

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, NOV. 30, 1892.

DISCIPLINE

Christianity means discipline. It means indeed a great deal more than that; it means a renewed nature; it means faith, hope, love, peace, joy in the Holy Ghost; but what it means discipline. Thereby he is educated and his Christian character and graces are developed. Discipline is always something of an uphill process.

But it is not always easy for the Christian to submit to the discipline which his spirit is exercised. Sometimes it is felt to be severe, and his poor human understanding cannot fathom the purpose of the Master.

HOW IT LOOKS FROM WINNIPEG.

The saying, "In the multitude of counselors there is safety," is from a source which gives it a high value in the eyes of our readers, and we presume that those of them who are revolving in their minds the proposition for a separate Convention for the Baptist churches of this province will be glad to know how the matter is regarded by leading brethren in other parts of the Dominion.

Our brethren down by the sea are agitating division. At present the three provinces of New Brunswick, Nova Scotia and Prince Edward Island, are co-operating in denominational work. It seems that New Brunswick has got it into its head that more and better work could be done if there were two Conventions, with two systems or machines, except for foreign and educational enterprises. We believe these brethren are well able to thrash out their own corn without the help of outsiders, yet we cannot but express our sorrow and disappointment. They seemed to be doing well. The country is not large and the Baptists are not numerous. The Baptists of the Northern States get along with a million and a half or so. They take in from the Pacific to the Atlantic, and from Canada to Mason & Dixon's line. We had hoped that the day was drawing near when the Baptists of Canada could get together, if not every year, every three or four years. We are sure that if they once met thus they would keep it up.

Job, the oriental prince, rich in flocks and herds, and various wealth, and blessed with sons and daughters, an upright and a truly religious man, honorable among men, and highly favored of Heaven, is an imposing personage; but the man, Job, overwhelmed with affliction, sorely oppressed of Satan, and stripped of everything but his integrity and his God, is a still grander figure. And from this story of Job we may learn that it is not possible for human wisdom to discern the reason of all God's dealings with men. Yet God is not subject to caprice. It never ceases to be true that "Like as a father pitieth his children so the Lord doth pity those who fear Him." God does not forget His children or cast them off; nor does He suffer them to be tempted above that they are able to bear; but with every temptation makes a way of escape.

However sore the trial, however bitter the experience through which the Christian is called to pass, we must regard it as discipline, the final purpose and goal of which is good, not ill. The valley of the shadow of death is dark and dreadful, but the disciple's soul is upheld by the assurance that his Lord is present with him there. The hardness of the journey develops the powers of his soul; the terrors of the way drive him closer to his God; and beyond the dark valley are the better things which are held in store for the faithful. If, then, any Christian finds himself beset with a great

trial, in the presence of which his soul is dismayed, let him be assured that this means discipline and that the discipline holds a blessing. It means for him one of two things, or both. There are great faults to be corrected, or there is a larger and more important ministry into which he is to enter, and for which he is by this means being prepared.

The severest discipline to which the child of God is subjected comes through sin. Sometimes it is his own sin; sometimes it is the sin of others; often it is both. But the suffering which the Christian endures on account of his sin, if he be in the spirit of meekness and faith, is not punishment merely; it is discipline that leads to strength and victory. It may seem strange that a child of God should be permitted to go down before an onset of Satan; but may it not be necessary that he shall behold with his regenerated vision the folly and weakness which are in him, that he may, through a deeper repentance and a firmer trust in God, have his soul fortified against the assaults of the adversary, and be prepared, through such discipline, to render more important services to his Lord and to his brethren.

Back of the fifty-first Psalm there lies a bitter personal experience, and whether it was David or some other man's, no one who had not come by such an experience to know profoundly the sinfulness of the human heart, could have written the psalm. Yet it was surely not without a purpose that some one suffered that out of his agony might come this psalm, through which so many a sin-burdened soul has found expression for its penitence and its aspirations for fellowship with God. The eighth chapter of Romans, that glorious anthem of victory, could only have been written by the man who had realized in his experience what the seventh chapter contains. It is sad to hear Peter denying his Lord with oaths and curses; it is bitter for Peter going out at the silent rebuke of his Lord to weep in secret over his sin; but it was through such experience that Peter found discipline and passed on to the conversion through which he became a tower of strength to his brethren.

