

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME LII.

VOL. V., No. 26.

SAINT JOHN, N. B., WEDNESDAY, JUNE 26, 1889.

Printed by G. W. DAY, North Side King St.

The Prohibitory Amendment to the Constitution of Pennsylvania was defeated, on Tuesday, June 18, by a large majority, and the amendment in Rhode Island was repealed a few days later. The liquor power controls the machines of both Democrat and Republican parties. There is little hope of prohibition until the people are released from bondage to the present parties.

The general assembly of the Presbyterian church, in session in Toronto, had before it the question of instantaneous and entire sanctification, because of an appeal from decisions of Presbyteries sustaining the Gallic church for excommunicating members holding this doctrine. The appeal was dismissed. The Presbyterian denomination, therefore, will not allow in its churches those who seek to propagate this heresy. It is to be hoped we have now heard the last of the notorious D. D. Currie case. An attempt has been made to quash the proceedings of the Methodist conference, in his case, in a court of law. The decision of the court sustains the conference. The Mormons have to contend that their struggle for polygamy against the law of the United States is hopeless.

On the 16th inst. Cardinal Manning received seven who had previously been clergymen of the Church of England into the Roman church. There is no little significance in the fact that Rev. H. P. Cowperthwaite, a pronounced believer in instantaneous and entire sanctification, has been elected President of the Methodist Conference of N. B. and P. E. Island. The subject of Prof. Kierstead's oration before the Alumni of the University of New Brunswick was "Literature as the product and creator of a common life." It was ably treated. Rev. Alex. Grant, for the last few years Superintendent of Home Missions in Ontario, has accepted the unanimous call to the pastorate of the Winnipeg Baptist church. Some leading ministers in England have begun a movement to bring about a general reduction of the warlike armaments of the nations. It cannot but do good to arouse the sentiment of the Christian world on this subject; but we fear the politicians and rulers who govern will be a long time in paying any heed. The pension act of the United States has assumed great proportions. The pensioners now number 452,557, and received last year \$80,288,508, or more than double the sum expended on the war department, and more than one third of all the expenditure of the government. It is expected that eight or ten millions of dollars will be added to this amount this year.

We call attention to the note of Bro. Stewart and the circular of the Foreign Mission Board it accompanies. We are sorry it was not sent to the MESSENGER AND VISITOR earlier, as we believe, it would have served a good purpose to have had it before the people for a longer time previous to the collection which it announces. We can only commend it to our churches, and hope that none will fail to respond.

PLEASING.—We were pleased to note at the late anniversary at Wolfville that two of the graduates, one young lady of the Seminary and one of the graduating class of the College, were children of Free Baptist ministers. Miss McLeod, daughter of Rev. Dr. McLeod, editor of the *Intelligencer*, delivered one of the best essays at the Seminary closing; and Mr. Hartley, son of Rev. G. A. Hartley, of Carleton, gave evidence of habits of close thinking and clear expression. We understand Mr. Hartley expects to enter the ministry. He has a good record at Acadia as a Christian worker and as a student. We are glad to know our brethren are taking one of the best means of promoting union by thus getting their children educated with our young people. There are other Free Baptists at Acadia, and we trust there may be many more.

ANNIVERSARY NOTES.—The Presbyterian General Assembly in Toronto, refused to pass any resolutions on temperance favoring anything short of total prohibition of the liquor traffic. Strong resolutions were passed on the Jesuit bill, a petition sent to the Governor General and Council to disallow it, and advice to be sought as to its constitutionality. The doctrine of instantaneous and entire sanctification was voted to be opposed to Presbyterian belief. The Methodist Conference of New Brunswick and Prince Edward Island has been in session in St. John, and that of Nova Scotia at Liverpool during the week. The receipts of the Methodist conference of N. B. and P. E. I. for education were \$1,046, an average of 54 cents per member. There are 12,683 on the roll of its Sabbath schools. During the year there has been

a net increase of 45 in the membership of the churches it represents. There was a very animated discussion over the question of the propriety of the action of the Methodist ministers meeting of St. John sending a petition to the government against the appointment of Mr. Ritchie as police magistrate. It was finally decided to make no deliverance on the subject. Opinion was pretty evenly divided.

