

Messenger and Visitor.

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VOL. III.

SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 28, 1887.

NO. 39

—GOOD.—The leaders of the Knights of Labor deserve the commendation of all good men for the determined stand they are taking against intemperance. Master Workman Powderly has spoken with all emphasis, and has refused to admit any to the order who are engaged in the drink traffic. Now we see that the use of liquor has been forbidden at their picnics. The gigantic strike inaugurated a year or two ago by the Knights, could not meet with general approval; but the stand against drunkenness will give them the sympathy of the best men and women of the country. They will do more to uplift the working men and improve their condition by putting down drinking, than by all strikes and boycotts. The leaders of the Knights are to be all the more commended, because, in this course, they run the risk of alienating all the German and 'tipping' members of the order.

—GRAND GIVING.—The Presbytery of New York gave, last year, to all purposes at home and abroad, the magnificent sum of \$861,953, or \$19,589 for each of its 44 churches, and \$41 for each member. About half of this was used for congregational purposes. This shows both their wealth and their liberality.

—ROMAN CATHOLIC UNIVERSITY.—The Roman Catholic dignitaries of the United States have decided upon a great university. The site is to be in Washington and the full cost about \$8,000,000. The beginning of the movement was a bequest of \$300,000 by a Miss Caldwell. Altogether about \$700,000 have been secured, and the building is to be begun at once. The whole movement shows the power of the spirit of the New World. Even the Catholic church has to bend to it. Unable to keep her devotees in ignorance, she is forced to provide for them the means of the highest culture, where she has complete control. This is wise, from her standpoint. The Pope has written his approval.

—SHAKESPEARE'S PLAYS.—Did Shakespeare write the plays which are called his, is a question much discussed. There are those who attribute them to Bacon, and now there is to be a modified theory—that they were written by a number of impetuous geniuses, of whom Bacon was chief. This means that they are a piece of patchwork. But if anything appears plain, in reading Shakespeare's plays, it is that they have a unity of style which shows them to be the product of one master mind. What will the critics leave us? Homer a myth, William Tell a creature of the imagination, we may expect that rugged old Carlyle will soon be relegated to the land of shadow. Indeed, one valiant writer has attacked so immensely substantial a matter as the Chinese wall, and affirms stoutly that it does not exist. The destructive criticism developed by the attempt to make the gospel a myth, and the Old Testament largely a collection of legends, may well attack the authorship of any writing.

—ASK YOURSELF THE QUESTION.—A judge at one of the Southern Baptist Associations said: "You may go to many members of the churches and ask them, 'Have you within twelve months spoken to any one on the subject of his own personal salvation, or have you made one earnest, prayerful effort to save a soul during twelve months?' and if they tell the truth, some of them will have to say: 'No, I have done nothing, absolutely nothing, in that line.'"

What would your answer be, dear Christian reader, were the question put to you? Shall you be able to give a better answer next year? Perhaps you may have to give an account to God, before this time next year. What shall it be?

—THE TREND OF THE NEW THEOLOGY.—Facts are proving what the fundamental principles of the New Theology led many to infer—that it is lapsing more and more toward Unitarianism. When reason is set up as the criterion by which we are to judge of the scriptures, and when the teaching of the New Testament is not taken in its most obvious sense; but beliefs are conceived from long drawn influences from the nature of God, &c., it is but a short step to Unitarianism. The college at Manchester, England, whose bright, particular star was J. W. Martineau, starting without any test, became dominated by the New Theology, and has become Unitarian. Not long since, a Dr. Towne started a paper in the interest of this same view, called the *New Theology Herald*. This paper now represents the extreme wing of the Unitarians. When men get on the wrong, they usually keep swinging until the extreme limit is reached.

—FANTASYING DECLINING.—As the most of our readers know, the annual festival at Orissa, India, in Jaggernaut, has been one of the most famous among those of the heathens. Tens of thousands were accustomed to attend, and when the ugly idol, on its immense car, was to be dragged forth from the temple and back again, thousands were ready to seize the ropes, and there

were not wanting many who were ready to throw themselves under the ponderous wheels to be crushed. It is said, however, that all this is changing. The attendance is declining, year by year. Instead of the frantic rush to seize the ropes, the spectators have been so careless, that coolies have had to be hired to draw the monster out and back again. This evidently shows that a great change is coming over India. The faith in the old idols is being shaken. As greater intelligence is diffused through the school system introduced by the British government and through free intercourse with enlightened nations, this must result more and more. The question is whether the educated people of India are to lapse from superstition into infidelity, or others have done before them, or to step out into the liberty of the gospel. Which of the two it will be, must depend, chiefly upon the earnestness with which Christians push their missions among them. Signs abound on all sides, that the religions of the East generally are approaching a crisis. It becomes Christians to be on the alert. May zeal and liberality be in proportion to the growing need with its consequent obligation.