It is greatly important for the Christian to remember that in this life he is subject to discipline. All along the way, whether it is bright and smooth, or rough and toilsome and dark, there is discipline; and even when, through some sudden or violent assault of the enemy, he suffers defeat and shame, still there is wholesome and saving discipline; for out of all, through faith and repentance, he shall come forth purer, stronger and better fitted for more faithful service and the larger ministry to which he is being called of God.

Foreign Missions.

It will be interesting for the friends of our foreign mission to learn that our missionaries, Bro. and Sister Archibald and Miss Wright, have reached Port Said, and expected, if all went well, to reach Madras by the 28th; so that early in December they will be in their old home in Calcutta. From Archibald, they had a stormy passage to Gibraltar. A steamer that left Liverpool a few hours in advance of the one in which they sailed, with 113 passengers on board, went down, and only nine persons escaped to tell the tale of the terrible storm. How grateful we ought to be that the lives of our missionaries have been spared; for, as Mrs. Archibald says: "The sea in its might is a terrible thing, with its angry, rushing, engulfing waves breaking over you and dashing into every opening like a living thing after its prey. The Mediterranean was rough till we reached Malta; and in the course this ship takes, that is about half-way between Gibraltar and Port Said. Yesterday and to-day have been lovely, and this is the first time that I have attempted to write since we sailed."

Dear Christian friends, let us continue to bear our missionaries on our hearts before the throne of grace, and give ourselves at home more completely to this great work of giving the gospel to the teeming multitudes in India. Another gratifying piece of news from the field is that Bro. Higgins has taken possession of his station at Parla-Kimedy, which will be his address from this date. This gives us five fully equipped mission stations; the sixth, which is in course of construction, will be occupied by Bro. Bars, who is now giving his strength to the acquisition of the language. Oh, that all our people felt the responsibility of the work resting upon them—they might we expect great things from God. J. W. MANNING, Sec.-Treas. F. M. Board.

IN EARLY WINTER.

The brushes of the frosty autumn gale. Have done their work so well that 't' and bloom are swept away, and through the deep mingling foam the year that soon must die looks cold and pale. But now, at last, the wind has gone to sleep. The bare limb'd oaks and firs of dusky green. Are silent factors of a motionless scene. And all grown dim white shadows onward creep. The searching chill, the prospect strangely drear, And smooth gray clouds that overhang the land, Declare, in terms that all may understand, The northern visitor will soon be here! Above the snow begins, so soft and light. It scarcely shows to veil the distant hills. But soon its gathering haste the vision fills, And nature hides within the stormy night. At noon the sun looks down through cloudless skies, And surely 'tis the smile of God that cheers! For earth, beneath the high blue roof, appears In robes that might be worn in Paradise.

ACKNOWLEDGMENT.—On the 8th inst. our many friends of Caledonia assembled at the residence of Des. Stewart, to which Mrs. Colwell and I were invited. After spending a very pleasant evening we were presented with the generous gift of \$42 in cash and useful articles to the amount of \$28. Thanks to the donors. I. B. COLWELL. Hillsboro, Albert Co., Nov. 21.

Kansas Letter.

This State has been the centre of the late political cyclone. The storm is over and we are now surveying the ruins. Kansas has always been strongly Republican, giving a majority of 80,000 for President Harrison in 1888. Two years ago, however, although the Republicans elected the governor and most of the State officers, the Legislature was carried by the People's Party, who thus secured the election of United States Senator Peffer. This year a fusion Democratic and Populist ticket was put in the field and has swept the State, the "Demo-pops," as they are called, electing the governor, all the State officers, five out of eight congressmen, and the Presidential electors, besides securing a majority in the State Legislature. As another United States senator must be appointed this winter, it seems probable that the prize will fall to some Democrat.

