

Messenger and Visitor.

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LEAD SALISBURY asserts that the Tanganyika district is not under Portuguese protection, and yet he refuses to protect British missionaries there against Portuguese oppression. The Missionary Society of the Methodist Episcopal Church has in the foreign field 63,295 communicants, a gain of 3,027 in 1888. Of this gain 1,723 is to be credited to North India, 1,209 to Japan, 369 to Mexico, and 118 to Fuh-chau. Of the total communicants 37,013 have been won from Protestant churches of Central and Northern Europe, 4,531 from the Roman Catholic Church in Mexico, South America and Italy, 2,946 from the nominally Christian population of Bulgaria, and 18,803 from the heathen nations of Asia. More than 2,000,000 of youth in India are receiving an education in the English language. Three of the graduating class of the Southern Baptist Theological School go to the foreign field. The Baptist Union of Scotland have held their annual meeting. They report the churches in fine condition. The Union represents 88 churches. These reported 794 baptisms during the year, and a total membership of 11,540. The Romish priests of New York are selling medals at twenty-five cents each, and assure the possessors they will assure them against "sorcery and other diabolical works," against the temptation of the devil, against poison, plague, lightning, storms, "hemorrhages, pleurisy, and other diseases." It professes to secure repentance in case of sudden death. It also claims to free cattle from disease, by being dipped in water given them to drink. If there were nothing else, the fact that the Pope and an archbishop endorse their frauds, shows the insincerity and untruthfulness of the Romish church. Five of the twenty-three graduates of Rochester Theological Seminary go to the foreign field. The Presbyterians of the Maritime Provinces number 32,239 communicants. There are 145,540 Presbyterian communicants in the Dominion. During the year 18,601 have been received by confession and certificate. The Reformed Episcopalians now number about 10,000. The Quakers of the United States number 107,988. The school-teachers of Prussia have an average salary of but \$200 per annum; the Protestant pastors of France do not receive more than an average of \$360. During the last twenty years, the city of New York has made grants to the Romish church aggregating \$20,000,000, or \$1,000,000 a year, besides giving over to its use, rent free, \$4,200,000 of public property. Catholics pay but one-tenth of the taxes, but receive the largest part of public grants. The reason is, they hold the balance of power between the political parties, and know how to sell their influence to the best advantage.

MR. CHAS. SPURGEON.—A report has been given the rounds of the secular press that Mr. Chas. Spurgeon, the son of C. H. Spurgeon, was involved in a case of scandal. We have not noticed the report, assured that it was a canard. We are happy to be able to give it a complete and unqualified denial. The story was raised by a San Francisco paper, intensely hostile to the Baptists because of a feud with the Kalkocks. It now comes out that the very gentleman who was said to have given Mr. Spurgeon a beating for undue attention to his young wife, was, as a friend, at a reception tendered this son of a grand father, after the time of this apocryphal beating!

NO END OF IT.—Every new treatise, written by a scholarly Pedobaptist, which touches upon the question of baptism, refers to baptism as an immersion. One of the latest instances is the last Bampton lectures by R. Bartlett, M. A., late fellow and tutor in Trinity college. He says:

"The washing of the body with water was a familiar symbol among Oriental nations for the putting off all moral pollution and uncleanness. This simple and expressive action was adopted by our Lord as the form of admission into his society." "He (the convert) was plunged beneath the baptismal waters. Beneath it he was buried with Christ; from it he rose to newness of life."

AFRICA.—Two most important discoveries for Africa have recently been made. Hitherto, goods for the Lake Nyassa region have had to be transferred four times, from steamer to canoe, from canoe to porters for a ten miles portage across swamps, again by canoe and then by steamer to their destination. An Englishman has just discovered a new opening to the Zaibesi river, by which vessels of 500 tons can go direct from the ocean to Lake Nyassa. The other discovery is on the Congo. Hitherto, traffic has had to make its way past the long stretch of obstructions offered by Stan-

ley Falls and the long stretch of rapids above them, before the great central region around Tanganyika could be reached. It has now been found that with a steamer large enough for trading purposes, the Somali River, which enters the Congo about 100 miles below Stanley Falls, can be ascended and an uninterrupted water-way of over 1,800 miles above Stanley Pool obtained. It is almost impossible to over-estimate the importance of these discoveries in the development of this wonderful country. Doubtless, it will make it possible to grapple with the slave trade more easily, and will make missionary operations more easy. Alas that it should also have to be said that it opens a highway by which men for gain are willing to flood Africa with rum.

