

Messenger and Visitor.

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VOL. IV.

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NO. 19.

—HALIFAX CORRESPONDENCE—Our Halifax correspondence came just too late for last week. We insert it this week, although a little stale.

—SPURGEON AND THE BAPTIST UNION.—We have purposely refrained from noticing the return of Mr. Spurgeon to the Baptist Union, as telegraphed to the American press, in the hope we should have all the facts through our English exchanges. This week the British mails are delayed, and our readers will have to wait a fortnight for information till next week.

—TRULY GREAT.—The Emperor of Germany has directed that the prayers on his behalf, offered in the Lutheran churches, shall be for "thy servant Frederick, the Emperor," instead of in the old form for "His Imperial Majesty, the Emperor Frederick." Perhaps the experience he is having, as he stands face to face with death, has helped his strong common sense, and made him feel that earthly dignities do not count anything with the omnipotent God. The humility shown in this change will touch many hearts and draw out intense sympathy and more importunate prayers.

—ACQUITTED.—Hamilton, the murderer of Gambrell, the fearless editor of a prohibition paper, has been acquitted. There was a trumped up plea of self-defence. Five of the worst characters were brought forward to swear as the plea required. Through some contradicted previous testimony and statement and all, in one point, had their evidences offsetting by the evidences of several of the best men in the town, he was declared innocent, and set at liberty. It will soon become a question whether the most bare faced crimes can be punished when supported by the money and power of the rum traffic.

—FINANCIAL.—The receipts of the American Baptist Home Mission Board Society the past year were \$651,595.92. This was made up as follows: From contributions for general purposes, \$145,693.64; for schools and buildings, \$41,578.90; for church edifices work, \$39,629.00; total, \$226,811.44. From legacies, for all purposes, \$245,484.63. Gifts of conditional and permanent trust funds, \$24,956.63. All other sources, \$54,343.23. The deficit for the year would have been \$11,387.74, but for the receipt of a large part of the Coburn legacy.

How is it to be with our Home Mission Board at the end of the year? There will be a deficit, unless the brethren come up to its help.

—PROHIBITION VERSUS HIGH LICENSE.—Atlanta, Georgia, had prohibition for two years. Then it was repealed, through the votes of the negroes led by a mountebank, patent medicine man. In its place a high license law (\$1000) came in force last December. Comparing the arrests for drunkenness for the four months high license has been the law with the same months of the year before under prohibition we have the following: Arrests under four months of prohibition, 273; under high license, 818, or almost exactly three times as many under the latter as under the former. This does not give much countenance to the assertions of the rum people that prohibition does not prohibit; neither does it give much encouragement to a certain class of temperance people who believe that high license will clean out the low class of taverns, and, by making the traffic more respectable (!) lessen drunk excess very considerably.

—WORTHY OF Imitation.—The Baptists of Maine are by no means a wealthy people. They are, however, very intelligent, and are destined to hold the first rank in culture. This is due to their system of denominational schools. First, there is Colby University at Waterville, second, there are the three academies at different sections of the state not as feeders. About \$650,000 have been received for the support of the University, and over \$200,000 have been contributed to equip and endow the academies. This has about all been done in the last twenty-five years. Of this total sum of over \$850,000, the Maine Baptists have given nearly \$500,000. A goodly proportion of this has come from the members of the poor country churches. The secret of this success has been in encouragement afforded to the poorer to give through some large donations, and through all the people doing something.

In Acadia to be lifted up this Jubilee year by a thank-offering of at least \$50,000, or is to have the knock-down blow of an abortive effort? Brethren of the churches, answer with your consecrated offerings. Do not delay.

—CONNECTED.—The Independent, an able paper, but un denominational and an advocate of union at any price, gave the impression that Baptists, and especially Dr. Boardman, participated in a union communion service in an Episcopal church in Philadelphia, on Easter Sunday. This aroused considerable remark in sev-

eral of the Baptist papers. This has led to the publication of the facts of the case. There may have been two or three weak Baptists present; but none were there as representatives of churches. So far from Dr. Boardman being present, although invited, he courteously but firmly declined the invitation, giving his reasons. The Baptists of the United States have been wonderfully prospered while holding to strict communion. They have no desire to change their practice, and risk the drift away from them which has depleted the open communion Baptists everywhere. Dr. Boardman is an advocate of unity, which can exist without organic union. The one is inner, by sympathy and aim, the other is outward in organization and observance.

