

# Messenger and Visitor.

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THE CHRISTIAN VISITOR,  
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SAINT JOHN, N. B., WEDNESDAY, JULY 3, 1889.

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LEADING BAPTISTS in London are taking steps to form a social union after the model of those in the large cities of the United States. In the Suffolk Baptist Association, they have a way of doing things all their own. Among the rest, they have a six o'clock morning prayer meeting. Ministers are not allowed to take part. At this early meeting of the last anniversary, there were over five hundred present, and the voice of praise mingled with the low notes of the cuckoo from the neighboring groves. These Englishmen are earlier risers, or they relish a prayer-meeting more than we do; for who ever knew of a large attendance at our early prayer-meetings at Associations? There are 7,000 villages in England with no Nonconformist place of worship in them. In these villages, there being nothing to quicken the Established church, religion is at the lowest ebb. Minnesota has passed a law to punish drunkenness. Why should not liquor drinking be punished as well as liquor selling? A Louisville paper states that Drs. Broadus and Errett were about to sail for England, to attend the World's S. S. Convention, and would be the guests of the Lord Mayor of London. The Western Recorder corrects this slight error by mentioning the fact that Dr. Broadus has no intention of visiting the Convention, and that Dr. Errett has been dead several years. Moral: Do not believe all you read in the papers—secular papers, we mean.

OVERSIGHT.—We very much regret that, in the account of the anniversaries at Wolfville, it was not mentioned that Rev. O. C. Wallace of Lawrence, Mass., received the degree of M. A. in course.

A NEW DEPARTURE.—It is reported that a training school for missionaries, after the model of that of H. Grattan Guinness, is soon to be opened in Boston. It is to be under the charge of Dr. J. A. Gordon as president. It will be undenominational, and will aim especially to give a good practical training for their work, to those who have not had the opportunities for lengthened study. The prospect for students is said to be excellent.

WHAT A SHOWING.—The following professes to be the comparative expenditure on the various articles and objects named, by the people of the U. S. States. What a record, when the expenditure for rum and tobacco about equals that for all the other items of the list?

Liquors.....	\$900,000,000
Tobacco.....	690,000,000
Bread.....	505,000,000
Meat.....	303,000,000
Woolen goods.....	297,000,000
Cotton goods.....	210,000,000
Books and school.....	196,000,000
Public education.....	85,000,000
Home and foreign missions.....	5,500,000

OBSCURITY.—In urging his hearers to be content in remote obscure, Mr. Spurgeon recently said:

"How often have I longed," he exclaimed, "that I could get where I should not be treated as a public exhibition! You live under a glass case when once you are a public character. Everybody pries even into your domestic life, and falsehoods buzz about you like wasps. The less you are heard of, and the less you are known, the more peaceful will your life be."

In the face of this warning, however, there are few who would not be willing to become famous and accept the consequences.

SEVERE TESTS.—Mr. Moody evidently believes in doing right and in letting consequences take care of them selves, or rather, in leaving them to God. At Portland, Mr. Moody was the means of converting a smuggler, who confessed that he had bought ground, built a house, and furnished it with the proceeds of his illicit transactions. The evangelist at once demanded that the whole property be conveyed over to the government. "But," said the ex-smuggler, "what will become of my poor wife and children?" Mr. Moody insisted that, come what might, the amount stolen must be restored; and the deed of conveyance was made out. A female saloon-keeper in San Francisco said to Mr. Moody: "I know the business is wrong, but if I give up my children will starve." "Then let them starve," he exclaimed.

THAT IMPOSSIBILITY.—The *Brooklyn Eagle*, a secular paper has been considering a question of interest to Baptists: There were 2,000 persons, colored people, admitted by immersion to the Baptist communion at Richmond, Va., on Monday. The Associated Press dispatch says: "It required only two hours." On the Day of Pentecost the record is that there were 3,000 converted and baptized. The Baptists have always insisted that they were immersed. The non-Baptists have maintained that "they must have been sprinkled because there was so many of them." The Richmond incident on Monday indicates that 2,000 could be easily immersed by twelve apostles in one day. The modern instance appears to make in favor of the Baptist claim as to the ancient instance.

GOOD WAY TO PREACH.—"What are you doing?" asked a bystander of a Christian blacksmith, as with his heavy hammer he made the sparks fly in every direction. "Preaching the gospel to the regions beyond," was the reply. His missionary heart consecrated his muscle to making money for God.—A. C. D. in *Balt. Daily*.

Why should all not preach like that noble hearted man?