STRANGE.—Dr. Parkhurst, of New York, speaks truth in the most pungent way. Witness the following: "If we are trying to bring Hottentots to the knowledge of Jesus Christ, it never occurs to us to set up on our Atlantic coast some colossal steam-gong, and sound out upon it prodigious thumps of invitation to them to cross to our own evangelized continent for the purpose of breaking with their idols of wood and stone, and turning to the living God. We bring the missionaries to the heathen, and not the heathen to the missionaries. But as distances become less, and the candidates for redemption come closer home, an inexplicable change begins to come over our ideas and methods. The gong expedient grows in our estimation less and less impracticable. If we do not literally resort to a gong or to a church bell, we at least project a church spire high enough into the air to answer the purpose of an evangelical placard, and supplement this standing invitation by inexpensive resort to printers' ink and newspaper advertisement. We have not adjusted ourselves to the gospel policy of Jesus Christ till we have gone clear to the man, live he in Timbuctoo or on the same block with the church."

UNITARIANISM.—A writer in the *Chignecto Post*, signing himself Theologian, has been criticizing a sermon of Bro. W. E. Hull, published in that paper. The subject of the sermon was the Divinity of Christ, and the critic strives to show that there is no proof for this doctrine in the Bible. This recalls to our mind a statement made by a leading Unitarian paper in the United States. It was to the effect that the divinity of our Lord is so plainly taught in the New Testament that Unitarians are unwise to attempt to support their own view or controvert the Trinitarian from the Bible. The only way that Unitarians could hope to succeed, therefore, must be by overthrowing the authority of the Bible. As a matter of fact, those who deny the Divinity of our Lord, do, in almost every case, reject the inspiration of the New Testament. It is also suggestive that German scholars, generally, whether they accept the New Testament as a divine book or not, admit that it declares our Lord to be a divine being. While the New Testament stands as from God, therefore, we need have no fear that our Lord's divinity will be overthrown.

BAPTIST BIBLE.—The action at the May meetings in Boston endorsing the action of the Publication Society in its proposal to complete and amend the Bible Union version of the Scriptures, is causing a good deal of discontent; now that sober second thought has been directed to it. This action seems to be simply a reversal of that of the great Saratoga convention. If the Baptists are to have a translation of their own, for the sake of the correct rendering of baptize, it will permit other denominations to take up a reproach against us. We do not need this, as the versions we have made it plain to all intelligent and unbiased readers what the word baptism means. Besides, the word baptize always means immerse, and never sprinkles, according to the testimony of all scholars worthy of the name. We can afford to have this word remain untranslated rather than have our Pedobaptist friends say that we have to make a translation of our own before we can support our contention. It must be added that the Publication Society merely use funds supplied for the above purpose, while there is no official endorsement of the matter.

An Opportunity.

Greatness did not come to me by birth, nor by achievement, nor has it been thrust upon me violently. But I had a chance to buy it to-day, at a slight discount from market rates, on account of my clerical position. I want to tell the story to the readers of the MESSENGER AND VISITOR, for a reason which will perhaps appear in the telling of the story.

A few weeks ago I received a postal circular from "The Correspondence University of Chicago." There were certain captivizing announcements on it, and at the close a thrilling question—"Is there any degree which you would like yourself?" I had heard of "diploma mills," and wondered if the whistle of one of them had not at last reached my ears. I decided to investigate. Accordingly I sent ten cents for the document which would tell me all about the "University." The document came. Also a letter from