—POOR CHANCE.—A brother who was present at a meeting of the holiness convention in Fredericton told us that the leader, Mr. Fowler, said there might be some church members saved by the skin of their teeth. Such an expression, in the midst of utter ignorance of the spiritual state of ninety-nine out of a hundred of those whose chances of heaven he assumes so accurately to gauge, seems to one who has not had the second blessing, to possess little of the charity which thinketh no evil but hopeth all things. Does he mean that there is only the barest hope of salvation for any of those who do not make the pretensions of holiness? He makes, but who are content, with Paul and the other scripture worthies, humbly to acknowledge their sins and repeat the Lord's prayer, "Forgive us our sins?"

—THE PRIZE SYSTEM.—Toronto University has decided to give no more prizes, scholarships, medals, &c., out of its revenue. The grounds of this action have not come to hand. We have never looked with favor upon the prize system as generally adopted in colleges. It helps to draw away the students from the true aim in study. It sets a premium upon natural gifts which might better be employed in encouraging those who are less richly endowed by nature. It affords a greater stimulus to those who need it least, while it affords none to those who need it most; because they are hopeless of getting the prize. The stimulus given is not of the highest and most healthy kind. Sometimes, also, the spirit of emulation it arouses is not noble and unselfish. If one wishes to win knowledge for knowledge sake or because of the power for good the knowledge will be, this is grand; but if a student is led to think of getting the better of a competitor or the snatching from him of the prize, the aim is low and degrading to the trust manhood. And it is difficult for students to compete and not yield to the lower feelings.

—SURE THIS TIME.—Second Advent people never weary of setting the time of our Lord's second coming. A Mr. Bexter is their great interpreter of prophecy, just now, and he has everything mapped out with circumstantial precision. He says the Beast must be a Napoleon, which gives General Boulanger, said to be Louis Napoleon's natural son, a right to compete for the honor. Now if we put the name of E. Boulanger into Greek letters we have a numerical value of 666; thus: E, 5; B, 2; I, 1; O, 1; U, 300; L, 30; A, 1; N, 50; G, 3; I, 5; R, 200; total, 666. With this new Beast coming on we are to have wars and revolutions from 1888 to 1891, which will reduce the present twenty-three states of Europe to ten; in 1894 the Antichrist, Napoleon Boulanger, will be King of Syria and make an alliance with the Jews, and restore the sacrifices in the Temple; in the last three years of the century there will be massacres of millions of Christians; on March 5th, 1896, will occur the resurrection of the body dead and the ascent into Heaven of 144,000 living saints found watching; on April 6th, 1901, the rest of the Christians will be taken up; and on April 11th of the same year Christ will descend to the battle of Armageddon, and the Millennium will begin. The world is herewith warned.

—HELP THOSE WOMEN.—Phil. 4:3 is often quoted in support of separate women's work and organizations. It is taken as an injunction to all to aid the sisters in this kind of work and not hinder them. A writer in the Religious Herald calls attention to the wrong use thus made of this passage. Two sisters in the church were at war, and Paul, in the preceding verse, rebukes both of them to be of the same mind. In order still further to help to this desirable end, he entreats each whom he terms "true yokefellow" to help these women—that is, to a reconciliation, seeing that they had labored with Paul in the gospel. This is the view of the passage held by Bible students generally. Conscience and Howson give the passage thus: "I exhort you both and I exhort Sisystrus to be of one mind in the Lord. Yes, and I beseech thee also, my true yokefellow, to help them (to be reconciled)." The *Pulpit Commentary* says, "Help Sisystrus and Sisystrus toward a mutual reconciliation."

Jameson, Faistet and Brown concur with Alford when he says, "It is the work of their reconciliation which he clearly has in view, and in which they would seek help." Elliott: "Assist them in endeavoring to bring them to a state of oneness of mind." Meyer: "Help them to the reestablishment of concord." All this passage teaches, therefore, is that when sisters disagree, we are to help them to a reconciliation or to agreement. It has not the remotest bearing on the question of separate work or organization.

Notings by the Way.

The close of my last letter left me still at the bathing place. We left at 10 a. m. for a village seven miles away. On the way we passed through a large village where the Catholics are carrying on work. They claim to have three hundred Christians in a small Mala hamlet, close to the village proper. They went all, men, women and children, but even then I do not believe there are half that number. And these such Christians! We stopped awhile and had some talk with a few of the principal men and women. They were very slow to come to meet us, so the last time we were there and talked with the priest made them do penance for listening to us. There was no improvement visible since our other visit, but rather the contrary. They seemed more ignorant and hopeless even than formerly. They complained that the priest does not help them. He comes once a year for a few days, teaches them some prayers, gives a few presents of clothes or rice, makes the new born children Christians, and then goes away. No school—no books—not one who can read a word. And this is a fair specimen of the work the Catholics are doing in these parts. Near Palkodah we overtook some women and girls (Catholics) who had been working on the road. I questioned them about their religion and induced them to repeat some of their prayers, and to sing to me. They repeated the Lord's prayer, the Commandments, and then chanted some of the prayers they offer to the Virgin and some of the saints as they placed flowers before them. It was certainly better than the worship offered to the Hindu gods, and goddesses, though the difference seemed to be mostly only in the change of names. Of Christ and his character and work, they seemed to know but little. What asked how they became Christians, they replied, that when the priest came to the village he took the new-born children said some "muntrums" (incantations) over them, rubbed some water and oil upon them, gave each a rupee and that was all.

