

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, AUGUST 11, 1886.

NO. 32

PRESBYTERIAN LADIES' COLLEGE.—The Presbyterians in Halifax are moving in the direction of a Ladies' College. A public meeting was held on Tuesday, August 3, in the Y. M. C. A. hall. A resolution approving of the proposal to establish an institution of this kind was carried unanimously, a prospectus adopted, and provisional directors appointed. We are glad our Presbyterian friends propose to have the college as well as really in connection with their church. Dalhousie has been avowedly a provincial institution, for the sake of government help, and has not that place in the sympathies, even of Presbyterians, it would have, were it recognized and its claims pressed as an institution belonging to the denomination. The proposed Ladies' College will have a more successful future, if established, if not switched off on a government track.

THE BEST SYSTEM.—We have received the following letter, which we gladly publish. If all would follow the example of the writer, our treasuries would be running over. All we need is to go back to scriptural instructions, and for each to recognize his individual responsibility. May very many be led to follow the example of the writer of this letter:

I notice acknowledgments from week to week for Convention Fund. I used to give one dollar every year for above object, and thought it considerable to give at one time. One year ago or more I commenced to lay by a small amount the first day of every week, and I find it amounts to more than a dollar a year. I remitted you \$5.00 last January, \$1.50 for MESSENGER AND VISITOR and \$3.50 for F. M. I also remitted Dr. Day \$2.00 for F. M., which appeared in your issue of June 16 from the church. I find my mission box still increasing. Now I am not anxious to let my right hand know what my left hand doeth, but it sometimes stimulates persons to give by seeing others give.

ANOTHER ROBERT.—About two years ago, the American Baptist Home Missionary Board lost \$130,000 through the failure of J. H. Dean. He had used the trust funds of this Board in his business, hoping, no doubt, to pay them back. It has now just been discovered that the Baptist Publication Society has had \$30,000 taken from their funds by their head book-keeper and his assistant. The peculations have been going on for over three years. The chief transgressor was one of the most trusted servants of the Society. It is hoped that the total loss will not be more than \$20,000, as Peirson—the offender—has made over all his property to the Society. The money is said to have been used in speculation. These cases bear their lessons on their face. Be careful to guard against the smallest departures from the strictest honesty. "Let him that thinketh he standeth take heed lest he fall." Let not any of our Boards, through confidence in any man's integrity, depart from the strictest business principles. Let all accounts be most carefully audited.

CHRISTIANITY AND TOBACCO AGAIN.—Brethren, read the following:

"Rev. W. D. Powell, of Saltillo, Mexico, our energetic missionary in that country, says, 'Mexico is a nation of smokers, and yet not a Baptist smoke.' They refrain mainly, it may be said, on the ground of economy and self-denial for the gospel's sake."

Who among us will give up the use of tobacco and devote the money at present worse than wasted to the Lord? Dear brother, with so many perishing, and all our work crippled for want of means, does not the blessed Lord want you to do this for the sake of Him and of His cause? Can you doubt? What then will you do?

STRANGE WAY TO RAISE CHURCH FUNDS.—It having come to the knowledge of the presbytery that in a few of the congregations under its supervision, dancing and other like amusements are resorted to for the purpose of raising church funds, this presbytery hereby expresses their strong disapproval of such methods of raising money—methods which, say the least of them, are calculated to give offence to good brethren in our own and other communities; and further, the presbytery hopes that all such methods will end at once throughout the bounds of the congregations and mission stations.

We are sorry the presbytery of Halifax find it needful to send forth a deliverance like this, but glad that it has been made. It is surely the least that can be said of such methods, that they "give offence to good brethren." They do give offence to good brethren, and the more offence the better the brethren are; but might not the presbytery have put the matter a little stronger with profit?

