

MESSENGER AND VISITOR.

\$2.00 per annum.

When paid within thirty days \$1.50.
All communications, whether for insertion or concerning advertising, and all subscriptions, to be sent to

C. GOODFRIEND, St. John, N. B.

Messenger and Visitor

WEDNESDAY, APRIL 3, 1889.

THAT APPEAL.

We hope all our readers have perused the appeal from the Canadian Baptist missionaries in India, as published in our issue of last week. If any have not, we beg of them to do so, and those who have read it once, may well read it over again. In our estimation it is one of the most earnest and stirring appeals ever sent forth even on behalf of so grand an object as Foreign Missions. It is evidently prepared by our missionaries under the pressure of deep emotion, aroused by a face to face view of the appalling needs of the teeming myriads around them. We believe that our pastors could do no better than to read it to their flocks on the Sabbath.

Some of the ideas seem almost novel and the requests seem very large; but is not this due to the fact that we are comparing them with our small doing, rather than with the demands of our Saviour in His Word, with his righteous claims and the woe of the world? Who can say that \$2.50 per year is too high an average of contribution for our people to make to help fulfill the great commission? Let us make a calculation on the basis of the contribution of one-tenth to the Lord. There are 75,000 Baptist church members in the Dominion. Suppose that only one-third of these are wage earners, and that the average income of these 25,000 is but \$400 per year. The one-tenth from each of these would average \$40, or a grand total of \$1,000,000. Less than one-fifth of this sum would meet the pecuniary outlay outlined in the appeal, and surely one-fifth of our giving to the Lord is not too large a proportion to devote to Foreign Mission work! Neither are fifty men too many to expect to represent 75,000 church members on the foreign field. This would be but one-tenth of the number of the pastors at home, or one to each 1,500 of our members. Yes, it is because we have lowered our idea to the level of our doing that these requests seem exorbitant. Should we but consent to get our idea of what we should do from our Lord himself, we would think the requests small rather than large.

The Foreign Mission Board has a meeting this week. We hope they may think it wise to take some official action in reference to this fervid appeal. The first thing seems to be to pray over it. The day is past suggested by the appeal itself; but prayer is availing whenever offered. In the meantime we earnestly urge all our pastors and people to read and consider the appeal very seriously and carefully.

COMPARATIVE STATISTICS.

Dr. Burcawster, who has gained a continental reputation as a statistician, furnishes to the *Christian Advocate* a tabulated statement of the churches, ministers, and membership of the various denominations in the United States. After giving the membership of each in individual body, he groups them all under the headings: Advent, Baptist, Lutheran, Methodist, Presbyterian, and Unclassified bodies. The sum totals are as follows:

	Advent.	Baptist.	Lutheran.	Methodist.	Presbyterian.	Unclassified.
Chur.	3,492	1,821	133,517	45,112	30,929	4,051,360
Min.	7,610	4,512	1,036,970	47,470	30,082	4,861,340
Members.	15,104	11,425	1,476,962	1,268,000	12,698	1,374,162

The unclassified bodies include Congregationalists, 157,567; Episcopalians, 64,729 and some smaller bodies.

Some further explanation is needed to make the above comparison a between the various bodies perfectly fair. The statistics of the Lutheran body include a large number of children who are reckoned as church members, because sprinkled in infancy.

The Episcopal body includes all who have been confirmed whether had or good.

The Methodist bodies include all their probationers, as well as the membership of their mission churches.

In the statistics of the Baptist bodies, the membership of 23 associations and the increase in over 400 associations for last year, are not included, through the failure of clerks to make returns to the compiler of the Year Book.

Rectifying these inaccuracies, as far as we may, in the statistics of the Methodist and other Baptist bodies, so that the comparison may be on equal terms, what are the results.

There will be added to the number of Baptists reported, allowing the 23 non-reporting associations but a little more than half of the average membership of the 1,312 in the United States, about 80,000, and the proportionate gain of the 412 associations which do not report ad-

ditions for the year, would give 20,000 more—in all, at least 50,000.