Many are anxiously asking what effect this Republican defeat will have on Prohibition. The party just defeated has always espoused the Prohibition cause in this State, and the platform on which they stood in the late contest had in it a good, strong, old-fashioned prohibition plank. The Populists said nothing about the matter, while the Democrats expressed themselves as opposed to this cherished law of the State. One of the notable things in the recent election was a vote "for or against a convention to revise the State constitution." The last Legislature, in response to many requests, arranged for this question to be submitted to the people. Although, doubtless, our State constitution needs amending in several particulars, yet everybody understood perfectly well that if such a convention should be called, its main business would be to change the prohibition clause in the constitution. I am thankful to say that this demand for a constitutional convention has been voted down. The great majority of the People's Party are just as sound prohibitionists as they were when they helped to carry this year ago; and as they will have control of the new State government, we do not anticipate any change in the attitude of Kansas towards the saloon. In Topeka the law is most rigidly enforced. There is not an open saloon in this city of 40,000 inhabitants. There are no doubt a few hidden joints where the knowing ones can obtain liquor; but as soon as these give any publicity whatever to their business, they are raided by the police. What other cities Topeka may have, and we are not faultless, this is certainly not a drunken city.

Foreign Missions.

The Baptist cause in this state is strong and vigorous. Our last State Convention, held at Wichita, Oct. 11-13, showed our membership to be about 36,000, of which number probably 5,000 are and are served by missionary pastors. During the past year about 50 of these missionary pastors were aided by our State Mission Board, besides six district and general missionaries who are employed by the board for the work of evangelization and supervision. One of our greatest difficulties is found in the unwillingness of small churches to unite in supporting a pastor, and in the unwillingness of pastors to serve more than one church. Each little village in Kansas started out with high hopes of becoming a "city," and its inhabitants cannot get rid of the idea that their hamlet is just on the verge of a "boom" that will break the record. The Baptist cause, in such a place, represented by a membership of say 25 or 40, imperatively demands a minister "for all time," and the board must come to the rescue to aid "one of the most important points in Kansas." But the booming days are over in Kansas. As we look at this summer's harvest of 80,000,000 bushels of wheat and 125,000,000 bushels of corn raised in the state, we realize that these western prairie can be put to a better use than that of being stacked off into town lots. Our country churches are beginning to display more willingness to co-operate, and this good movement is being carefully fostered by our general missionaries. 2,900 baptisms have been reported for the past year, and a wonderful growth and strengthening is manifest all along the line.

In all our principal cities and towns there are strong Baptist churches. In this, our capital city, the Baptist cause is prosperous. The North church, which I have the honor to serve, has over 300 members and exerts a large influence in the part of the city where it is located. The First church, near the State Capitol, in the heart of the city, has over 500 members and is a power for righteousness. The Memorial church, situated near the Santa Fe Railway shops, is doing a difficult but successful work. We have also a small German Baptist church, and a large and prosperous Swedish Baptist church with a fine building and a very efficient pastor. As to colored Baptist churches, we have a full half dozen of them in Topeka, and they are generally doing good work under the leadership of capable men. There are probably 2,000 Baptist church members in the city, and about the same number of children in our Sunday-schools.

Canadians are scarce in the ranks of the Baptist ministry in Kansas. Rev. W. B. Wood, who recently resigned his

pastorate at Ottawa to remove to Chicago, was a Woodstock boy. But now Rev. H. G. Fraser of Owen Sound, Ont., has settled at Hutchinson, and Rev. W. B. Bradshaw, of Nictaux, N. S., is about removing to Hiawatha, so your correspondent will not feel quite so lonesome. Bro. Bradshaw comes to one of our best churches, where he will have a field of wide usefulness. Kansas has the reputation of being the hardest State in the Union in which to carry on Christian work. This is probably an exaggeration, but still the difficulties are great. These arise principally from the strange mixture of nationalities and of northern and southern elements found among the people, and from the ceaseless unrest peculiar to western life. A church has to work very hard for all it gets, and then has to work harder still to hold it. The same Holy Spirit waits to bless us here, and our work is being grandly blessed over the whole State; but still, if any pastor from the Provinces is seeking an easy place with large pay, I would say to him most emphatically, don't come to Kansas!

Ontario Letter.