WHAT MIGHT BE EXPECTED.—In the January number of the *Nineteenth Century*, 1880, a Continental democrat is quoted as saying:—"The beginning of all those lies which have grown down this poor world in slavery is—God. The second lie is—Right. When you have freed your mind from the fear of a God and from that childish respect for the action of right, then all the remaining chains which bind you, and which are called science, civilization, propriety, morality, and justice, will snap under like threads."

The first sentence of the above quotation is the greatest and most absurd lie that

was ever penned. The last is as true as the first is false. It is significant that Nihilists, Social Democrats, *et id genus omne* are all followers of Tom Paine, Rob. Ingersoll, &c., and not of Christ. Let Ingersoll and Paine &c., have all the credit and glory they can get from this fact.

THINK OF IT.—Bishop Warren, of the Methodist Episcopal Church, when about to read the appointments at a recent Conference, said: "I am sending by far the greater part of you to better appointments than you had last year; for I am sending most of you to the same appointments you have had, and if they are not better than they were a year ago there is cause for serious reflection on your parts."

May this remark not be commended to the thoughtful consideration of all our pastors, and of church members also. If a church is not in a better condition than a year ago, pastor or people or both have reason for great searching of heart and humiliation of spirit.

ENLIGHTENING.—Herbert Spencer's definition of evolution is this: "Evolution is the integration of matter and the concomitant dissipation of motion; during which the matter passes from an indefinite incoherent homogeneity to a definite coherent heterogeneity, during which the retained motion undergoes a parallel transformation." Now are you not glad that you know all about it?

THE SECRETARY OF CONVENTION desires us to call the special attention of delegates to the necessity of conforming strictly to the conditions upon which reduced fares are granted on Railways and Steamboats. Failure to observe these requirements has in some instances compromised the scrupulous regard for honor which all Christians should cherish.

DON'T DELAY A DAY.—No statistics have been forwarded from the following churches of the N. S. Eastern Association: Acadia Mines, Crow Harbor, Cape Canoe, Greenville, Glauville and River Philip, Isaac's Harbor, Linden, Little Glace Bay, Macaan, Mabon, Mira Bay, New Glasgow, New Anfield, New Harbor, Onaloe East, Passaburo, Port Hillford, Tiaro, Seal Harbor, St. Mary's Lot and Seal, Upper Lonsdale, Westbrook. An accurate report on the state of the Denomination cannot be prepared, for the Convention until these churches send in returns. We have mailed blank forms to all the Clerks. Please fill up and send in at once. Will not pastors attend to this important matter? There is not a day to lose.

Sociality in the Church.—(The following is from Dr. MacArthur's article in the last *Baptist Review*, on "The Pastor's leadership of his church." Its suggestions are very valuable.)

I. Attention is directed, in the first place, to the development of the social life of the church. The first suggestion made under this head is the importance of creating and diffusing a welcoming atmosphere in the public services of God's house. It is difficult to define, although very easy to feel, the presence or absence of this atmosphere. It is worth much when men and women are made to feel that in the church of Christ they are treated according to what they are, and not according to what they have; that it is not the size of a man's bank account, or the character of his clothes, or the style of his living, but the uprightness of his character and the consecration of his life which determine the esteem in which he shall be held. The church is not a club, meeting in the winter, time in the city and in the summer by the seashore or among the mountains. Its members are not to be selected by the rules which govern secular organizations; its spirit is born of the love of Christ and the desire to serve Him. The world divides society horizontally, selecting each layer most in harmony with its spirit and purpose; a true church, like the gospel of Christ, divides society vertically, cutting through all the layers and permeating all with the meek and lowly mind of Christ and inspiring all with His constraining love. When this spirit has been generated and widely diffused it will do much toward correcting false ideas regarding social distinctions among the members of any church. It is not claimed that the social distinctions can be obliterated in some of the relations of life; but it is affirmed that in the house of God there should be neither rich nor poor; but should kneel together before God in worship, and should stand together before God in prayer, remembering that He is the maker of all.