From the number of Methodists reported, there would have to be taken the membership of their mission churches outside the United States, numbering 120,000; also those on probation which usually amount to over one-tenth of the whole membership—say 480,000, a total of 610,000.

Making these corrections, and the totals of the Methodists and Baptists of all sorts in America would be:

Baptists.....4,101,360
Methodists.....4,191,340

In all comparisons of this kind, another fact must be taken into the account. No one can become a member of a Baptist church unless he become so thoroughly convinced of the truth of our doctrine of baptism as to submit to immersion. If he has been sprinkled already, he must reject this as baptism and be immersed all the same. On the other hand, there is a large and growing multitude in other bodies who accept the Baptist position. Some of them have been immersed by Peo-Baptist ministers; very many are content to be held by old associations, after their belief has changed. They think the matter of baptism of too little importance to compel them to change to our denomination, merely because they have become Baptists in sentiment. Then there are many Baptists who have found a home in Peo-Baptist churches from social considerations and from convenience. If all this be taken into consideration, there is no doubt, that the Baptists have very many more of their sentiment than follow any other denomination in America.

It is noticeable that the so-called orthodox bodies have a very small following. The Universalists have less than 40,000 members, and the Unitarians but about 20,000. The Seventh Day Adventist, who are so active just now, have a following of but 22,337.

LEGISLATIVE AID TO HIGHER EDUCATION.

Some of the papers have been discussing a measure which, it is said, the Government of Nova Scotia will introduce into the Assembly. It may seem premature to refer to a matter that is not yet given to the public; but from the sources whence the rumors come it may be presumed there is something likely to be proposed. The rumor is to the effect that the government propose to spend \$8,200 in bursaries and a fellowship to successful students from county academies. The winners of the bursaries are to attend any college in Nova Scotia, or Mount Allison in New Brunswick, and are to receive \$200 a year. The fellowship is for a graduate who is to study abroad. It will be remembered that at the Jubilee at Acadia, Mr. Fielding, leader of the Nova Scotia Government, intimated that the government should have something to do with higher education, a statement which was received, by an audience full of enthusiasm and ready to applaud at every opportunity, with absolute silence.

We regret that there is to be any meddling in this college business by the state. Private beneficence is doing well for higher education; the colleges are well attended, and there appears to be no special need of this interference of the government.

The expenses of obtaining an education are now comparatively small, and the aid proposed would often be given to sons of rich men, who can pay for what they receive. The giving of bursaries and money prizes is of doubtful advantage, often serving to pervert an honest desire for knowledge into a selfish ambition that kills out all the highest impulses. The measure would probably raise, in one way or another, the old college questions and keep alive hostility. It is not designed, nor is it adapted, to do anything to raise the standard of higher education; but simply proposes to hire a number of students to go to college.

If competition be confined to pupils of county academies, it is manifestly unfair to take the people's money and give it to a few favored localities. If the State comes in here, as one paper claims, to complete the "dome" of higher education, we may fairly ask whether it will stop there; whether it will not wish to do more, to have a State college? Better let the colleges alone.

No institution or denomination has in a public way, we believe, asked for this legislation. It will be time enough to move when some portion of the public is not afraid to openly ask for something of the kind.

It is doubtful whether the reduction in salaries given to common school teachers will be made up to the public by special inducements of the kind indicated to a few youths to take a college course.

Besides all this, we believe if the State takes care of its own work, and makes primary education what it should be, the denominations will push the higher culture.

Question.

Should a pastor of a Baptist church invite the Salvation Army to join in union meetings the week of prayer against the wishes of his church?

Certainly not; especially if the church has taken adverse action.

THE WEEK.

This week has been as quiet in the realm of British politics as last was excited. Evidently, however, the government feel the pressure of public opinion on the Irish question, or that of the Unionists. A semi-official declaration has been made that a land purchase measure will be introduced next year, similar to that recommended by Chamberlain, and a local government bill the year following. It is no doubt hoped this promise will allay public agitation on the question, and may help the Unionists in their struggle to keep from extinction. The Conservatives have often opposed measures before, tooth and nail, until overborne by popular sentiment, and have then outbid the Liberals in the radical character of their measures. Perhaps they may do so again.