The past four weeks have been crowded with CONVENTIONS. The Baptist Convention of Ontario and Quebec, in Brantford, with 300 delegates; the Christian Endeavor host of 800 young people meeting in London, Ont.; the W. C. T. U., which met in Belleville, Ont., with 400 representatives; the Provincial Sabbath-school Convention in Guelph, where 600 earnest men and women gathered to devise plans for doing the Lord's work; these and other smaller and more local gatherings have kept us rushing about at a lively pace. By no means least of these conventions was that of the W. B. FOREIGN MISSION SOCIETY, which met in Paris, Oct. 25 and 27. Two hundred circles reported, their contributions being \$4,503.53. The Mission Bands, to the number of 104, gave \$1,481.50. Various other funds raised the total amount to \$6,829.23. The year closed with a balance of \$2,151.71. Rev. A. B. Lorimer and wife have returned to Canada. The physicians say that Mrs. Lorimer cannot live in India.

Home Missions.

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In and About Bhimsasinga.

We visited ten different villages beside Bhimsasinga, walked in all about fifty miles, and every one of us had three or four opportunities each day to exercise our preaching ability to the full extent. We invariably had large crowds to listen to us, and on only two occasions did we meet with opposition by the Brahmins. These two men, after short and stormy interviews, evidently regarded us as a hard crowd, and left with every manifestation of deep disgust. We attended a fair at one large village, and in addition to preaching to the busy throngs that would cease buying and selling a few minutes to listen to our story, gave away over a thousand gospel tracts and sold quite a number of books. Every day was full of interest and excitement; but the evening before we came away was so exceptional in some respects to anything I had previously experienced in this country, that I have thought the friends might enjoy a more minute description of what occurred. About half-past six we were all gathered at the preacher's house, which is now also a school-house. My big square lantern, suspended from a beam in the verandah, gave abundant light to the singers and speakers, and his flickering rays on the up-turned faces of the hundred or more listeners seated on the ground and in the ends of the verandah, had a weird effect. A rajah and a Brahmin priest had accepted our invitation, and were seated with feet turned under them like tailors on a bench, in the middle of the crowd. The village naidu was detained by business, but was represented by his brother, who sat on a mat beside the preacher. Members of all the castes in the village were present, and a half-dozen Malas sat prominently in the foreground. The exercises began by the singing of three rousing hymns, accompanied by the violin in the hands of Tothayale. Then Mr. Morse stepped out into the cleared space in front of the verandah, in the very centre of the congregation, and told them the story of the prodigal son. He had been practicing on it for three days, and told it with really thrilling effect. As soon as he had finished the priest sprang to his feet, and evidently voicing the feelings of all present, exclaimed, "Sir, that was good! You made my heart shake." Then, after singing another hymn, I told the story of the Pharisee and the Publican, and explained how much the Pharisee's prayer resembled that of the prodigal son. Then we sang in Telugu to the tune, "What a friend we have in Jesus," and Jacob, the Chicacole colporteur, kindly loaned me by Mr. Higgins, told them about God's love and compassion and power in welcoming sinners, using several quaint and forcible illustrations. After his speech, another hymn, and then Tothayale held forth, comparing our earthly sojourn to the travellers' stay at a chattram or wayside inn, illustrating every point in a graphic manner. After singing still another hymn, Reuben spoke about repentance and urged it upon his listeners so strongly that answering sounds could be heard from all sides. When Reuben finished I stepped out again, and by illustrations—a debt cancelled by a friend; a man convicted of crime whose punishment was borne by his father; a traveller relieved of his load for a time by a thoughtful stranger; a man lost in the jungle among wild beasts led to the highway by a strong helper—told what Christ was to sinful men. We closed the service by singing the doxology and prayer. As we came away in the darkness, through the silent village, we felt that we had been doing the work for which we came to India.

Musical and Literary.

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Visianagram, Oct. 17.

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In and About Bhimsasinga.