APPRECIATION.—Dr. D. A. Morrison, of Freeport, N. S., has won for himself a warm place in the good will and confidence of the community. On its being learned that he proposed to seek another field for practice, a mass meeting was held in the Baptist meeting house and resolutions passed expressive of the great appreciation of his services entertained by the people, and a very urgent request presented him to continue his practice in Freeport. A very touching address was also presented him by his Sabbath-school class. Dr. Morrison must be highly gratified at these evidences of appreciation, although he may not be able to comply with the earnest wish of the people.

CONCERT EXERCISE.—We have seen a Floral Concert Exercise, prepared by Miss Sophia R. Jackson for Children's day, the proceeds to be sent to Bro. Cohoon for Home and Foreign Missions and Acadia College. It appears to us to be unusually excellent. Any Sabbath school preparing it and giving it to the public, will be sure to be greatly interested and to interest their audience. It is novel, entertaining, instructive. Schools wishing to receive copies of the exercise can obtain them on application to Rev. A. Cohoon, Hebron, Yarmouth, N. S. We hope that many schools may secure the exercise, and give the concert, as in this manner a handsome sum might be obtained for our shrunken treasury.

Our Work for the Telugus.

Some years ago Canadian Baptists were providentially led to begin work in what we usually call the northern Telugu country. Telugus themselves call it the eastern country, because the coast runs east of north-east. Moreover, the northern Telugu country is really that part of the Nizam's dominions just south of the Godavary river. The Madras Presidency has a long arm running up the east coast, and this arm contains the field that Canadian Baptists have undertaken to work.

The Krishna river runs almost due south from Berhava to the sea. On the west side we find the American Baptists at work. On the east side of the river our work begins. I wish to show the extent of our opportunities and responsibilities from this point or boundary up to the limits of the Telugu country at Borham-pore in Ganjam.

There are 1,100 church members connected with the Akidu mission, in the Krishna district; that is, between the Krishna river and the limits of the Krishna districts. The region in which these converts live contains a population of about 300,000. The Church Missionary Society also is carrying on work among these people. Still we are responsible for a good share of them. Then we come to the Godavary district, which contains a population of 1,700,000. This district lies partly on one side and partly on the other side of the Godavary river. The Church Mission has a station at Ellore, about 50 miles west of the river. The Godavary Delta Mission has stations at Narasapur, 30 miles east of Akidu by road, and Chetipet six miles west of the Godavary river on the canal leading to Ellore. This mission may be said to care for the country lying along the west side of the river, and also for the delta formed by the two branches of the river, which delta is known as the Amalapuram Taluk. (Each district is divided into a number of Taluks. Each Taluk contains on an average 100,000 people.) The Church Mission also has done some work through native agents in the Amalapuram Taluk, but the most natural arrangement will leave that region to the care of the Narasapur missionaries. Akidu is just within the limits of the Godavary district. We are responsible for a good number of people, after allotting a fair share to the other missions whose work has just been mentioned.

The Amalapuram Taluk is bounded on the north by the Gautama Godavary, which flows east past Yanam and Coringa

into the sea. From this river up to the limits of the Telugu country the field is practically in the hands of Canadian Baptists. There are Lutheran Missionaries at Rajahmundry and Dowlishawran and until lately there has been one at Samulocotta, but their work is mostly inland, and the coast is largely left to us. Tuni is 35 miles from Samulocotta and just on the borders of the Godavary district. Crossing the river on a fine bridge, we enter the Vizagapatam district. The missionary at Tuni works up the road for about twenty miles in this district. We have chosen Ellamanchili, a town twenty-five miles from Tuni, as our next station, and we hope to have a man there before long. Thirty-five miles further up the coast is Vizagapatam, the chief town of the district. Here the London Missionary Society has worked for about sixty years. Twenty-two miles further on we come to Bimlipatam and so enter the field occupied by the Baptists of the Maritime Provinces. On the road between Bimlipatam and Bobbili lies Vizianagram, which has long been occupied by the society that holds Vizagapatam. Now I hear that this society is ready to sell the property at Vizianagram to the Baptists. This is a grand opportunity and must not be neglected. The society of the Maritime Provinces may have the whole country from Bimlipatam up to Barva, in other words, as far as Telugus are found. Is this a cause for joy or for sorrow? Let me answer at some length:

1. Canadian Baptists were led into the Telugu country because those who preceded them had done but little for the evangelization of the people. I mean that only small tracts had been cared for, and immense regions with hundreds of thousands of people were still unevangelized. Although this was the case we were not welcomed everywhere.