John Bright is no more. He passed peacefully away on the 27th, in the 78th year of his age. Gladstone gave the chief eulogy in the House of Commons. In closing, he said:

Whatever touched him as a man or the great Anglo-Saxon race as a subject, obtained unasked his sincere, earnest and enthusiastic aid; more success was a conspicuous example. In intellect he might claim a most distinguished place. His character lies deeper than intellect, eloquence, anything that can be described or accounted for on the surface. His supreme glory is his due. He elevated political life to the highest point—to a loftier standard than had ever been reached. He has bequeathed to his country a character that can become an object of reverential contemplation.

Lord Hartington referred to the noble words of Gladstone as fully expressive of the veneration of the country for the memory of Mr. Bright. Justin McCarthy spoke for the Irish party. He associated their sentiments with those expressed in the noble speech of Mr. Gladstone. He claimed the right of Ireland to have an immortal upon the great Englishman's grave.

There is the promise of stirring times in France. It is said the government are preparing to imprison Boulangerists who are connected with the Patriotic League and even Boulanger himself. This may be said to Boulanger's popularity, by keeping him before the public, and magnifying his importance. Doubtless, the financial disasters which have fallen upon France will create discontent, which will be political capital for Boulanger; because when people are in straits, they desire change, in the hope that it will lead to improvement.

The elements have avenged the Spaniards on the Germans, and the United States have shared in the disaster. The three German and the three United States war ships at Samoa have been driven on the reefs in a storm and wrecked. There is but small hope of getting any off. The British man-of-war escaped. There has been great loss of life.

Robert T. Lincoln, son of President Lincoln, has been appointed ambassador to England; Whitelaw Reid, editor of the *New York Tribune*, to France; and Fred. Grant, son of General Grant, to Austria. Were not the latter his father's son, he would have no such honor shown him.

The debate on the Jesuits Bill in the Dominion Parliament has been had and the vote taken. It went as was expected, when a solid Catholic vote, large enough to make or unmake any government, was at stake. Both Liberals and Conservatives vied with each other in opposition to the resolution to ask the government to disallow it. But little over a score voted for it. Until the Protestants are united against Roman aggression, Rome will have it pretty much her own way. The chief restraint is the fear of unifying Protestants in opposition. The memorial of the Protestant Alliance to the Secretary of State for the Colonies has met with the response that the matter rested exclusively with the Canadian government. There are rumors that the question of the legality of the Jesuits Bill will be tested in the highest courts.

Maritime Province members have secured the insertion in the Atlantic and Northwestern bill of a clause stipulating for the expenditure of \$100,000 before Jan. 1st, 1890, on the Short Line between Harvey and Moncton, and the completion of the road in two years.

The *Modus Vivendi* licenses are to be continued another year to our American friends.

The Legislatures of New Brunswick and Nova Scotia have been occupied chiefly with their franchise bills. The question of woman's suffrage has had an airing at Fredericton. A Sunday bill has reached its second reading in the Nova Scotia house.

Word has come that Enim Pacha has a battle with 6,000 dervishes, sent to conquer him, and defeated them, killing the most of them and capturing their steamer and supplies. His career is a wonderful one, and his power over the native tribes in Africa most remarkable.

Correction.—In my letter in your last issue one or two errors. The last sentence of the first paragraph should read, "For all these and numberless acts of kindness in the past (including a Christmas dinner from Turkey) from my friends in Barrington, etc. For Paul E. Colwell read Paul E. Crowell. The meeting at Canis was not a reunion, but a union prayer-meeting. I arrived here this morning from Boston. W. H. RICHMAN, Halifax, March 25.

German Correspondence.

BERLIN, Germany, March 14, 1889.