In the application of this spirit some points should be noted. Much will depend upon the manner and spirit of the usher in any church. Strangers coming to a church judge the spirit of pastor and people by the man whom they meet in the vestibule or the aisle. This is inevitable; this is fitting. Great care, therefore, should be taken in selecting and training the men who are to be the interpreters

to strangers of the spirit and life of the congregation. They ought to be men who have learned the spirit of true etiquette in its noblest school, the school of Christ. The Great Teacher laid down a universal law which underlies all genuine courtesy. The golden rule is the highest law of etiquette. The man who does not possess it should not occupy this position. The position is in every respect a trying one. In churches where pews are rented they must be reserved for their regular occupants until the expiration of the recognized time. But some pews are likely never to be fully occupied by those who rent them. All these things the usher must bear in mind so that strangers may be seated at the earliest possible moment. He must accommodate the feeble and timid who do not wish to walk far up the aisle; he must also have regard for the comparatively blind and deaf who wish to see and hear the minister; he must consult the wishes of those into whose pews strangers are put. He must also be ready to take messages from strangers to the pastor, and be ready also to introduce them to him at the close of the service. Indeed, for many reasons there is no position in connection with public worship—save that of the preacher himself, or possibly the sexton, who is in some respects more important than that occupied by the usher. Many persons have turned away from places of worship because of thoughtless treatment or intentional discourtesy on the part of the ushers; while on the other hand, many have enjoyed the entire service and determined to return because of the opposite treatment on the part of this important personage. The usher should be recognized, as under the direction not primarily of the trustees but rather of the pastor and deacons and other religious officers of the church. The work of ushers should be performed by them not in a commercial but in a thoroughly Christian spirit. The solemn directions of James regarding the man with goodly apparel, the gold ring, and the poor man in vile raiment must be scrupulously observed; to do this an usher needs to be wise as a serpent and harmless as a dove, because of the rights and sometimes the prejudices of pew-holders. There should be a head usher who shall have entire charge of the work. Gentlemen of good social, business, and religious standing, gentlemen with good address, courteous manners, and kindly faces should be appointed to this service. It is difficult to overestimate its importance. The idea must be emphasized that this is religious work and must be performed in a thoroughly religious spirit.

Another consideration is the importance of a cordial greeting to strangers by pew-holders. Courteous and Christian service may be rendered by pew-holders as they mingle in the vestibule with one another and with strangers. Instead of permitting strangers to wait until the arrival of the hour when all pews are free to the ushers, pew-holders ought to give strangers the hand of cordial welcome and the word of hearty greeting, and, so far as there is room in their pews, a fraternal invitation to pass in at once to seats in their pews. This invitation at the beginning of the service can be emphasized by courtesy during the service and by an invitation at the close of service whenever the stranger may be so disposed. Much missionary work may thus be done while going down the aisles or lingering about the doors of the house of God. We lose many opportunities for sowing the good seed of the kingdom by neglect at this point. The same spirit should be manifested to persons sitting in adjoining pews. Why should a formal introduction be necessary among regular attendants at the house of God? Why should men stand aloof when they are known to one another perhaps as members of the same church, certainly as attendants on the same ministry? The formalism is as ridiculous as it is unchristian. It is difficult for a pastor to speak with becoming calmness when contemplating such unbecoming stupidity. Old church members often err at this point toward new members coming into the fellowship of the church; but the new members, in turn, err in precisely the same way toward newer members. New members wait for the older members to speak to them; in the meantime scores, possibly hundreds, of others who are greater strangers than they have come into the congregation to whom they ought to be the first to speak. An illustration will make the thought clearer. A few years ago a charming old gentleman took a pew in a city church. He had come from the South and had made his home in the North. He said to the pastor after he had been six months in attendance: "I wish the gentleman behind me would speak to me." The reply to his great surprise was: "The gentleman behind you has already expressed a similar desire in regard to you. You have been in the congregation three months longer than he, and he has wondered why you have not extended him a cor-