2. The work on the Akidu field began provisionally, and hence we entered in, although surrounded by other societies. For reasons that seem to us valid we have gone close to the Krishna river, and may find it wise to open a station there, say about 45 miles from Akidu by canal. Such a station would be the connecting link between our work and that of our American brethren. The missionary at Akidu would still find his hands full.

3. As I have already stated above, when we cross the Gautama Godavary we find the whole country with its dense population committed to our care. Are we going to cultivate it in a half-hearted way, and so invite others to come in and share it with us? Or are we going to open stations at suitable points and keep our work manned, so that others may feel no burden resting on them so far as these Telugus are concerned?

4. We believe that we were divinely guided to this east coast, and even to Akidu, where other missions surround us. But all the same, it is a fact that as a rule it is better for one Society to take up a region, and work it so thoroughly that others need not come in. The policy of our fellow-missionaries at Narasapur and Chetipet is so much like our own that I believe we are mutual helpers, but the opposite is often the case. Hence it would be grand for us to have a chain of stations from the Godavary right up to the limits of the Telugu country.

5. When I spoke on this subject at our recent conference, I said we should wish all workers godspeed unless we were ready to take up their work and carry it on even more enthusiastically than they had done. Here then is the answer to my question. If we are ready to occupy this country fully, then it is a cause of joy to see some of the present workers leaving for other fields, where they may labor in harmony with those around them.

Oh, brethren, do not let these grand opportunities pass unimproved. The great fact is that hundreds of thousands wait for the gospel from the lips of missionaries sent by the Baptists of the Maritime Provinces. But a fact only second in importance is that you may consolidate that work now, and have a field free to yourselves, if you will but take it without delay in the name of our glorious King. You can show that you are in earnest without spending \$50,000 a year on the work, not to say \$90,000, as suggested in the appeal. While working up to these figures, we may look at the pressing needs of the field if it is to be held and occupied even in an ordinary way. It seems to me that three families and four single men is the smallest reinforcement to be thought of. I write thus because I am a Christian and a missionary and a Canadian Baptist. There are two Boards in Canada, but here we all meet in one conference, and take the deepest interest in one another's work. May God help us all whether in India or Canada to care for our share of a lost world. JOHN CRAIG, Akidu, India, May 3.

Ceylon.—Ceylon is a very beautiful and fertile island. The coast is low and clothed with trees to the water's edge. Very many of these are coconut, to which salt is so agreeable. Inland the country is mountainous; Adam's Peak, the highest, being about six thousand feet. Among these hills are the coffee and tea plantations; the latter is said to be the best in the world, and is now finding its way to every village in England; no doubt it will soon cross the Atlantic, if it has not already done so.

We spent a very pleasant day in Colombo. We first called at the office of the Ceylon Observer and were most kindly received by the junior editor, Mr. John Ferguson, his uncle, Mr. A. M. Ferguson, being on a trip to Australia with his wife, who is in poor health. They are eminent Baptists and ready for any good word and work. Mr. Ferguson had been out in the country the night before giving a lecture at a small church. Mr. F. made out a programme for us for the day, beginning with a call on our pastor, Rev. Frank Durbin. Our coachman did not quite understand the "Pahdre Sahib" we wished to see and drove us to the house of the Rev. S. Binday, of the Dutch Reformed church. We were not sorry for the mistake, for we had a pleasant call. Mr. Lindsay has a membership of about 1,000, which, of course, includes all who have been confirmed, some of whom might not find admission to a church that demanded evidence of conversion before membership. We found Mr. Durbin and enjoyed our visit. He is a graduate of Mr. Spurgeon's college, has been in Colombo nearly three years and has been blessed in his work about 500 having been added to the church during his ministry. The church now numbers 140. We went to see their house of worship, which is pretty and well-attended. A service in English is held in the church every Sabbath afternoon, conducted by a native minister.

After driving through some of the best parts of the city we called, according to appointment, at Mr. Ferguson's house to meet his kind and amiable wife. They knew so much about our opportunities and work that we felt we were indeed among friends. Many American Baptists had called upon them, whom they remembered with much pleasure. Perhaps it would be safe to say they were particularly interested in our friends, everybody's friends, Dr. and Mrs. S. F. Smith, who called on them during their visit to our mission fields a few years ago. There we met also Mr. and Mrs. Gray, Baptist missionaries from a station in the country, but visiting the city and putting up at that hospitable home. With them we also had mutual friends, as they came out in the same ship with Mr. Sanford and family a few years ago, and had many kind words to say of these dear friends. They loaded us with loving messages to carry to Bimlipatam.