My first visit to the Schmidt street chapel came about in this wise:—One rainy Sunday, guided by the sound of music, I found my way along a dirty corridor up a flight of rickety stairs and into a room crowded with people singing. As the hymn ended, the whole congregation dropped on their knees, and then I first became aware of the presence of the strange being presiding in the pulpit. As he prayed, his fist pounded the velvet desk-cushion until the dust flew again, his eyelids opened and shut alternately over a pair of white up-turned eyeballs, a crop of shaggy unkempt hair shook man-like with the violence of his movements, and a lion-like voice roared forth supplications for the presence of the gentle and gracious Spirit. The sermon following was a mixture of bad German, wind ontry and whining, accompanied by plentiful pocket-handkerchief applications. "Was this the regular preacher?" "No, a revivalist," some one said in answer to my question. Pastor Mattes was sitting behind the pulpit, quite in the shade.

A prayer meeting followed the preaching service, in which there were some scenes inexpressibly touching. Fathers prayed for their children, wives for husbands, others for brother, sister, or friend, and all with an earnestness and directness that showed how near these people live to the Father of all help and comfort. One poor old woman prayed in a trembling voice for her "son in America." Instantly sobs and cries were heard from every part of the room. Ah! how many a heart responded to the yearning cry of that mother's soul. How often have those faded, care-worn faces turned wearily to the darkening western sky while the poor tired hands were clasped in prayer for the dear sons in America.

Our revivalist was not slow to take advantage of the softened feelings of all present. "Now," said he, "all who are not Christians, but would like to believe, come up into the front seats;" and suit the action to the word, he and two or three helpers proceeded to beat up the desired wish to believe, among the audience, by hustling about thirty men, women and children into the front seats at a rate quite sufficient of itself, in the matter of rapidity and decisiveness, to engender belief in the most unwilling and unbelieving.

"Now," said he once more, taking his stand in front of the little company, "now, what have we here? Souls wanting to be saved, to believe, and they don't know how. Why, it's just as easy as this—look here my boy," laying his hand on the head of a small boy near, "what do you do when you have done something wrong? Go to your mother, don't you, tell her all about it, and ask her forgiveness?" "Yes," answered the boy. "Well, then, does your mother say wait till next year and I'll forgive you?" "No." "Next month?" "No." "Next week?" "No." "To-morrow?" "No." "When then?—now, right now, doesn't she?" "Yes." "And I'll forgive her?" "Yes." "Well, then, my friends, that's all there is to it—all you've got to do is to believe what God tells you here in this book. Sing hymn No. 317." And having thus satisfactorily disposed of all the possible questions of existence, doubt, negation and affirmation, he proceeded during the singing of the hymn to further apply his illustration by means of personal appeals. This he accomplished in a manner as unique as it was effectual. Each individual suddenly found himself confronted with a long fore-finger pointing with terrible emphasis the question, "You believe, don't you? You have hope?" and given about two seconds to recover from the shock and make answer. Those sitting on the ends of the seats who bowed in the affirmative, received a clap on the back while the revivalist swung his arms in the air and shouted "Gott sei Dank!" So he went on from seat to seat, "Glauben sie—Glauben sie—Glauben sie—haben Hoffnung, nicht wahr?—here be-coming appropriate caresses, there shaking some obtuse one, almost literally and quite figuratively, by Bible warnings poured red-hot into the very ears, until one wondered if this man imagined he had a commission to shove all the world into the kingdom by wholesale.

A week later I was at an evening meeting in the same chapel, but the man of instantaneously-producing-faith-power had gone his way, and the meeting was in the hands of the regular minister. One of the most noticeable features of the meeting was the sense of sociability and home feeling which pervaded everything. Even two or three pauses were made to give an opportunity for conversation and friendly handshaking. The children especially seemed to enjoy themselves thoroughly, and though very quiet, roamed here and there at will, seeking out acquaintances and cheering all with their bright smiles. The exercises of the evening consisted of music, and addresses by the pastor and different members of the congregation. During one of the choruses a tiny flaxen-haired boy showed these German children love music!—crept softly and slowly up the aisle, his eyes fixed on the organ, up further still, up the steps, onto the platform until at last there he stood peeping around the corner of the organ at the organist, and half-frightened at his own boldness in venturing so far into the beautiful wonderland. No one noticed him, so he kept his place the rest of the evening.