dial greeting." He had never dreamed that he was neglecting his duty in this way; he had thought of himself as the stranger to whom all others ought to speak. Thousands more in our churches are doing the same thing; they are waiting to be spoken to when they ought themselves to speak to those who are greater strangers than they. We need here, as everywhere in Christian work, sanctified common sense. It is difficult to have patience with those who are all the time waiting for a chance to be offended. Men with grievances are a grievous trial to any minister; it must be admitted that in most cases they themselves are at fault. Why should they go about watching for slights? On the other hand, why should others be afraid to extend a cordial welcome? Men who are afraid their social position would be compromised by welcoming strangers in the house of God, even though those strangers may be of a different social grade from themselves, must have a social position which is very unstable. Those whose position is established and recognized, so that it is beyond dispute, never hesitate to reach out the hand to welcome a man whatever his position may be. When a man has sincere love for Christ all social distinctions vanish, at least in the public worship of God.

Missionary Correspondence.
BY MISS MORWOOD.
S. S. "PRIAM,"
GIBRALTAR, April 22, 1886.

Owing to an accident to the machinery our steamer is obliged to spend a few days at Gibraltar for repairs. Can I do better than spend a little of the idle time of my hands in writing an account of what I see, has been a most interesting voyage? I am tempted to write such an account for the *Messenger and Visitor*, thinking that possibly it may be of interest to some of the readers.

Eight and a half years since I bade goodbye to the Western world, and now I am again set foot upon its shores. I had bid farewell to my China home and work. Feb. 24th a party of missionaries, all from the small treaty port of Swatow, taking passage on one of Holt's line of steamers—the "Priam"—bound for London. Our steamer carried only twelve passengers, of whom seven are from Swatow—all missionaries. All, save myself, are from the English Presbyterian Church, five of whom are going home before their time for furlough—sent home by order of their physicians. But as one of their mission says, "Sad as the leaving of so many at one time is, it is something to be thankful for, that the mission is so well manned as to be able to spare so many." The good-byes spoken, a last look at familiar scenes, and we are on our way homeward bound.

The first point at which we touch is Hong Kong, beautiful in situation, where we stop but a few hours. Busy hours they are, for, for some items of business must be attended to, and a few old friends seen, when we are again on board, with no places of call until we reach Singapore, which we do the following Wednesday. There the E. P. Mission have recently begun an interesting work among the Chinese, most of whom are from the Amoy and Swatow regions. We are met at Singapore by their missionary, Rev. Mr. Cook, who gives us a cordial welcome to his home. We are not sorry to learn that we have four days here, for Singapore, with its luxuriant tropical vegetation, its beautiful residences, and charming avenues and drives, is very beautiful. No visitor should fail to see the Horticultural Gardens, where the ponds of the far-famed lotus sink into insignificance before another, where we see for the first time the Victoria Regia with one of its royal lilies in the very perfection of its loveliness. Near by is a large sheet of water, where a pair of black swans with their offspring seem proudly conscious of the gracefulness of their movements. In their season a very large and fine collection of orchids is to be seen in these gardens, but we are too late, and in the orchid conservatory are only dry and scraggy plants will repay a visit, and, indeed, are not confined to the gardens, but are found everywhere in great profusion. Large groves of the coconut palm delight the eye, the trees tall and stately, crowned with graceful plume like leaves, while at their base the thick green vegetation, consisting of creeping plants, ferns, &c., forms a striking contrast to the bright red soil of the streets. The English flag and English soldiers remind one here, as at every point of call between Hong Kong and Penang, that we are in the dominions of our gracious Queen. Indeed, it is no small matter of pride that all the way from China to England, every port at which we stop save one is English soil.