PROHIBITION DOES NOT PROMPT.—Statistics from the United States Commissioner of Internal Revenue show that during the first eight months of the current fiscal year, as compared with the same periods of the previous year, the Federal revenue receipts from the manufacture of distilled liquors have totally disappeared in Kansas, and have been decreased from \$88,000 to \$1,000 in Iowa. Still there are otherwise intelligent men who tell us that "Prohibition don't prohibit."

THE WAY TO DO IT.—Dr. McCullagh is one of the most successful pastors in New York. He took charge of a church very much run down, and has made it one of the strongest and most aggressive in the city. Among other things, he doubled the average of the individual offerings of his people. The way he did it was by inducing his people to adopt the Scripture manner of giving, and to make their contributions weekly. Almost any of our pastors could meet with equal success, where the weekly offering has not been introduced, were they but to take hold of the matter vigorously and get their leading men to help them. We are glad that so many are becoming convinced that the Scriptural way of giving is as important as the Scriptural mode of baptism.

## The Anti-Romish Agitation in Massachusetts.

BY REV. O. C. WALLACE.

There are two phases of this agitation. On one side it is religious, on the other, political and patriotic. Of the former a few words at this time.

The head and front of the religious crusade against Catholics is Justin D. Fulton, D. D., the fearless, the noble, the rash, the loveable, the hateable, the many-sided. The story of his leaving his pastorate in Brooklyn in order to engage in "this work, to which he profoundly believes that he has a divine call, has been widely told. He is a mighty man in many ways. His power over an audience is great. Few American speakers can at all approach him in this regard. His knowledge of Romanism has not been gained in a day. Ever since he entered the ministry he has been a warrior on this battle-field. He stirred Boston, during his pastorate at Tremont Temple, by his terrific attacks on the Romish church. Wherever he has labored, he has made his keen words felt in sermons and lectures and letters. He is a brave man. His life has been in danger more than once. But he seems unconscious of physical fear. There is a good deal of the old-time hardihood about him. His course is not unlike that of some who now wear the martyr's crown. He likes to fight. Of that there can be no question. With all his great qualities, and he has many, there is an imperious impudency about him which sometimes savors of quarrelsome-ness. But withal he has a beautiful spirit. If his rash heart carries him into faults at times, he is instantly a weeping penitent. Not Peter himself could weep sooner over a denial of his Lord. Dr. Fulton is restless, too, and has a great capacity for work. He can do an amount of work that would terrify many a young man. Diligence is easy to him, and assiduity has become a second nature. All these things give him force in this crusade. His love goes out to the Romanist, his hate to the Romish church; his fiery words make the bigots shout and applaud, his weighty words, compel the thoughtful to give heed. He does many things which the prudent cannot commend. His utterances often offend the taste of the fastidious. "Some of his publications, notably his book, 'Why Priests Should Wed,' savor of the things which good sense and delicacy forbid. But in spite of all the criticisms which may be justly directed against certain of his methods, that he has done, and will continue to do, great things in this reform is beyond cavil. Though various circumstances have combined to give special effect to his efforts, no one can tell how much of this whole agitation, now world-wide in its notoriety, is due to the course which he has pursued.

Others are laboring for the conversion of Romanists. The larger number of the evangelists who address their energies to this work, are converts from the Romish church. These are now going forth east and west and north and south, telling

the story of their emancipation, and appealing to Catholics to turn to the religion of the New Testament. Some of these speak weighty words, and in a manner to compel respect. Others captivate the crowd by their fierce attacks upon the papacy, while by their intemperate words they repel thoughtful, dispassionate hearers. It is common for them to speak as if all priests were vile, and every Catholic church could tell tales which would horrify the world. The effect of this intemperate style of speech is to make zealous more furious, but not to aid the cause of reform. The people do not believe that all the priests are immoral. They are willing to accept many of them as earnest and sincere in their erroneous belief. And indiscriminate attacks upon their moral character simply discredit the speaker and awaken sympathy for the accused. Papists are quick to take advantage of this state of feeling. They intimate that all the accusations are as false as these. Consequently the reformer secures the reputation of insolence and intolerable bigotry, and the papal church is regarded as a much abused institution.