I must not forget mention of Mrs. Lehmann, second wife of Gottfried Wilhelm Lehmann, who is still living and helping forward the cause begun by her husband. A son, Prof. J. G. Lehmann, is one of the foremost Baptist workers in Hamburg, and is the author of the biography of his father, already referred to. Mrs. Lehmann and her daughter, who is a highly-valued and much-beloved teacher in one of the schools for the higher classes of German girls in this city, occupy apartments on the ground floor of the Schmidt street chapel and dispense hospitality with unsparing hand, being especially careful to entertain strangers—not only welcoming all such, but even seeking them out and offering friendship and cheer—in short, presenting the very ideal of Christian hospitality.

In both the Gubener and the Schmidt street churches, services are held twice each Sunday, morning and afternoon, with Sabbath school immediately following the morning sermon. Bible and Thursday meetings take place Monday and Tuesday evenings, and two societies of young men and young women hold meetings every Sunday evening. There is every indication among them of a living, growing branch of the church of Christ. Even now to become a Baptist in Germany involves no small sacrifice, but here as elsewhere the denomination "has a future" and that a most glorious one.

Quarterly Meeting at Yarmouth.

In spite of the awkward bungling of irresponsible parties in changing the date of meeting, the session held in the vestry of Zion Church, on the 21st instant, were quite successful. President Bill was in the chair. Reports from the churches was very encouraging; all reported revival influences, and additions by baptism.

On three of the fields—Deerfield, Beaver River and Tusket—an extensive work of grace had been, or is at the present, enjoyed.

Within three months, 104 candidates have united with the churches of this county by baptism, and 35 on experience and by letter, and the work is still going on.

Profitable discussions were held in the afternoon, on subjects presented by the different brethren. Rev. E. C. Corey presented a very practical paper on the subject, "How may pastors best discourage the reading of secular papers on the Lord's day?"

Rev. D. H. Simpson opened the way for an animated discussion in his excellent off-hand treatment of the much vexed question, in this county, of "Bible Sanctification." Rev. F. M. Young gave a strong address on the subject, "What are legitimate recreations for a Christian?"

Rev. H. F. Adams gave some pronounced opinions, supported as he believed by the Word of God, and made some strong points as to "Who should be responsible for the pastor's salary."

A helpful and highly interesting discussion, opened by Rev. G. R. White, in his own happy and forcible manner, on "How the people can help the pastor," brought this session to a close. Other papers were laid over till next quarter.

At 7.30 a fair congregation met in the body of the church to listen to a sermon from Rev. F. H. Beale, the new pastor at Hebron.

According to appointment, delegates from the W. M. A. Societies of Cumberland Co. met at Springhill on the 13th March. The meeting in the afternoon was a sort of handshaking, welcome service, etc. As it was the first meeting of the kind, there was much to talk, plan and pray about, especially concerning the public service in the evening. At 7.30 the Baptist church was filled with an audience to cheer the heart of any public speaker.

The pastor, Rev. J. Murray, by request, presided, and, after singing "From Greenland's Icy Mountains," by the choir, reading the Scripture and prayer by the Rev. H. Boal, the following programme, interspersed by appropriate music, was rendered: "The Alphabet of Giving,"—passages of Scripture alphabetically arranged—by twenty-six Sunday-school children; Reading, "The First Missionary Society," by Mrs. F. L. Peers, Springhill; Address, "The True Mission Spirit," by Mrs. A. E. McLeod, Parrsboro; Address, "Incidents in Mission Life," by Mrs. Wm. George, returned missionary, Amherst; Reading, "What is Benevolence?" by Mrs. Freeman Quigley, Amherst; Address, "Missionary Reminiscences," by Mrs. J. R. Hutchinson, returned missionary, Great Village; Recitation, by Miss Killom, Parrsboro.

Undivided attention was held throughout, and many flattering encomiums have been passed upon the speakers who occupied the platform. I am safe in saying that during my pastorate in Springhill, there has not been so true and deep an impression of Foreign Missions made upon my people. More than one sister in our prayer meeting since

has expressed her indebtedness to that missionary meeting. We are glad to learn that our sisters purpose holding similar meetings in other parts of the county, for we believe they would do much good. It was a source of regret that Mrs. Botsford Smith, of Amherst, the County Secretary, to whom the convention largely owed its origin, was unable to attend, being called away to see a sick friend.