the "President" of the "University." Although I had said nothing about any eager, resistless, maddening craving for a degree, there must have been something in the style of my handwriting to indicate my mental unrest, for in this letter these sentences occur: "If you wish a degree you should reply at once, and give in detail a history of your education and claims for a degree, as new rules are soon to go into effect nearly doubling the present requirements. Such information will enable me to judge as to your likelihood of getting the degree, but does not constitute an application. We are graduating as post-graduates some of the best scholars, college presidents and professional gentlemen in the United States, our latest graduate being the assistant pastor of Plymouth church, Brooklyn." In reply to this letter I wrote that I was a B. A., and expected soon to be an M. A., and that if I were to apply for a degree it would be Ph. D., but that I was not certain that this University would suit me. To-day I received another communication; and it contains so full a revelation of the ways of this extraordinary institution of "learning" that I feel it to be unnecessary to correspond further, and am moved, at the same time, to write what I have learned for the information of others to whom these circulars may come. This latest letter wants me to hurry. A golden opportunity is passing. The "President" would have me seize it straightway. His nervous, generous haste is shown and explained in the following sentences: "I write immediately, as so little time now remains to act in, if you care to secure the degree of Ph. D. from this University, unless you can spend two years in the work of some one department. Our professors being quite conservative, and feeling that our great success warrants their action, have annually raised the standard of their requirements for graduation, and the last action actually added a year's attendance on our University, the requirements heretofore being only one year in some one study. This has seemed to me very severe." There is a tender-hearted college president for you! There is a man whom certain students of the said Sophomore type would be glad to have as examiner! But I must go on with my story. After giving some account of details the letter proceeds: "Accordingly, if you wish the degree of Ph. D., I would advise you to complete an application at once as per enclosed rules. Sign the enclosed blank form and remit to me the sum of \$25 as a deposit of the graduation fee, and other \$25 for tuition fee, or a note for the same, due in 60 days. On receipt of these fees, amounting in all to \$50, as a total cost to you, I will file your application for action by our Council of Graduation. Now, although chairman of the council, I do not wish to anticipate their action and will not guarantee you a degree; but as I want to have as many worthy graduates as possible by July 1st, I will agree to recommend your application, if all is as your letter states, and secure you a degree in every proper way consistent with my office. I am satisfied of your worthiness, for although some technical deficiencies exist, I am disposed to waive them in view of your professional ability and culture, which in my estimation are far more essential than mere routine work. Technicalities are less than merit." Are not these words smoother than butter? I did not so much as tell what my profession was. He probably found that out from the Baptist Year Book. My "culture" and "ability" he probably read in that prospective \$50 fee. But I must quote a little more, in order that the exacting professors at Acadia, who make a madwade through a dozen volumes, and write a thesis, before they will give him a paltry Master's degree, may feel ashamed of themselves. Please, O Wolfville men of the hard hearts, attentively read the following sentences: "As to the study, you can choose any subject you please, and all you have to do is to satisfy me that you have done fair work in the next three months in that subject. I forgot to say a thesis on the subject chosen must be handed in by Sept. 30th. This, however, need not be new, but must be scholarly." In view of the extremely sympathetic nature of this gentleman I feel certain that could satisfy him of my industry during the "next three months," providing I send him the fee of \$50. If I am not mistaken there is in this letter an offer of a degree July 1st, and this is June 14th; I may study anything I please, from Volapuk to Plato's philosophy; I am to present a thesis on the subject selected and the thesis may be of any age; as I am told that I can do everything by correspondence, even to graduating. It is plain

that it is not necessary for me to write the thesis myself, though I were a clown of the most clownish kind, yet if I could persuade or hire some one to write a thesis for me, I could pass with banners flying; and besides all this, three months of "work" will win all the honor(?) which will accompany such a title. Here's richness!

My purpose in writing this article is to expose this "university" to the readers of this paper. It is not exactly a "bogus" institution. It is really chartered, more or less, under the laws of Illinois; but its degrees are manifestly worth less than the parchment they are written on. I have learned from another source that of its directors one is a painter, another a book-keeper, a third a laborer, and a fourth is a *reparateur of stoves*. This fact will serve to suggest the value of the institution and its "degrees." Just now the circulars are being scattered through this part of the country, and as it seems the policy of the "President" to send his communications some distance from home, rather than to those who live next door, I have thought it not unlikely that some of my friends further east would receive copies. Perhaps this communication will prove interesting to them in that event. O. C. S. WALLACE, Lawrence, Mass., June, 1889.

Correspondence.

On Sabbath morning, April 7th, we reached Port Said. Twelve years ago it consisted merely of a few buildings that could better be called huts than houses; now it could be ranked as a city. It is built on what was a low sand-flat before the making of the canal, but is now being gradually raised by dredgings from the great artificial harbor and waterway. The streets are well laid out at right angles, and many of the newer buildings are large and well built. A small public garden has been laid out and trees and shrubs tastefully arranged.

As Port Said a traveller to India gets his first view of Oriental life. Here he parts with the civilization of the west and begins life among heathen people. To us there was a good deal of sadness in the thought that we had spent our last Sabbath in a Christian land, a joy not to be repeated for a long time, if ever. Our lot is to be among those where all days are alike, if indeed the Lord's day is not that on which most sin is committed. It is in Burma a day of idleness and amusement for those in government employ, Europeans as well as natives. But although surrounded by heathenism, He whose presence is joy and peace, can dwell in our hearts, and give us a hundred fold more than we relinquish for His sake.

On shore we found noise and bustle going on as on other days. Many of the large stores are owned by French, and here and there one was closed while the proprietor went to church, to be opened when service was over. We were pleased to renew our acquaintance with Mr. and Mrs. Taylor, who keep a Bible Depository and do such work as they can for seamen; pleased to learn that the Lord was blessing their labors. The Christian captain of a British gun-boat, who often calls at the port, has interested himself in their work and has been able to provide what is to be called a Sailor's Rest, where seamen can find a comfortable and cheap home, free from drink and other evils to which that class of people are subject. A young man is coming from England to take charge of it. Another young man is coming out to erect a small house and live a little distance to the south, where the large number of coal ships unload, and work for the crews of such. As many as a dozen such vessels were there when we passed, so the Lord is raising up and sending out laborers into the different parts of His harvest. It is to be hoped that missionaries and other Christian travellers will not neglect to call on these earnest workers and wish them God-speed in their efforts for His cause.