—SYSTEMATIC GIVING.—The following, from a correspondence in the *Journal and Messenger*, suggests useful lessons to our pastors:

Some late history in the church at P— shows how much is dependent on a right spirit in the church and pastor. From impulsive spasmodic giving, amounting to trifling sums, the contributions to benevolence rose rapidly to \$100 a year, some \$40 of which was for Foreign Missions. Under a successor who took but little interest in outside things, the total fell to less than \$2—all told. Along with this came a spirit of impoverishment, under which the church is still suffering. Very different is the church at W— just visited by the writer. In years gone by, they had a card system for annual contributions. Their present young and energetic pastor, some time ago, substituted the system of weekly giving; and now the receipts for all objects are two and a half times what they formerly were. Best of all is the spiritual prosperity that attends this more faithful giving.

The most spiritually prosperous churches of New England—among which may be mentioned, but not to the exclusion of scores of others, equally good, such as Dr. Gordon's church, in Boston; Dr. McWhinnie's church, in Cambridge; and Mr. Barbour's church, in Fall River—are noted for the manner in which this benevolent work is pushed to the front.

If our pastors would but throw themselves into the work of introducing the weekly offering, in some form, among their people, our churches would, many of them, double their contributions. The best results will never be reached, until the responsibility of leading the churches up to greater beneficence is assumed by our pastors. We are glad that so many are becoming aware of their obligations in this important matter.

—FREE BAPTISTS OF NOVA SCOTIA.—The Free Baptists of Nova Scotia number 3,841, according to the reports handed in at their Conference, on Sept. 7th. Their chief strength is in Yarmouth and Shelburne counties. There have been added by baptism and letter 133; the total loss has been 66, leaving a net gain of 68. This gain is not large; but there are indications of increased life and vigor among them.

The question of sanctification is troubling them. The Conference gave a deliverance to the effect that sanctification is a progressive work, and not instantaneous. There was some dissent; but the entire sanctification element is weak compared with its strength among the Free Christian Baptists of New Brunswick. It is a troublesome doctrine.

—HOLD OVER.—Bro. Cohoon's acknowledgments of receipts for Jubilee offerings had some other matter has been held over for want of space.

Sunday School Convention.

The annual meeting of the S. S. Convention of the Central Association was held in Halifax on Thursday of last week, in connection with the First Baptist church of that city. The Convention was one of interest, and judging from the new committees formed and the plans proposed for future work, there is promise of a better record ahead than has been already attained.

The following is as complete a list of delegates as the writer could obtain; and if any names are omitted, the system by which they are secured is more to blame than the collector:

North Alton, G. A. Barrow; Port Willams, Rev. S. B. Kempton; Canning, Rev. David Freeman; L. C. Woodworth, Mrs. L. C. Woodworth; Wolfville, J. W. Barre, G. H. Wallace; Aylesford, L. O. Nelly; Windsor, Miss Walden, John Nelder and wife, Mrs. Hobart; Upper Canada, A. A. Pines; G. C. Pines; S. W. Farnham; E. H. Eaton; J. Kentville, G. A. Barrow, S. S. Strong and wife; Berwick, R. H. Hiley; Upper Peregua, O. H. Cogswell; A. F. Newcomb; First Baptist, Halifax, Rev. W. H. Cline, E.

D. King, Jas. Halliday, Wm. Holloway, A. M. Hoare, Dr. DeWitt, Miss O'Donnell; South Rawdon, J. McLars, Amanda McLars, R. H. Creed; Cambridge, John Colwell; Quinpool Road, A. L. Wood, Miss E. Graham, Miss J. Blackney, Miss Richardson, Charles Davies, A. J. Denton, Charles Harris; Summersville, Charles Masters; Dartmouth, Samuel Crisp, Rev. E. J. Grant, W. L. Barnes; Avonport, Mrs. H. H. Reid; Lockhartville, Miss Lockhart; Lower Canada, J. E. Lockwood, Mrs. W. Farnham, Miss A. M. Eaton.