We visited ten different villages beside Bhimsasinga, walked in all about fifty miles, and every one of us had three or four opportunities each day to exercise our preaching ability to the full extent. We invariably had large crowds to listen to us, and on only two occasions did we meet with opposition by the Brahmins. These two men, after short and stormy interviews, evidently regarded us as a hard crowd, and left with every manifestation of deep disgust. We attended a fair at one large village, and in addition to preaching to the busy throngs that would cease buying and selling a few minutes to listen to our story, gave away over a thousand gospel tracts and sold quite a number of books. Every day was full of interest and excitement; but the evening before we came away was so exceptional in some respects to anything I had previously experienced in this country, that I have thought the friends might enjoy a more minute description of what occurred. About half-past six we were all gathered at the preacher's house, which is now also a school-house. My big square lantern, suspended from a beam in the verandah, gave abundant light to the singers and speakers, and his flickering rays on the up-turned faces of the hundred or more listeners seated on the ground and in the ends of the verandah, had a weird effect. A rajah and a Brahmin priest had accepted our invitation, and were seated with feet turned under them like tailors on a bench, in the middle of the crowd. The village naidu was detained by business, but was represented by his brother, who sat on a mat beside the preacher. Members of all the castes in the village were present, and a half-dozen Malas sat prominently in the foreground. The exercises began by the singing of three rousing hymns, accompanied by the violin in the hands of Tothayale. Then Mr. Morse stepped out into the cleared space in front of the verandah, in the very centre of the congregation, and told them the story of the prodigal son. He had been practicing on it for three days, and told it with really thrilling effect. As soon as he had finished the priest sprang to his feet, and evidently voicing the feelings of all present, exclaimed, "Sir, that was good! You made my heart shake." Then, after singing another hymn, I told the story of the Pharisee and the Publican, and explained how much the Pharisee's prayer resembled that of the prodigal son. Then we sang in Telugu to the tune, "What a friend we have in Jesus," and Jacob, the Chicacole colporteur, kindly loaned me by Mr. Higgins, told them about God's love and compassion and power in welcoming sinners, using several quaint and forcible illustrations. After his speech, another hymn, and then Tothayale held forth, comparing our earthly sojourn to the travellers' stay at a chattram or wayside inn, illustrating every point in a graphic manner. After singing still another hymn, Reuben spoke about repentance and urged it upon his listeners so strongly that answering sounds could be heard from all sides. When Reuben finished I stepped out again, and by illustrations—a debt cancelled by a friend; a man convicted of crime whose punishment was borne by his father; a traveller relieved of his load for a time by a thoughtful stranger; a man lost in the jungle among wild beasts led to the highway by a strong helper—told what Christ was to sinful men. We closed the service by singing the doxology and prayer. As we came away in the darkness, through the silent village, we felt that we had been doing the work for which we came to India.

Musical and Literary.

St. Martin's. A recital was given in the Hall, St. Martin's, Thursday, November 24, according to programme: PART I. Piano Solo—Valse Ariettes, Miss Vaughan and Prof. Robinson. Reading—The Inquiry, Miss Vaughan. Miss E. Maud Dav. Vocal Solo—Woke not Hear I, Miss Bertha Boye. Piano Solo—Eloise Groux, Miss Wilmie Dick. Reading—The Painter of Otriville, Miss Beattie O'Brien. Vocal Duet—Whispering Hope, Mrs. A. K. Jolliffe and Prof. Robinson. Reading—Charity Grinding and the Pearl, Prof. Robinson. PART II. Piano Duet—Overtures, Miss Vaughan and Prof. Robinson. Reading—Rivermouth Rocks, Miss Davis. Vocal Solo—Just a Little Sunshine, Miss Mabel Ward. Piano Solo—Sonata, Miss Wilmie Dick. Reading—The Happiest Land, Miss O'Brien. Violin Solo, Prof. Robinson. Vocal Solo—Ben Hur, Prof. Robinson. Vocal Solo—Ben Hur, Prof. Robinson. Vocal Solo—Ben Hur, Prof. Robinson.

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Anniversary services were held in Dover Court Road church, Toronto, on Sunday, Oct. 16. The preachers were Revs. D. Grant, B. A., Montreal, and Dr. Wm. Stewart, late president of Berea College, Berea, Kentucky. Rev. E. J. Harris, B. A., has settled in Alma, Michigan.

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Visianagram, Oct. 17.

If you have a hacking cough that distresses you and annoys others—particularly in church—send 12 cents in stamps to G. A. Moore, chemist, St. John, N. B., for a box of Hekimore lozenges. They give immediate relief.