There is very little that is interesting about a passage through Suez Canal. It is simply a great trench through a sandy plain. The monotony is broken by the great amount of work going on to widen it. At many points Arabs were at work with camels carrying away sand till they reached the level of the water, and after that dredges took the work in hand. Not likely it will ever be wide enough for two ships to pass, both in motion; but they may make it so wide that a ship can "tie up" at any point and not at a few stations as at present. We met seventeen steamers during the 24 hours we were in the canal, and the number that passes through is about ten a day, and the daily income to the company more than £10,000.

Of course there are interesting associations connected with those regions. About twenty-five miles from Port Said the canal crosses the caravan track from Syria to Egypt, and is crossed by a floating bridge stretched across when required. Little doubt but it is the same route taken by Joseph and Mary with the infant Jesus. Soon after leaving the canal at Suez we sail over the place where the miraculous dividing of the Red Sea took place. Further down Mount Sinai is seen, but at a distance of 40 miles from the usual course of ships. It can only be seen for a short time, as it is but 7,450 feet in height, while at some points a range more than 8,000 feet high is between it and the shore.

The Red Sea has a bad name at this season of the year, as the heat is said to be very great. We found it quite hot enough, but endurable, the mercury not rising above 87 degrees in the shade. We found the Indian Ocean worse, as there was less breeze. We have had great reason for thankfulness. We have come thus far without anything like a storm. This indeed the third time we have sailed over these many thousands of miles of sea in almost continual fine weather. We accept it as a token of love from our Heavenly Father in answer to prayer.

We arrived here last night, and shall proceed on our way this evening. The coast of Ceylon is low and clothed in verdure like that of Burma, and very unlike the bare hills of India. This is a pretty town with some fine buildings. The heat now is very great, 110 in the shade. If these are the "spicy breezes" we wish to be delivered from them. We are delighted to find that we can take a ship at Madras for Rangoon, calling at Cocanada and Bimlipatam, where we shall be able to call on mission friends. H. M. Colombo, Ceylon, April 24.

Bible Topical Studies for July.

BY H. F. ADAMS, YARMOUTH, N. S.

- FAITH.
- The following passages indicate that what the different messengers are to the body, that faith is to the soul:
- HEB.—Whoever will let him take the water of life freely.—Rev. 22: 17; "I will take the cup of salvation."—Ps. 116: 13.
- FOUR.—I am the Almighty God; walk before Me and be thou perfect.—Gen. 17: 1; "We walk by faith, not by sight."—2 Cor. 5: 7.
- MOUTH.—If any man thirst, let him come unto Me and drink.—John 7: 37; "They drank of that spiritual rock that followed them, and that rock was Christ."—1 Cor. 10: 4.
- EYE.—Blessed are the pure in heart, for they shall see God.—Matt. 5: 8; "Mine eyes hath seen the King, the Lord of hosts."—Isa. 65: 5.
- EAR.—He that hath ears to hear, let him hear.—Matt. 11: 15; "Hear, and your soul shall live."—Isa. 55: 3.
- JULY.
1. Heb. 11: 1.—The Divine definition of Faith.
 2. Heb. 11: 6.—No man can approach God without Faith.
 3. Ephes. 2: 8.—Faith is the instrumental cause of salvation.
 4. Acts 16: 31.—The true object of saving faith.
 5. Rom. 10: 9.—A living faith must have a living object.
 6. Heb. 4: 2.—Why gospel preaching does some people no good.
 7. S. S. Golden Text.
 8. Acts 11: 21.—Why a great number turned unto the Lord after a sermon.
 9. Rom. 3: 28.—Paul shows how to be justified before God. The root.
 10. James 2: 16, 17.—James shows how to be justified before men. The fruit.
 11. James 2: 19.—Faith in a mere fact is a dead faith, a historical faith.
 12. John 3: 14, 15.—Faith in a personal Christ, is a live faith, saving faith.
 13. James 2: 26.—A dead faith is like a dead body, inactive and fruitless.
 14. S. S. Golden Text.
 15. Rom. 3: 22.—Why Christ's righteousness is imputed to the Christian.
 16. Rom. 3: 25.—Why God can remit the sins of a believer.
 17. Rom. 3: 26.—How God restores character to an unrighteous soul.
 18. Rom. 5: 1.—The blessed result of faith in a personal Saviour.
 19. Gal. 2: 20.—How the believer's spiritual life is maintained.
 20. Rom. 11: 20.—A caution against boastfulness.
 21. S. S. Golden Text.
 22. Mat. 17: 20.—What a little faith can do.
 23. Heb. 11: 33.—What strong faith can do.
 24. Heb. 11: 34.—What strong faith did do.
 25. Ephes. 6: 16.—An important part of the Christian's armour.
 26. 1 Peter 1: 7.—The reason why our faith is tried.
 27. 2 Thess. 1: 3.—What Paul thanked God, that was in his converts.
 28. S. S. Golden Text.
 29. Gal. 5: 5.—The hope of the believing soul.
 30. John 11: 25.—Christ's great promise to the believer.
 31. John 14: 1, 2.—What Jesus is doing for the believer.