Upon leaving Singapore we learn that instead of going direct to Colombo, as was

supposed, our captain has received instructions, after calling at Penang, to go across the Bay of Bengal to Cocosnada, the first time any steamer of this line has ever touched at so northern a point in India. "Cocosnada" cries my fellow-passengers. "We've never even heard of the place. Where and what is it?" Maps are searched, the ship's chart looked at, but the most that can be learned from these sources is, that Cocosnada is 24 hours' sail from Madras, and that one of the landmarks is an English church. The captain tells how he visited the place in 1866, and then it was but a small hamlet of not more than twenty huts. Therefore, we are assured that it is not much of a place, there is nothing to be seen, and we will be there but a day. But to one of us, Cocosnada is a name almost as familiar as any other station in the great mission field, being associated with my first personal interest in missionary and mission work. Well do I remember when the thoughts of Canadian Baptists were first turned towards this place and the surrounding country as a suitable field in which to start an independent mission. I remember, too, how some of us saw a fitness in the very name, calling it Co-panda; but how at length we were forced to discard the sentiment, and adopt what proved to be the proper pronunciation—Cocosnada.

But years have elapsed since then—years spent on Chinese shores, where, having become absorbed in my own special work, I have failed, save in a general way, to keep track of what was being done at these stations not directly connected with the Society with which I am identified, though I must make an exception of those stations occupied by the missionaries of the Maritime Provinces. I remember, however, that Cocosnada is occupied by missionaries from the Upper Provinces, and this is sufficient to send a thrill of joy to my heart as I hear it announced that we are to call there. We leave Singapore on a Saturday evening. A week later, on Sunday morning, we find ourselves anchored six miles outside of Cocosnada. The two gentlemen of our party accompany me on shore, where we have to difficulty in finding the "Baptist Mission House," which was so long the home of the lamented Timpany—a name not only well known, but well beloved by both native and foreigner on this distant Indian shore. In this home, so full of associations of the zealous and devoted missionary, we find Mr. and Mrs. Craig, Mr. and Mrs. Stillwell, and Miss Frith, from whom we receive a true Canadian welcome. Instead of one, we have three days here with these kind friends who receive into their already well-filled home, but made elastic by the kind hearts of its inmates, six of our party.

We find Cocosnada, under English rule, has grown from the small hamlet of 1866, to a town of 30,000 inhabitants. It still consists largely of huts thatched with the leaves of the Palmyra palm—the houses of the pariahs. The caste classes live in houses built of a composition composed of earth and lime, with the roofs and thatched verandahs. The Eurasian and native English live in similar houses, while the wealthy foreigners have their large compounds, and live in large airy bungalows furnished with punkas, which are kept going night and day, and with all the other luxuries indulged in by wealthy foreigners in Eastern lands. The streets are in width real English streets, and a drive in the cool of the afternoon finds them thronged with picturesque crowds of the native population, clad in their cool, flowing white or red costumes, with white or red turbans. Among the glimpses of Indian life which we see on the streets are the gay festivities of a wedding, with the graceful "nautch" or dancing girls covered with gold ornaments—ear-rings, nose jewels, necklaces, girdles, bangles on arms and ankles, rings on fingers and toes, &c.—so that they are literally covered with jewelry from the crown of the head to the sole of the foot; the open palanquin with the tiny bride, loaded with gold ornaments, seated meekly opposite the mild-eyed groom; and here and there an unadorned Mahomedan mosque, sometimes in the very shadow of a stately Hindoo temple, forming in its plainness a striking contrast to the latter, the exterior of which presents one mass of idols, apparently carved out of the stone of the temple itself. Then, the caste marks are a stranger very curious—sometimes white, sometimes red, and often both colors on the same forehead, and often the forehead wholly covered. Before the houses are curious lines of white dots, the meaning of which we were unable to find out, but doubtless they have to do with some of the countless superstitions of this people. All this makes us realize that, though very different from China, it is no less a heathen land, and we rejoice that God has put it into the hands of Canadian Baptists to establish a mission among this benighted but interesting people. Thus far, the work has been principally among the non-castes, who have been found very accessible.

