mercy and not judgment, at the last day, we must cherish only kindly thoughts, and thrust all others resolutely out of mind.—*Rev. James Mudge, in The War of Life.*

Hard Work to be a Christian.

A brother remarked, in a meeting we recently attended, that he had been a professed Christian for some years. He believed he had been converted, and trusted that the blood of Jesus Christ cleansed him from all sin. "But I must confess," he said, "that it is, with me, a constant struggle to keep under the evils of my heart. I find it hard work to be a Christian." We asked the brother if he had ever considered the import of the words of Jesus—"My yoke is easy, and my burden is light?" He confessed that he had not. We then insisted that his experience could not be such an experience as was contemplated and provided for in the words of Jesus. He says: "My yoke is easy." You say it is hard. He insists that his "burden is light." You say it is heavy. It is, therefore your duty to have a different experience. But how many souls are thus burdened! How many find it hard to be Christians. They make Jesus a hard Master, when he is saying: "Come unto me and I will give you rest"—rest from inward conflicts; rest from undue anxiety; rest from fearful forebodings. There is

"A rest where all our soul's desire
Is fixed on things above."

It is not rest from labor, but rest in labor; not rest from outward, holy warfare, but rest from inward rebellion. Not a rebel remains in the fort royal, but the whole heart is loyal to the King of the soul. The will and the affections, the judgment and the desires, sit down together in blissful harmony,

"And sing themselves away, to everlasting bliss,"

without perpetual conflicts and disagreements.

This end of internal warfare comes to the soul by faith in Jesus' death. "We which have believed do enter into rest." If it be so easy, and a refusal to enter in be so perilous, "Let us labor, therefore, to enter that rest," lest any man fall after the same example of unbelief.—*Christian Guardian.*

This, That, and the Other.

—A clergyman of the church of England expresses his alarm at the wickedness he observes in that establishment. He says "it is saturated with popery, and leavened with worldliness. Of course, I know there are exceptions, but as I tell you, the general condition of the church of England is appalling. For the most part it is being used as a mighty instrument for the perversion of the nation to popery.

—There were 151 Protestant churches in Japan, January 1, 1886, with 11,602 communicants, 2,706 of whom were added in 1885. There total contributions were $23,406.97, or $6,415 more than 1885.

—"I cannot conceive," said Bishop Fraser, in his charge to the clergy of the Manchester diocese, 1880, "the continued existence of a Christian society, or, if you choose so to call it, a church, except upon the basis of a definite creed."

—Mrs. Gaskell tells of Old Alice, who had become deaf and nearly blind, and this is the beautiful thing she says to Mary Barton: "Your mourning for me, my dear, and there's no need. I am as happy as a child. I sometimes think I am a child whom the Lord is hushabying to my long sleep: for when I were a nurse-girl, my missus always telled me to speak very low and soft, to darken the room, that her little one might go to sleep. Now to me all noises are hushed and still, and the bonnie earth seems dim and dark, and I know it is my Father lolling me to my long sleep." As the caged bird sings merrily, so such souls are filled with "the peace of God which passeth all understanding."

—Science never shows itself to so great an advantage as when it is made the reply to calumny and defamation.

—The Salvation Army receipts in England last year were only £3,430 more than the year previous, although special efforts were made in that direction. This is thought to indicate that this extraordinary religious movement has reached its zenith.

—"Prayer is the key of the morning and the lock of the night." Happy is the family whose day holds nothing which the one may not fitly open, and the other peacefully close.

—The British people are now drinking one-fourth less then they were ten years ago.

—Make the boy's home the happiest spot he can find and he will be sure to prefer it to all other places of resort. Care for the home carpet has driven many a boy to the sanded floor of the dram shop.

—Nothing is so clear-sighted as love.—*Taylor.*

—Here it may be well to notice one or two facts. The church that has the reputation of being the place where sinners are converted to God, no matter where situated, will be filled with attentive listeners. The minister who has the ability so to preach Christ's Gospel as to put men and women under a great concern for the salvation of their souls, will not have to preach to empty seats. It is a striking fact, yet often overlooked, that the preacher who has most to say about Jesus—His great salvation and the resurrection of the dead—other things being equal, will have the largest and the most delighted audiences. It is seldom that men complain of hearing too much about Jesus in the pulpit, or of seeing too much of Him in the minister when he is out of it. A sermon may be full of poetry and learning, but if it be without Christ, it becomes secularized and sinks to the level of common things. And while it is true that the preacher makes a sad mistake who disparages classical learning, and boasts of his ignorance of literary works, a greater mistake does he make who expects to awaken and arouse dead souls and lead them to repentance and conversion by relating striking incidents, pathetic stories, or giving extracts from Byron, Milton, or any other mere human author.—*Zion's Herald.*