Mr. Gray went with us to call on their senior Baptist missionary, Rev. Mr. Waldo, from whom we learned a good deal of the work of our English Baptist brethren in that island. They began work there in 1815. Their number of missionaries has never been large. They now have four, Messrs. Waldo and Pigott in Colombo, and Sapham and Gray in outstations. The present number of converts is about one thousand. Unfortunately the Cingalese are a lazy, indolent people, and are consequently poor. They do little towards the financial support of the work. They have only one church whose pastor does not receive aid from the Society, and he is poorly supported indeed. We know how to sympathize with these missionaries, although in Burma we have been more fortunate than many in this matter of self-support. Few questions are more perplexing to a missionary. If the native pastors are supported from home, the churches will remain untaught in that important duty; if they are not, these brethren are often in pressing need, and may be tempted to give up the ministry for some other employment by which they can provide for their families.

The Cingalese may die out before the coming of the Tamils and other more energetic people. So may the Burmans and Kearnas. But who shall say that our efforts should be relaxed in teaching them the way of life. The American Indians are dying out. Many tribes of the East are either extinct or only represented by a few individuals. But the labors of earnest men in their behalf—both European and from among themselves—were not spent in vain. No one living may be able to read Eliot's translation of the Scriptures, but there is reason to believe many are living above who either found the way of life

or were strengthened in the faith by its perusal. Money, effort, toil, trials are little compared with eternal life. The success of our enterprise does not depend on large showings in the days to come, but we are abundantly remunerated when through our work even a few souls are led to Christ. H. M. Bay of Bengal, April 26th.

W. B. M. U.

"Arise, shine: for thy light is come." How easy Thy yoke! Let me bear it for ever! Forbid that earth's joys or its sorrows should sever My soul from its bondage to Thee. How easy Thy yoke! not alone do I bear it. For Thou art beside me, dear Saviour, to share it. The yoke is on Thee and on me. Beneath Thy yoke, Lord, I find peace that abideth, And passeth all knowledge; find strength in which hideth The soul from the touch of life'sbane. Beneath Thy yoke, Lord, I find joy full of glory— Exceeding, eternal; find rest calm and "holy" Sweet rest for the weary soul's pain. Beneath Thy yoke, Lord, I find light all- resplendent. That sheweth more bright, until growing transcendent, It ends in full glory above. Beneath Thy yoke, Lord, I find love without measure, A perfect, a free, inexhaustible treasure Thy wonderful, wonderful love.

The Princess Eugenia, of Sweden, is a devoted Christian lady and very liberal. She had used up all the money she could control in doing good in various ways. Still in visiting among the poor she found a number of sick persons who never could be cured, but who could be made comfortable, if they only had a hospital home. She wished to establish a home for incurables, but her money was all gone. It had been used up in doing good in other ways. She said to herself, "What shall I do to get money for this home?" There seemed no way of getting this money. At last she thought of a basket of very valuable diamonds that belonged to her. She said to herself, "May I not sell my diamonds?" She asked her brother, the King, about it. He consented. The diamonds were sold. The hospital was built. It was kept full of patients. With them this noble princess spent much of her time, talking and praying with them, and trying to lead them to Jesus. Among these was an old woman, who was very ignorant, and had been very wicked. The princess had prayed and labored much over this woman, and was very anxious to see her a Christian. But nothing seemed to make any change in her. On one occasion the princess had to be absent for some weeks. She was going around among the patients saying "good-by." The matron pointed to this old woman and said, "You'll find her greatly changed." As the princess came up to the bed-side of this old woman, now near her end, she was greeted with these sweet words, "I thank God that the blood of Jesus Christ, His Son, cleanseth from all sin, and that He has cleansed me." As she uttered these words, tears of grateful gladness flowed down her aged cheeks.

And the Princess herself shed tears of joy when speaking of it to a friend, as she said, "In these tears of that saved woman I saw my diamonds again!" Yes, and how beautiful they must have appeared as she thus saw them.—Presbyterian Herald.