W. B. M. U.

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

Widows.

One peculiarity of India is the very large proportion of its widows. The census of 1881, dealing with 228,467,402 persons, gives them, arranged by sex, as follows:

	Males.	Females.
Single.	56,521,018	36,254,160
	54,518,665	54,875,996
	5,691,937	20,938,826
	116,731,620	112,071,782

It will be seen that the widows number 21 millions. The foregoing figures refer only to 229 millions out of a total population of 254 millions. Taking the same proportion, the number of widows is increased 234 millions. Nearly every fifth female in India is a widow.

CONDITION OF WIDOWS IN INDIA.

Let us take for instance a child, say three years old, of the fact that she has been once married and had become a widow, she knows nothing. She therefore mixes with children, not widows. Suppose there is a festivity—children rush to the scene; but the sight of the widowed child is a bad omen to the persons concerned in the festivity. She is removed by force. She cries, and is rewarded by the parents with a blow, accompanied with remarks such as these: "You were a most sinful being in your previous birth, you have therefore been widowed already. Instead of hiding your shame in the corner of the house you go and injure others." The child understands not a word. She can wear no ornaments. She cannot bathe in the manner in which other children bathe. Her touch is pollution. She is asked to eat only once a day. She is made to fast once a fortnight, even at the risk of death. She often asks in vain why these things are done to her. During the earlier part of life, she is told the same story, or other and quieter. When she reaches old age, such devices fail. Then it is explained to her that in her previous birth she was a bad woman, creating feuds between husband and wife, and that God, being angry, was pleased to ordain that she should, in this generation, be a woman deprived of her husband. This is generally the first correct intimation to the girl of her having been declared a married female.

The following bitter cry comes from a widow in North India:

"Oh! Lord, hear our prayer! No one has turned an eye on the oppression which we suffer, though with weeping and crying, and desire, we have turned to all sides, hoping that some would save us. No one has lifted up his eyes to look upon us, or to enquire into our case. We have searched above and below, but thou art the only one who will hear our complaint. Thou knowest our impotency, our weakness, our dishonour. Oh! Lord, inquire into our case. For ages dark ignorance has brooded over our minds and spirits; like a cloud of dust it rises and wraps around, and we remain like prisoners in an old and moulding house, choked and buried in the dust of custom. We have no strength to go out; bruised and beaten, we are like the dry husks of the sugar cane, when the sweet juice has been extracted. All-knowing God, hear our prayer, forgive our sins, and give us power to escape, that we may see something of the world. Oh Father! when shall we be set free from this jail? Oh Lord! For what sin have we been born to live in this prison? Oh, Thou hearer of prayer, if we have sinned against Thee, forgive; but we are too ignorant to know what sin is. Those who have seen Thy works may learn to understand Thee; but for us who are shut in, it is not possible to learn to know Thee? We see only the four walls of our own house; shall we call them the world of India? Oh, God, all-mighty and unapproachable, think upon Thy mercy, which is like a vast sea, and remember us. Have our sighs sufficed to exhaust the sea of mercy, or has it become dried up by the fire of fierce oppression with which the Hindu men have scorched us? Oh, God of Mercies! our prayer to Thee is this, that this curse be removed from the women of India. Create in the hearts of the men some sympathy, that our lives may no longer be passed thus."

A Hindu lady said of the life women in Zenanas lead: "It is like that of a frog in a well; everywhere there is beauty, but we cannot see it; it is hid from us."

Indian woman is denied the common enjoyments of life, is thrust behind Purdah, and, to add insult to injury, the excuse for all such unmanly conduct, is proclaimed to be her inborn wickedness.