At one village on the way, we had a very interesting time. Quite a number of the men listened very intently, and begged for some books to learn more, and urged us to come again and teach them more fully. At Palkodah we went to see two men of whom I had heard as being converted, and desiring to be baptized. I was much interested in them. The father had first been impressed two or three years ago, by reading the Psalms, a copy of which his boy had procured of some colporteur, whether one of ours or not I could not learn. As he read he became deeply interested and desired to know more. Soon after he fell in with one of our men and procured a book which led him into the light. Since then he has been studying the Bible very carefully and has committed large portions to memory. The rest of his people in the village are very much excited and bitter against him, except one who seems to be very happy through faith in Christ. The poor old mother seemed very sad at the thought of losing her son. I could not but pity her and tried to lead her also to accept of Christ. The two men seemed pretty clear on most points. On the question of baptism I found him as we consider a good deal astray, both as to its significance and form. He seemed to believe it was necessary to salvation, that no one could be regarded as saved until he had been baptized. Mr. Goffin, one of the London missionaries near us, had heard of these men and had been to visit them, as well as his ostechists. So I was not surprised at his views on baptism. Mr. G. had urged him to be baptized, had told him that pouring was the proper thing and had offered to pour a big pot full upon him if a little would not satisfy him. He had also promised to build a chapel for him and to make him a catechist as soon as he was baptized. This all came out the first time I saw him. I almost made up my mind not to say anything to him on the question, as it would tend to destroy his confidence either in Mr. Goffin or myself. But the next day, Sunday, he came and spent the afternoon with us, and asked questions on many points. Where it came to the question of baptism, I could do no less than take the New Testament and explain it as we understand it. As to the subject of baptism he had little difficulty in accepting our views. As to the rite itself he had the

difficult question to decide as to who told the truth, Mr. Goffin or myself. He had only the translation of the New Testament as made by the Pado-baptists, from which it is impossible to find out how baptism is to be performed. It does seem too bad that this question should come up here for discussion before the heathen. But what are we to do? Truth is truth, and we are not free to give it up for the sake of peace. I have not heard yet whether the man has been poured upon or not, but I presume that will be the end of it.

At another place where the Catholics have work, I found one old man, a weaver, who really seemed to be "near the kingdom." He had been to Catholic worship, and had talked to the "Padre," the priest, until he had got quite an intelligent view of Christian doctrine, except in the matter of image worship. I was much pleased with him. But the professing Catholics were as ignorant as the heathen almost. The priests have got hold of them by giving a little money and promising to help them still further. I do not know sometimes but we shall have to do the same thing yet, for the majority of the people seem accessible only through the stomach. But there are times when the truth does seem to reach them. One day in a village I made use of an object sermon. We were sitting under a tree where a blacksmith and some potters were at work. I made a trunk from the fire to the tree where I was sitting and there placed a large circular tile. This was heaven, the fire was hell, and a circle midway was our world. While Nuri-ah was talking I made two clay images and placed them in the central circle. Then I called the people to look at what it meant. They saw it at a glance. "Well," I said "according to Hindu teaching, where do sinners go at death?" "To hell," was the reply. "And what are we, sinners or sinners?" I asked. "Sinners." "Well, then, towards which place are we travelling, to heaven or hell?" There was a pause, and then came the answer "to hell." "Yes," I said, "and I began to move the clay images slowly toward the fire." "But," I asked, "is it God's wish that men should go to hell?" No, they thought God rather desired that men should be holy and go to heaven. "Does God invite us to come to hell?" There was some difference of opinion. Some said "yes," others "no." "Yes," I said, "God invites us, but we will not listen any more than these images, if left to ourselves. But at length some of us do stop to listen, and what must we do then?" "Turn right about and go the other way," they said. So I turned one of the images round and moved it slowly toward the tree and placed it inside the tile. "Ah, that one has got to heaven," they said. "Now, see the other," I said, and moved it slowly toward the fire until it fell forward, and the people fairly shouted, "That one has gone to hell." I never saw a crowd more deeply interested. Then we followed this up by showing what God through Christ had done to save men. There were no Brahmins present, or we should not have got through our object lesson so easily. We should have been called upon to explain all about God, his nature, creation and everything else.