Truly, as of old, "to the poor the Gospel is preached."

We find on our arrival at the mission house that we are too late to attend the Sunday service for the native church, it having been held in the early morning; but we are greatly interested in a visit to the girls' school, under the care of Mr. and Mrs. Craig. In the evening we listen to an earnest sermon in our own tongue, preached by Mr. Stillwell to an Eurasian congregation. This is a Baptist church of 46 members, cared for by the missionaries—a voluntary work assumed in addition to their purely missionary labors, and one in which they find no little encouragement. In the house which serves as chapel, Miss Foleom, a very devoted Christian lady from Canada, has a school for Eurasian and English children. This school is under the auspices of the Baptist Mission, and having outgrown its present accommodations, a large and convenient house and compound, known as the "Nova Scotia Barracks" from its having been, in the early days of the mission, the stopping-place of the Nova Scotia missionaries, are in process of being secured when the necessary funds are provided. This is to be known as the "Timpany Memorial" because of Mr. Timpany's interest in the school, and the funds are being given principally by his personal friends.

But the work that interests me most of all is Miss Frith's in the zenana. Like my recent work in China, it is among the women, yet very different in many ways. As compared with the Chinese, the houses are clean, and the missionary is able to do what I have so longed to do in China—go in and sit down quietly with the women, having no sobriety crowd to distract the attention. Here she finds the best possible opportunities for quiet teaching of the women, who seem to take to reading very readily. Miss Frith has nearly sixty zenana homes in which she visits regularly with her Bible women, and where nothing is taught but portions of the Scriptures. Although she has been on the field only three years, she already finds great encouragement in her work.

On Tuesday Mr. and Mrs. McLaurin, of the Theological School at Banulotta, drove out a distance of nine miles to spend the day with us, and I am very happy in finding that we have many mutual friends. What rare pleasure missionaries find in talking over and comparing plans of work, only they themselves can understand. This pleasure, we enjoy to the full—all the more as we find how nearly this Mission in India, and our respective missions in China are following the same general plan of work. As we bid these kind friends farewell, we feel that in many ways we have been greatly enriched by this visit, and the name of Cocosnada will henceforth enlist not only our sympathies, but our prayers that a rich blessing may follow the labors of these devoted servants of God.

(To be concluded next week.)

This, That, and The Other.

"Some other denominations tell us, 'Your independent form of church government is too good for human nature,' and we agree with them. Hence we insist on their being changed before they join our churches. We want a converted membership. Unless they are new creatures, it will take a stronger church government, and you will need some one with authority to keep them in order.—Dr. John A. Broadus.

The patience of German scientific investigators is proverbial, and a fresh illustration is furnished by a work by a Belgian botanist, M. Gravis, on the anatomy and physiology of the stinging nettle. It occupies 250 quarto pages, and is profusely illustrated. Yet M. Gravis feels that it is much to learn, and that even the patient study of a long life would not exhaust all the knowledge that a stinging nettle is capable of affording.

The new Mayor of Shanghai is a native Christian. This is indeed a significant event. A few years ago and Chinese prejudices would not have permitted such an honor to be conferred on a Christian.

Dr. T. L. Cuyler says: "The day after my licensure, I preached at Saratoga. The next day a baker in the village said to me, 'Young man, you are a stranger here, and yesterday I pitied you when you began; for you did not know what a critical audience you had to address. But I have noticed that if a minister can only convince his congregation during the first five minutes that he cares for nothing but to save their souls, he will kill all the critics in the house.' I have always thanked that baker for the best practical hint I ever got."

The Earl of Carnarvon, at a banquet, in proposing the health of the clergy, said that, "In these days clergymen were expected to have the wisdom and learning of a Jeremy Taylor." His lordship was next day reported to have said, "In these days clergymen were expected to have the wisdom and learning of a journeyman tailor."

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