In some churches special efforts are put forth to secure converts from Romanism. In Boston this is done by the Baptist Tabernacle, among others, formerly the Bowdoin Square Baptist church, and with some encouragement. A comparatively large number of converts of this class have been baptised during the past year. But it must not be supposed that these are chiefly persons who, up to the time of conversion to Protestantism, have been "good Catholics." To reach these effectively remains, exceedingly difficult. But when a man who has been for years unfaithful to his church, drifts into a meeting where Romanism is held up to reprobation, and Jesus is exalted as the Great High Priest, his hungry heart may turn gladly to the feast of love. While statistics are not at hand to establish the opinion, there seems some ground for the conjectures that the largest number of converts from Romanism have been weaned away from their church by worldliness and sin some years before the evangelical message reached them.

What about the number of converts? Let no one boast, unless it be the Catholic. It may be that what some ardent optimists see by faith will some day come to pass. It may be that this generation will not pass away until the sun has shed its light upon Catholics turning to Protestantism in pentecostal multitudes. It may be that they will come from the east and the west, and will shake off the fetters of Rome as easily as Samson shook off the green withes of the Philistines. But the promise of this is not in any reality yet appearing. Comparatively few converts are made in this country. And there is room for a very grave suspicion that the number that go from the Protestant churches to the Catholic every year is larger than the number that come from the Catholic to the Protestant. Is this statement out of harmony with the hopes of many? Perhaps. But there are, two currents, and truth and liberty are not always mightiest in any given hour. From the High Church to the Roman Catholic is only a step, and a painfully shamefully short step. Many there be that take it. And then the wicked, inexcusable, shameful folly of Protestant parents who send their children to converts to be educated aids the work of Romish propagandism. The writer noted the efforts of a mother to dislodge from her daughter's mind the teachings in religious doctrine which had been imbibed at a convent. Her success was not remarkable. The child yielded to parental authority, and attended a Baptist meeting, though until she was assured to the contrary she supposed that this would start her on the way to the pit of perdition; but the child was a Romanist still. Her whole mind was full, swarming, possessed with papistical ideas. Until parents of the Protestant faith learn the peril of sending their children to other than Protestant schools, the Romish church will continue to gain recruits from this class. This is only another reason why the present crusade should be carried forward vigorously everywhere.

The most unapproachable Catholic is the Irish Catholic. Occasionally one of these becomes a Protestant. But the occasions are rare. The French-Canadians are of a different type. They are convertible. But the Irish deserve the praise which their fidelity has more than once won from their "Father." And the Irish are a mighty people in this country. At their nod presidents gasp and legislatures tremble. They frown, and mayors cringe, aldermen bow, school committeemen receive the salary of the Catholic teacher, and business men subscribe to erect a

monument in honor of a dead Fenian. Politicians fawn upon them, editors flatter them, and even ministers of Protestant churches have been known to court their favor. Among the Irish of America there are noble men. Not a few of them see clearly that a deference is paid to the race which has an eye on their voters rather than on their virtues. But the fact remains that a politically powerful people, held together by common interests and prejudices, are Catholics of the most faithful and blindly obedient type. And how much this fact increases the difficulties of the effort which seeks their conversion no one can estimate. The man who preaches that Romanists ought to be converted rouses against himself the angry criticism of a large part of the Protestant community. His bigotry, intolerance and ignorant holding to the prejudices of the Dark Ages are set forth in many circles. Men of affairs, lawyers, doctors, and some preachers, will insist that the Romish church is a Christian church, on the same footing before God as other churches, and that it is the acme of insolence and bigoted folly to undertake to win the adherents of this church to the Protestant faith. While this condition of affairs exists it will not be possible to make great headway in the work of illumination. The work of illumination must go on. The idolatries of the church must be exposed, cautiously, patiently, persistently. The intolerance of the priesthood must be made to appear. And the fact that the Romish church is a hierarchy rather than an ecclesia must be insisted on in season, out of season, till a generation shall arise which will do the work well and fully which the pioneers of this day are nobly beginning amidst scolding and hot-lipped rebukes.

Lawrence, Mass., June, 1889.

## A Petition

FROM THE FIRST BAPTIST CHURCH, YORK MOUTH, N. S., TO THE BAPTIST CHURCHES MEETING IN ASSOCIATION AT LIVERPOOL, N. S., JUNE 15, 1889.

Dear Brethren and Sisters.—We, the members of this old Baptist church, organized in 1797, desire to bring before you at your annual gathering, a subject of burning and pressing importance. A subject that concerns the temporal and spiritual welfare of mankind, in both civilized and heathen countries. A subject that has reached such a place in the world as to demand the earnest attention, as it involves the honor, of every Christian church in the world. A subject that we believe, most solemnly, should awaken the careful thought and call forth the united endeavor of all Christians. A subject on which, if the churches of Christ do not emphatically declare themselves, and positively assume a position of unwavering antagonism, are, in our humble judgment, disloyal to the great Head of the Church.