I had another interesting experience at another place. The Dewan of the Meeraghat estate, seat for me to pay him a visit one evening. He is a young Brahmin, well educated, speaks English very well, and has read a good many English books of a certain kind. He asked me to first give an outline of christianity, which I did, laying special stress upon the fact that it is a life to be lived, rather than a system of philosophy. He then proceeded to advance the stock arguments and objections against it, especially arguing against the doctrine of Christ as a mediator. Then he proceeded to unfold the mysteries of Hinduism. It was enough to take one's breath away, to listen to the claims he made for his particular school of thought. He claimed that it was a scientific religion, could be scientifically demonstrated to be true, and that it really included all other systems, christianity and all. According to this school God is everything. All life, all existence is one. If we only knew it, there is really no difference between God and ourselves. We are like men in a dream now, but when we get fairly awake we shall lose our individuality and become one with God. This knowledge will in time come to all created beings, and so all, even inanimate objects, will in time get salvation. Christians will be true in this way, only they will receive a much longer time than Brahmins. These are a few of the leading ideas advanced. Where asked for proof of their truth, he fell back on the "Shastra." But I have not time or space to write more of what he believed. It was the first time I had ever heard an educated man attempt to uphold Hinduism in English.

But the most interesting incident of my trip, was an experience with some Koda people, west of the Hill Tribes, on the mountains west of us. Hearing there was to be a "Sunat" i. e., weekly bazaar, or fair, at

which many of these people would be present, I decided to go.

I was told that they were so timid, they would all probably run away when they saw me. When I first reached the place, there were only a few Kodas present, and sure enough, when they saw me, they soon got out of sight into the jungle. Finding that as long as I remained, others would not come, I went away to one of their villages, where the people were a little more civilized. Here I succeeded in making friends with a few men, but the women all ran into the houses, on my approach and there they stayed. Returning to the fair, after a couple of hours, I found a good many Kodas present. Many left at once, and the others looked at me as they would at a tiger. While I was looking on, suddenly there arose such a noise as I never heard before. The people were screaming and running in all directions. I thought at first, a tiger must have carried someone off. Looking to see the cause of the uproar, I found it was the Koda men who were howling, and at the same time clapping their hands to their mouths, producing a most unearthly noise. When I enquired the reason, the Telugus said it was because they were afraid of me, as they had never seen a white man before. I stood still laughing at them and sent the Telugus to assure them there was no cause for fear. After awhile they quieted down. I made a present of some beads to a couple of the women, and at length got some of the men to talk some with me. They understand Telugu a little. They are a simple hearted, truthful people, and I wish something could be done for them in giving them the gospel. But I must close now, I have not left myself room to speak of the religious aspects of our tour. I reached Bobbili, Saturday, March 10th, after thirty-two days absence, having visited and spoken in about 90 villages, many of them for the first time. I plan start on another tour the last of this week. G. CRUICKSHANK.

Bobbili, March 17, 1888.

Missionaries on Furlough.

NO. IX.

We have been a week in this old historic city, and of course busy in seeing the various objects of interest. To attempt any description of the statues, the temples, the mosques, the tombs, would be unnecessary, even if time permitted. Able men have been employed in this, and their productions are accessible to many of our readers at the present. I will use the few minutes I can snatch from eight-seventy to say something of the mission work here in progress.

The United Presbyterians of the United States began work here in November 1854, and have been till the present the only body employed in direct evangelistic work for the natives of this country. From small beginnings, they have now a strong well-equipped mission, with thirty American missionaries, male and female, about twenty native preachers, and a church membership of two thousand four hundred. Their college at Aayoot, 270 miles up the Nile, with more than three hundred students, would rank with many of our smaller colleges in America. A theological class is taught by Messrs. Lancing, Watson, and Harvey here in Cairo. Their work is chiefly among that most interesting people, the Copts, though many Arabs are in their schools, and a few have been converted and united with the churches. The Copts are descendants of the ancient Egyptians who became Christians in apostolic times. It is said that Mark preached the gospel in Alexandria, and perhaps in other parts of Egypt, in A. D. 55. We have visited an old Coptic church in a part of the city called Babylon, where Peter is said to have written his first epistle. Of this there is considerable evidence at least. "So that is in Babylon, elect, together with you saluteth you, and so doth Mark, my son." Under this church is a cave where Joseph and Mary, with the infant Jesus, are said to have rested when they fled into Egypt. Near this cave is a baptistry made in the rock, and still used for immersing children as is the custom of this people. Last Sabbath morning we went to the Coptic cathedral and witnessed the baptism of an infant. This ceremony took place in a small side room while the ordinary service was proceeding in the large hall. The baptistry was an excavation in a rock very like that at the old church at Babylon. It was basin-shaped, and about three feet across the top, and fully the same in depth. The water had been put in before we arrived. The officiating priest asked the mother some questions, to which she replied. He then put a small metal cross into the water and poured in a few drops of oil from a small bottle. The baby was then dropped, and the sign of the cross made with the oil on its forehead. The priest then immersed it three times in the most deliberate manner, putting the head several