Besides the above, there were a large number of teachers present from the schools of the city and Dartmouth. (The writer has not at hand the names from the North Baptist and Tabernacle churches.)

It will be noticed that, outside of the Halifax city schools, considerably less than one-third of the schools within the Association were represented, Lunenburg being altogether without delegates.

The letters from the various fields were of a very encouraging nature; although at present writing we have not the tabulated results of the year's work before us.

At the morning session an interesting discussion was engaged in on the desirability of Catechetical instruction in the Sabbath School. The subject was introduced by Rev. W. H. Cline, in a brief, pungent address, in which he claimed that the distinctive doctrines of our denomination should be taught our scholars, an education which was too often lamentably neglected; and that catechetical method of instruction was the most effective. The Convention fully assented to the importance of this method of teaching, and stated meetings for doctrinal instruction of young church members were recommended. Whereas the use of the catechism was not generally favored, as the need of it, in these days of cheap Bibles and of Sunday Schools, had ceased to exist. In the afternoon, a paper on "Benevolence in the Sunday School," was read by Bro. John Nelder, of Windsor. The paper dealt chiefly with the form of benevolence, which finds expression in gifts of money for the aid of Christian work, and the discussion that followed brought to light various other methods of benevolence, such as the giving of books and papers that had been read; the use of the tongue in inducing others to attend school, and in a case mentioned by a brother, where the proceeds from "Sunday Eggs" had been given by children to Christian objects.

Perhaps the liveliest discussion of the day was that on the future of the Convention, on which a thoughtful and carefully prepared paper was read by Bro. A. A. Pines, who traced the history of the Convention, and that of the Provincial Convention that preceded it—covering a period over a quarter of a century—pointed out much good work that had been done, and pleaded for hearty support in the future, that still more aggressive work might be accomplished. Another paper on this subject was read by Bro. John Burgoyne, who claimed that the Convention as at present constituted was not doing the work it was capable of doing under other circumstances; that some means should be taken by which more than one-half the schools should be reported from, and more than one-third represented, as at present. He claimed that Sunday School work of sufficient importance to be taken hold of by the Association at its annual sessions, seeing that last year more than three-fifths of the additions to churches in the limits of the Central Association were scholars from the Sunday Schools. He would suggest County Conventions instead of the Convention as at present formed. It should be mentioned that Bro. Pines recommended that the next meeting of Convention should be held, if possible, in Lunenburg County, and thereafter in each county alternately, thereby awakening and maintaining a deeper and more general interest, and that a visiting committee be appointed annually to assist those who needed encouragement, and to form Baptist Sunday schools wherever found practicable.

The discussion was of a very animated nature, most of the speakers seeming inclined to work the Convention on the present lines, but to improve on past records; while some claimed that better work could be done if the Convention met at the same place as the Association, a day earlier. The general wish was that the best use should be made of the means provided, and the consideration of the matter of the future of the Convention was placed in the hands of a good, strong committee, whose duty it will be to present a proposition to the Convention next year. Meanwhile, the discussion appears to have been productive of good.

In the evening the meeting was held in the handsome church edifice, the former session having been held in the school room. A large attendance was present, and much interest was taken in the papers read by two ladies, Missess Hume, of Dartmouth, and Mrs. Cline, wife of the pastor of the church. Miss Hume's subject was The Ideal Superintendent, and

surely it was an ideal paper, as was also the successor; both being brief, terse, and full of interest and common sense; and, although of widely different character, the two papers formed a complete homily, treatise, exposition, or whole (call it what you may) of the subject; Mrs. Cline's paper being on the actual superintendent, in which the audience here carried to the beautiful groves of a Chautauque gathering, where the ideal superintendent had just been discussed, and where the consideration of the "actual" is supposed to have occurred. The writer finds it at out as hard to withhold giving the points contained in these papers as the talkative superintendent finds it to stop within proper limits; but having regard for the space at the command of the editor, must be content with expressing the hope that these papers will be published hereafter, and with the bald statement that an avoidance of old rules was steadfastly condemned, and the importance clearly pointed out of selecting the best possible person in the community for the post of superintendent, and the duty of the teachers to rally round him and assist with all their energies in the proper conduct of the school.