A learned Brahmin, at the close of a lecture by Dr. Chamberlain, a missionary clergyman and physician, in the presence of nearly two hundred Brahmins, officials, students and others, said: "I have watched the missionaries and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends and country and come to this, to them, unhealthy climate? Is it for gain or profit that they come? Some of us, country clerks in government offices, receive larger salaries than they. Is it for an easy life? See how they work and then tell me. Look at the missionary. He came a few years ago, leaving all, and for our good! He was met with cold looks and suspicious glances. He sought to talk with us of what he told us, was the matter of most importance in heaven and earth; but we would not hear. He was not discouraged; he opened a dispensary, and we said, 'Let the pariahs (lowest caste people) take his medicine, we won't; but in the time of our sickness and fear we were glad to go to him, and he welcomed us.' We complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and

anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and our daughters now smile upon us in health. Has he made any money by it? Even the cost of the medicine he has given has not been returned him. Now, what is it that makes him do all this for us? Is it the Bible? I have looked into it a good deal in different languages; I chance to know. It is the same in all languages. The Bible! there is nothing to compare with it, in all our sacred books, for goodness and purity, and holiness, and love, and for the motives of action." "Where did the English people get their intelligence and energy and cleverness and power? It is the Bible that gives it to them. And they now bring it to us and say, 'That is what raised us; take it and raise yourselves.' They do not force it upon us as did the Mohammedans with their Koran, but they bring it in love and say, 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am convinced: Do what we will, oppose it as we may, it is the Christian Bible that will, sooner or later, work the regeneration of our land.

At the annual conference of his college, Mr. Spurgeon, as reported in the Freeman, said many good things in urging his students to seek to be read in preaching. He said:

Some ministers have two creeds: one for the pulpit and one for private; they keep one for fraternal and private meetings. It is a piece of knavery, I believe nothing but what I preach, and I preach nothing but what I believe. We only desire publicity. Look at Rowland Hill and Whitfield. As they fed others, they fed upon the Word themselves. They preached as if they enjoyed it. A minister once said: "No one can go to sleep in my church; I have desired the sexton to wake up the sleepers." His friend replied: "Better tell the sexton to wake you up." Give them something worth listening to and they will not go to sleep. A friend of mine said lately that no man need wish to be an "original thinker." The woman, when congratulated upon her son's strong-mindedness, replied, "Ah, it's nothing but his not-mindedness." It is all their not-mindedness. We believe in a real, a real redemption, a real heaven, and also in a real hell. If we admit our mistake in the village, and if we admit many; if God arised in a little thing, He has arised in a great one. Be honest in your statistics. Don't bamboozle. There was once an Irishman who, having a few pounds, thought that he would carry in a sedan chair. There was but one in the village, and it had neither bottom nor seat. But the bearers carried the bundles, and the man walked in the midst. He said that, if it had not been for the dignity of the thing, he might just as well have walked. Don't tolerate sham doctrines. We were told lately that we were all sinners, and that all we had to do was to make our election sure. That is like the schoolboy who wrote "Isaiah" as "sa m." When spoken to he replied, "What is the use of 'I'?" It has no sound in it." So men spell their "Isaiah" without a "I." It did times were not better than these, for some progress had been made; but still, thirty or forty years ago Christians spoke to one another more about doctrine and experience. Mr. Spurgeon concluded by an earnest appeal for the revival of our old-fashioned religion.

Speaking of the preacher's need of power, he said:

Some preachers resembled the man who put his watch into the saucepan to boil while he stood with the egg in his hand watching; they boiled the Bible and watched the congregation to see the effect. Supernatural power is needed for the work, but the Holy Ghost could work through empty vessels. No master kept a servant merely to show off her own prettiness when she was attending the door. The minister's aim must not be to get the people to say, "What a nice young man; how well he spoke and how prettily he quoted Mrs. Browning." Believers in and preachers of "Modern Thought" will not be satisfied on their deathbeds; they will need something more. They would be more like the dying sculptor who said to the priest who held up a crucifix telling him "to look at his God." "I make that; how can I trust in it?" While admitting that preachers should read the best literature of the present day, he thought they would do well to follow the custom of the Jews when taking a foreign wife to shave his head and pare its nails. The preacher's whole mind must be in his work. "God the Holy Ghost will only bless men who are really intent on his service. One man complained of his preacher being like the bells in the steeples; his sermons were "Ding-dong," and nothing else. Another replied, "You ought to be grateful, for ours has only one bell, and as nothing but Ding." Frothing of that kind is the death of churches. In the reign of Queen Elizabeth, when all were ordered to go to church, genuine Romanists took care to put cotton in their ears. He was afraid that something of that was done now, for some doctrines that are not liked. In conclusion the hearers were urged to realize his personal responsibility, while they cultivated an ambition, not for themselves, but for God. There were never such times as these, and in proportion as they were weak or mighty now they would affect the welfare of generations yet unborn.