In view of the almost universal and demoralizing influence which the liquor traffic is exercising in our fair Dominion; remembering that its makers and vendors, with high-handed (and often unrebuked) impudence break almost every law enacted for its regulation; and recognizing the fact that it has originated the greater part of our criminals, lunatics and paupers, we most earnestly implore the churches of this association to consider the advisability of taking a clear and decided stand in relation to this the greatest curse of the nineteenth century.

We would remind you, brethren, that the Baptists have ever been to the front in almost every great reform that has had for its object the uplifting of humanity and the glory of God. That they have ever been jealous of any power that would take from man his God-given birthright of liberty. In view of the thralldom which this liquor giant has thrown over so many millions of our fellow men, we regard the present time as one that demands and needs the consecrated and united endeavors of those who inherit the valiant record of our grand old fathers.

While we believe that most of the members of our churches hold temperance sentiments, from a study of the articles of faith and covenant, it is clear that even the mere holding of such sentiments is purely optional, therefore we earnestly beseech you to take such steps as will result in inducing every church in our Association, not only to decree the liquor traffic to be an outlawed business, an enemy of righteousness, and a menace to our country, but that total abstinence shall be a condition of membership.

The conflict is at our doors, the enemy is assuming more and more arrogance, and making annually mightier efforts to ensure a sweeping triumph over commerce and politics. There is only one citadel that he has not captured and

that is the Christian church. Now the great question is will we as the consecrated soldiers of King Jesus take up arms and march forward bravely against our Master's greatest foe, and the most determined hindrance to the saving of souls?

Possibly our request or suggestion may be thought by some as a bold one, but we think after calm and careful deliberation, that all will regard it to be one which the imperative need of the times demands. We, in our humble judgment, consider that our present attitude of comparative silence on this awful evil, in our declaration of faith, is not in harmony with the spirit and teaching of our great Master. And that a fearless announcement to the world that every church in this association prohibits any one of its members drinking, buying or selling intoxicating drinks as a beverage, will meet with Christ's unqualified approval.

We are aware, that under our present denominational polity, our associations have no legislative power in connection with the churches, and that each church must act for itself. We therefore recommend that this association do appoint a committee to consider the advisability of revising or adding to our present articles of faith and covenant, with a view to the insertion of a prohibitory clause.

Furthermore, we take the liberty to suggest that this association do delegate a committee to carry this suggestion before the Convention of all the churches, meeting at Fredericton in August.

Signed on behalf of the church,  
HENRY FRANCIS ADAMS, PASTOR,  
W. H. GRIBLEY, SR.,  
A. C. ROBBINS,  
W. G. HESTER,  
THOMAS B. CROSBY,  
W. J. CAMERON,  
B. R. WILLIAMS,  
C. W. SANDERS,  
Deacons.

## W. B. M. U.

"Arise, shine: for thy light is come."

## A Hindu Widow's True Story.

BY M. E. W.

"I was born in the royal city of Gorhat, Assam, India, where the last of our Assamese kings had lived. Before he died the English took his kingdom from him, and have ruled it ever since; but the queen-widow and the royal household still lived in the city.

"My father was of the highest Hindu caste, a Brahmin. He was very learned in the sacred shasters, the holy books of the Hindu religion. He was rich and greatly honored. No foreigners lived then in Gorhat, and to my father was given by the English government the highest office that an Assamese could hold. My mother was his first wife, and I was his eldest child; but it was a sad day when I was born, for my father was so angry because my mother had borne a daughter instead of a son, that he reviled and abused her cruelly. All the household added their reproaches to my mother, saying that she had disgraced her husband and lord, and was cursed of the gods. When my father came into the room, the old Ayah told me that she was obliged to hide me from his sight as if I was some hated thing. I was nearly two years old before he cared to see my face. Then my mother had a son, and there was great feasting and rejoicing; and my father, proud and pleased, spoke kind words to my mother, and said that now she should be honored and respected, as she was the mother of a son.

"My mother had always loved me, and would often caress and kiss me. After my little brother came, and grew older, I was allowed to play with him, and when my father saw that I loved my son, he even noticed me and spoke to me.

"I was left much in the care of the Ayah, who was very kind to me, and I was a happy, thoughtless child. When I was nearly six years old, dressed in robes of silk and costly jewels, I was married to the high-caste man whom my father had chosen to be my husband. I had never seen him; and during the marriage—the only time he had been in my presence—trembling with fear and timidity, I had not dared even look toward him.