We must also forego the pleasure of reporting the interesting answers to some nine or ten questions that had been placed in the box during the day. This duty was assigned to Rev. S. B. Kempton, E. J. Grant and E. T. Miller, and their work was well done, with, perhaps, the room for regret that the subjects of dancing and theatre-going had not been more thoroughly and definitely pronounced upon. It may be that just here a good opportunity for fearless exposition of truth was not fully embraced. The executive committee appointed for the ensuing year are as follows: showing in addition to the regular officers three brethren from each county, whose duty it shall be to do what lies in their power to extend Sunday school work in their several counties during the year upon which the Convention has now entered.—President: John Burgoyne, Halifax. Vice Presidents: John Nelder, Windsor; G. H. Wallace, Wolfville. Treasurer: R. N. Beckwith. Secretary: S. S. Strong, Kentville. Committee for Kings: Rev. D. Freeman, A. A. Pines, R. Hiley. Haste: W. A. Porter, C. H. Dimock, R. H. Cline. Lunenburg: G. A. Smith, Joseph Hannu, C. Splice. Halifax: W. L. Barnes, T. A. Covey, Geo. A. Macdonald.

The committee of management for next year's meeting are J. W. Barnes, A. Macdonald, J. E. Lockwood, W. S. Sweet, and Rev. S. B. Kempton. J. A.

From Bro. Hatchinson.

My heart has been singularly stirred to-day by the joyful news from the foreign field. Brother Sandford tells us of another contest with the powers of darkness, and of another victory. But his letter ends just when the real contest begins; and all who read it will break breathlessly, "what next?" Doubtless we shall hear more next week; but in the meantime the following extract from a letter received by me to-day from Mr. Archibald throws a little light upon the sequel. I infer from it that Christ has triumphed again. He writes:—"You will be glad to know that Kesivaro, the other Brahmin young man, has been baptized at Bimili. Another big time! A great victory for the Master. Brahminism dreadfully enraged."

Kesivaro, the new convert, I know quite well. I have had some interesting conversations with him. He is a young man of much intelligence and, I should think, fidelity to what he believes to be the truth. During all the time Krishnamurti (the first Brahmin convert) was held in bondage by his relations, and after he had taken the last and decisive step of putting himself wholly in the hands of the missionaries, Kesivaro was almost constantly with him; and there can be no doubt that Krishnamurti's example had great weight with him.

It is over 40 years since the first Brahmin convert from the northern Telugu was baptized at Vizagapatam by Dr. John Hay of the London Mission. On that occasion the militia had to be called out, and only the dread of the leveled rifles of the Sepoys restrained the mob from doing the missionary bodily harm and carrying the young convert off by force. That convert, the Rev. P. Jagannadham, is a pillar of strength to the London Mission to-day. And with his growth the feeling of the people towards apostates from the popular faith has undoubtedly changed much. When in 1837 I baptized the Brahmin Saramiah at Calcutta, there was no violence manifested on the part of the people whatever, and but little show of ill-feeling. On Christmas day last, after the baptism of Krishnamurti at Bimili, the large crowd that had gathered on the mission compound would undoubtedly have dispersed quietly had not the young man been allowed to go out to them. And

so in the present case, I do not anticipate news of any hostile demonstration on the part of the people whatever. Times have changed; and even if they would the people dare not show their unreasoning prejudices in acts of open violence. Some may think the action of the missionary in thus secretly administering Christian baptism to so young a man, an act of doubtful morality. There need be no doubt of this nature in the minds of any. No compulsion whatever is used in the baptism of converts. The act is, on their part, a purely voluntary one. India is a free country, so far at least as religious liberty is concerned. No young man who has attained his majority is under any obligation, either legal or moral, to consult the wishes of his relatives or friends with regard to a step of this kind; neither is the missionary under any such obligation as regards the reception of converts. Secrecy is justified by the bitter, unreasoning prejudice of the other party, and our knowledge of the fact that they, at least, would not hesitate to resort to secret and questionable means in order to thwart the purpose of the intending convert. The action both of convert and missionary is wholly legal, and must be upheld by any and every tribunal in the land.

Of the terrible struggle which these young men undergo in order to break away from the bonds of the Hindu faith; of the heartrending sacrifice of affection and prospects which the stand they take renders necessary; it is needless here to speak. The severing of every earthly tie is no light matter, even for a Hindu. May it serve to drive these dear young men nearer to the great heart of Jesus, and enable them to find in Him a healing balm for every wound! Let us pray for these young men. They are doing much to strengthen the cause of Jesus—much to weaken the hatred and prejudice of their people against that cause. Let us pray for them; and the time will soon come when it will be said of our Mission as of those in Bengal, that there is not a Hindu family in the land which has not at least one of its members through the efforts of your missionaries.