At a ladies meeting the next morning before train time, Mrs. Hatfield, of Port Greville, (for whom there was no time the evening before) gave a very excellent address.

Mrs. Wm. George requested special prayer for the native Christian workers on the foreign field. A class that is largely overlooked in our sympathy for the brethren from home.

Mrs. Chas. Christie also requested special prayer for the young people attending our institutions at Wolfville and St. Martins, that they may not only be converted, but impelled to give themselves to mission work.

Although the pay-day, which affects all our collections, was too far past, still the silver taken amounted to \$11.40, and was given to Home Missions.

We say, God speed our sisters in their efforts to extend Christ's kingdom, and the friends of Springhill will ensure them a warm welcome any time they may wish to come on a similar errand.

Springhill, March 21. J. MURRAY.

Bedication at Maitland, Annap. Co., N.S.

On the 3rd inst., we dedicated the Baptist meeting house at Maitland, to the service of the Lord. Bro. E. N. Archibald preached in the morning, Bro. J. H. Jenner in the afternoon, and W. J. Blakeney in the evening. The house was filled to its uttermost capacity and the services were very interesting. Brethren Archibald and Jenner remained through the week and did good service for the Master yesterday. We baptized eleven happy converts, and others are interested.

J. E. BLAKENEY.

March 25.

Interesting Items

We call the following interesting items from the March number of *The Tablet*, published in the interest of the First Baptist church, Halifax.

Mrs. Archibald writes from India: "The work is encouraging in some respects, and we are thankful. The colporteur has just come in and asked for two dozen copies of the Gospel by Matthew. Fourteen have been baptized during the year, and others have asked, but were requested to wait for a time."

The attendance at the Quinpool Road school, Halifax, is growing. Some Sundays the number has reached nearly sixty.

A large committee of the young members of the First church, have been appointed to take full control of the meetings in the Mission chapel.

The brethren in Dartmouth are proceeding to place a baptistry in their church building. It is understood that candidates are waiting the completion of the work. Bro. Williams has much reason to be encouraged in his work.

Four years ago there were 201 names on the roll of the First church; now there are 304. This church keeps its roll well pruned, and this gain is real and substantial.

Under the head of Our City Missions is the following:

The estimates of expenditure in connection with the different missions now under the care of the Halifax Baptist Union, is as follows: For Quinpool Road, \$105.00; for Kempt Road, \$120.00; for Tufts Cove, \$125.00. It has been submitted that which Mr. Africville, or Richmond, a portion of the uncertainty respecting the work to be done at these points. The work at Kempt Road has been placed under the charge of the North church, and is being prosecuted with vigor and hopefulness.

The First church has consented to assume the oversight of the work at Quinpool Road, and a number of young men have been appointed to the management of this mission. The Dartmouth church will continue to prosecute the work at Tufts Cove, and will receive all the necessary funds. The North church and this church are requested to contribute the amount needed to carry on the work at Quinpool Road and Kempt Road. The Cornwallis St. church is now represented in the Union.

Thoughts in Brief.

BY REV. J. CLARK, NICTAUX, N.S.

It is just as necessary to live Christianity as it is to believe in it.

Popular errors are the most dangerous. The things which are the most pleasing to the flesh may be the most displeasing to God.

The question with each of us should not be, "How little can I do for Christ without missing heaven?" but, "How much can I do for Christ while this side of heaven?"

Noisy Christians may excite the most attention in the world, but quiet Christians often do the most good.

The worst punishment that can come upon a narrow-minded, self-engrossed man is to be what he is.

Those who love Christ least will serve Him least, and those who love Him most will serve Him most.

Ah, with what intense devotion Evil does court the light!

Yet, full oft, in ways unthought of All their actions come to light.

He is wise who shuns temptation, He who trusts in God is strong; He is noble who would rather Die than do the slightest wrong.