inches under water, and stopping its crying most effectually. That done he placed it on a little table, and began pressing it in various ways; at this point, the mother, after exchanging a few words in a not very pleasant voice with the priest, snatched away her babe and began dressing it; in a few minutes it regained the power of crying. We returned to the large church, where another priest was conducting the morning service. This consisted in chanting in Coptic, an unknown tongue to most of them, as well as to us. They translated the Bible into Arabic several centuries ago, long before any Christian missionaries came among them, but it was only in manuscript, and so very expensive. Therefore, if we may so call it, is still in Coptic. Next came the Lord's Supper; a large plate of hot cakes was brought in, and before being blessed, one was handed to each of us. Near the centre of each cake were five small punctures, corresponding to the wounds in the body of Christ. In a circle around these were little figures to represent the twelve apostles, and round the edge in Coptic, the words "Glory to God in the Highest." Blessing the bread was a long ceremony, and it became in their estimation the real body of Christ. When over the priest lifted the plate, and a shout arose from the whole congregation. After eating a large piece himself each one came up, and the priest with great care, laid a particle of the body of Christ should fall to the ground, placed a piece in each mouth. They did the same with the wine, the priest putting three small spoonsful into each mouth. When done he drank what was left, and then washed the cup and drank the water. By this time the baptized baby, who had a right to receive the Supper, was brought; but all was over. The priest, however, was equal to the occasion. He again got the cup, rubbed his finger well on the inside, and then rubbed the baby's mouth. The mother turned away satisfied, we suppose.

Miss Whately, daughter of the late archbishop, is doing a large educational work, and, indeed, has the Bible read in her school, but can do little more. We should feel much hampered in her position. She did not wish as even to mention anything about Christianity before her pupils. She is an earnest woman, however, and wishes to see them brought to Christ. But Egypt is under the blight of Mohammedanism, and one of the worst governments in the world. When the Turkish empire is divided, and may the day soon come—and England takes Egypt for her share, a brighter day will arise for these unhappy people, and the Lord's servants shall preach fearlessly the re-igning, saving gospel.

We leave this week for Alexandria en route for Jaffa and Jerusalem. R. N. Cairo, March 13.

This, That, and The Other.

—There are 72,968 Quakers in the United States, a net gain of 3,493 in the past three years.

—No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the great need of this necessity is in proportion to the greatness of the soul.

—An artificial ivory of creamy whiteness and great hardness is now made from sound potatoes washed in diluted sulphuric acid, then boiled in the same solution until they become hard and dense; they are finally washed free from the acid and slowly dried. This product may be dyed, turned, and carved, and made useful in nearly every way that genuine ivory is.

—Nearly all the German Universities have large endowments, and yet the state budget every year gives them large sums of money. The University of Leipzig, for instance, is more than four hundred years old, and has large possessions of real estate in the city. The Saxon government, however, gives it every year about \$400,000.

—The Marcy Avenue Baptist church, Brooklyn, N. Y., although only in its fifteenth year, is the largest in point of numbers of the Baptist Churches in Brooklyn. Its membership is more than 1,100, and it has a Sunday-school of 1,400. Its new church edifice will cost about \$140,000. It is expected that it will be ready for occupancy early next April.

—Why sin goes on and on and waxes worse and worse, is strongly stated by Dr. South: "God has set a flaming sword, not only before paradise, but before hell itself also; to keep men out of this, as well as out of the other. And conscience is the angel into whose hand the sword is put. But if now the sinner shall not only wrestle with this angel, but throw him water; and win so complete a victory over his conscience that all these considerations shall be able to strike no terror to his mind, lay no restraint upon his lusts, no control upon his appetites; he is certainly too strong for the sense of grace, and his heart lies open, like a door, and high road, or all the evil and misery in the world freely to pass through."