J. R. HUTCHINGS.
Great Village, Sept. 21st, 1887.

From Bro. E. M. Kelly.

[Our readers, many of whom hold him in loving memory, will be glad to read the following extract from a letter we have received from Bro. Kelly, at Mandalay, Upper Burma, whither he was sent as soon as Theban was driven out to establish a mission.]

You will be glad to learn that our work is becoming more fully organized and established in this populous centre of Buddhism. Since coming here, a little more than a year ago, land has been secured, and a comfortable, commodious mission house completed, which affords us a good home and provides a proper room for Mrs. Kelly's medical work. We have a school of sixty pupils under the efficient superintendence of a lady missionary. The first Burmese Baptist church of Mandalay was organized on May 4th, and we have now fifteen members, most of whom entered by letter from Lower Burma. Four have been baptized in Mandalay. We have also a smaller and somewhat irregular English congregation of about thirty. The outlook for the work is hopeful, but I find no evidence that the progress is likely to be more rapid here than among Buddhists elsewhere. They are joined to their idols. As one of the native preachers said to me the other day, "No human knowledge, however skillful, will ever reach the Burmese. Nothing but the divine grace and power can quicken and arouse them to consider and believe." He went on to state, further, that this was his own experience. He had heard the Gospel and read our books long before he accepted Christ; but, like his fellow-countrymen, hearing, he did not hear, and seeing, he did not perceive. O, for the mighty, quickening fire of the Holy Spirit.

E. W. KELLY.

A Home for Christ in the Heart.

REV. REV. THEODORE L. CUTLER, D. D.

If Jesus actually lives with you, other people will be sure to discover the fact. When he went into the borders of Tyre and Sidon, he "could not be hid." If you travel through a certain district in Southern France in late summer, you are sure to know that it is a lavender country by the sweet fragrance in the air. Christ is always self-revealing. No genuine Christian will ever desire to conceal him; he could not even if he would. Many absurd things have been written about "secret naps," etc., but my friends, if anybody in this world, not even your most intimate friend, suspects that you are a Christian, I do not believe that you are one. If there is any fire in a stove, a touch will show it.

Here, then, is an infallible test. Do I feel and recognize that Christ is in my heart, controlling my conduct, quickening my conscience, and helping me every day to resist evil and do right? Then he is there; but if no such internal evidence exist, then Christ has never been there, or has gone away.

For the question whether the Master will always stay with us depends largely upon ourselves. Self-will and pride may drive him out, for he promises to dwell only with them who are of a humble and contrite spirit. Neglect may provoke him to depart—and so may a persistent disobedience to commandments. Dr. MacLaren beautifully remarks that "the sweet songbirds and the honey-bees are said always to desert a neighborhood before a pestilence breaks out in it. So the infallible holy Saviour will not dwell with evil, and we may no poison the heart atmosphere with indulged sin, that He will not stay in it. Free agency does not cease after conversion; if Christ enters our hearts through faith, he must be kept there by faith. O what wondrous consecration, that the Lord of glory will consent to occupy such a hut as my poor heart; yet he is kindly saying to me: 'Give me room in this thy heart and I will give thee a place in my heaven.'"

A practical thought not to be lost sight of is that if Jesus dwells in our hearts we light so shine before men; that they may be able to carry him with us. "Let your recognition that Jesus is within you. Show your Christ-like kindness to people while they are living, and do not take it out in heaping flowers on their coffins. I have sometimes thought when I looked at such posthumous displays, if these poor, silent lips could speak, they would wish that a few more flowers of love had sweetened their hard, weary lives! Christ with you to your unconverted friends. If you win their respect for you and get a hold on them, you can talk to them about their souls; tell them what Christ has done for you, and, as it were, add 'your knock to his knock at their heart's door. Reverently be it said, the Christ in you will appeal to them through you. Just here lies the only real power which any Christian has with the sinning and suffering around him. As for such of my readers as have never had this glorious Son of God living in their hearts, it is because you do not want him there. He will be in the way of your favorite sins. Beware, my friend, Christ gives last knocks; and if you bolt Him out of your heart, he will shut you out of His heaven.—The Independent.

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