After the ceremony was over, my husband returned to his own home, leaving me, as was the custom, with my mother, to learn the duties of a Hindu wife. I was taught as I grew older, to cook, to sew, to weave, and how to wait on my husband when he ate. I was also taught that the highest duty of a woman was to be obedient to her husband; that the greatest calamity that could befall a wife was to be soulless; and that the greatest punishment the gods could inflict was to make a wife a widow, for that was torment here, and for ages upon

ages it would be increasing anguish, changing from one hideous animal to another. I was now a wife, and if my husband should die, though I had never seen him or spoken to him, I should be one of those suffering despoiled outcasts. Young as I was, the thought would at times fill me with terror.

"My husband was thirty years old and I a child of only eleven, when he came and took me to his home, he riding on a gaily decorated elephant, and I carried in a closely covered palanquin, to the village outside the city, where he lived: I must go alone among strangers, even the Ayah was not allowed to go with me. My mother in law received me as I entered the Zenana, as a slave that was only to do her bidding.

"My apartments were bare and cheerless; the floor was only the ground beaten hard and smooth, its only furniture was a small straw-mat to sit upon, the few brass dishes from which I was to eat my food alone, the water jar, and a small box containing my clothing and wedding jewels. Heart-sick and lonely, I threw myself on the cold, bare floor with tears and sobs. It was the beginning of a sad, weary life of months, brightened only by the kindness of my husband, who would often shield me from the cruel treatment and hardship inflicted by the tyrant occupants of the zenana.

"When I was twelve years old my son was born, and a new joy and love came to my heart. My husband praised me, saying that now I should be treated with respect, no longer as a slave to my mother-in-law. It was to me a happy year that followed; the soft, loving hands of my baby boy on my cheek, or his arms around my neck. Oh, if I could only have showed my mother my treasure! But she and I must remain secluded in our zenana.

"This one happy year closed in sorrow; for one morning my husband died. I was stammered and bewildered with grief. The women rushed upon me as soon as I was dead, tore off my ornaments and shaved my head, cursing me as a widow whose sins in a previous state of existence had now killed my husband. They beat and reviled me, but I was dumb with sorrow and terror. Then they hissed in my ears that the only hope of appeasing the gods, and thus of suffering less in the future, was to be burned now on the funeral pyre with my husband's dead body (burning is sometimes done in secret yet). It would add to his bliss and give me favor with the gods. I would have burned, as they said, but I could not leave my boy. 'No! No! I could not thus give up my life!

"At night my husband's body was consumed on the pyre; and, an outcast and disgrace, I was sent back with my child to my father's house. He would not see the daughter who had thus brought shame upon him!"

(To be continued.)

## To the W. M. A. S.

It would be well to call the attention of our sisters to the fact that we have entered upon the last month of our mission year, and much remains to be done before we can present the report at the annual meeting that will reflect credit upon our societies and give glory to our Master.

A large number of societies have not yet remitted anything. Many more, but a small sum.

Do not let us have any blanks this year. A little labor and self-sacrifice during the next few weeks on the part of our sisters would bring forth most satisfactory results. Who can have read that thrilling, soul-stirring appeal from our missionaries and turn a deaf ear to their cries, or relax their efforts to send the Bread of Life to those perishing millions? Will each sister please stop one moment and reflect, can it be said of you this year "She hath done what she could" with reference to this important matter?

The demands are greater than ever before, and instead of reporting less money expended, we should have at least one thousand more to appropriate. Have our societies forgotten that Home Missions was included in our constitution last year, and that what we raise for this object must be extra. The amounts so far have been few and small. Let this month be one of great diligence and earnest prayer that God's blessing may rest upon our gifts, and that by Him they may be multiplied a thousand fold.

## For W. B. M. U.

New Glasgow, per Mrs. R. D. Rice,	\$1 H. M., \$4.50 F. M.	.....	\$5 50
Macquarie, per E. M. Backadar,	.....	.....	7 50
Alexandra, per Maud Jones,	.....	.....	12 00
Guyboro, \$16.50; Manchester, \$3.50	.....	.....	.....
per Mrs. John Cunningham,	.....	.....	20 00
Kempt and Rawling,	.....	.....	1 00
Presser Brook, per Mrs. D. Brennan,	.....	.....	1 50
Wm. Delong,	.....	.....	1 00
Canard, per Mrs. and B. Kempton,	.....	.....	13 00
\$8 F. M., \$5 H. M.	.....	.....	.....