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Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LIII

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RENEW! RENEW!

The time for renewal of subscription for the MESSENGER AND VISITOR has come to the most of our subscribers. Would all whose subscription expired Jan. 1st kindly renew at once and get the advantage of the reduced rate.

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We wish to warn those who desire to discontinue the paper that all arrears must be paid at the rate of \$2.00 per year. We cannot accept the advance rate of \$1.50 from those who intend to drop the paper. If any are in straitened circumstances, let them get the pastor to write in their behalf, and they will find that every consideration will be shown them.

It is rumored that the conference on the question of the slave trade, for several weeks in progress at Brussels, is not likely to accomplish much in the suppression of the iniquitous traffic. France and Portugal oppose measures to this end. Bismarck is not prepared to do anything unless he can make a gain of it for Germany, and Salisbury is said to be lukewarm. If this is true it is lamentable.

While the Wesleyans and Baptists of England are pressing on their "forward movement" to reach the unchurched masses in the great cities with little enthusiasm, the Congregationalists, at their union, recently held, have declined to begin one of their own.

The Baptists of London have started a Social Union on the mode of that of the Baptists of Boston. At the first meeting, a paper was read on Denominational Education. It was urged that the reason why so many from the families of English Baptists drifted into other denominations was to be found in defective instruction to children in the homes, or deficient education of students for the ministry.

At a meeting of 200 or more drunkards, gathered at a breakfast, it was found that all but six had begun to drink before the age of 21. Let parents, etc., note this and act accordingly. The remarkable mildness of this winter succeeding one almost as mild, revives the conjecture about the Gulf Stream approaching nearer the Atlantic coast.

Christmas day in Boston was balmy and vernal. An editor of the Watchman had a honey-suckle in bloom in his garden. Dr. McGlynn's hold upon his former parishioners in New York has not been broken by the Pope's anathema. They presented him with a purse of \$1,000, recently.

There is widespread sorrow over the death of Mr. Grady, the brilliant editor of the Atlanta Constitution. He caught cold during his lecturing tour in New England, resulting in pneumonia, which soon proved fatal.

Dr. Lorimer has been invited to succeed Dr. Gifford at Warren Avenue. He has not yet accepted it. The First Lawrence Baptist church, Bro. O. S. C. Wallace pastor, cleared off a debt of \$1,000 and subscribed over \$4,000 for the repair of their church on Dec. 22. The church has much spiritual prosperity.

The present leader of the Brahma Samaj movement in India is said to despair of its permanence. He thinks it will be reabsorbed into Hinduism. Movements which are semi-Christian are apt to become anti-Christian.

ANNUAL ROLL CALL.—An unusually interesting service was held in the Carlton Baptist church of this city, on Friday evening, the 3rd inst. On this the first conference of the new year it had been arranged by the pastor to have a "roll call" of the church and to have responses from as many as possible of the members. The result was a very full meeting. One hundred and fifteen responded as their names were called. Quite a number who were unable to attend sent very affectionate letters to the church and pastor. Many were enabled to speak of the happy experiences of the past and of bright hopes of the future, through the grace and power of Jesus.

So this church starts out on its year's course, strong in union and holy purpose of high endeavor in the work of the Lord. Would not an annual "roll call" be of good service in all our churches?

—Good.—The Guardian of P. E. Island, we are delighted to see, is staunch in its support of the Scott Act. Its issue of the 25th ult. is a strong temperance number. In reply to a certain Dr. Moore, who asserts that drunkenness is on the increase on P. E. I., under the Scott Act, the Guardian gives some telling figures from the Patriot:

On October 26th, 1887, the Patriot published an editorial giving some very interesting figures which we understand have never been contradicted. It showed that in 1876, there were 686 arrests in the city for drunkenness. In 1886, under the Scott Act, the arrests were only 300. For five and a half years under the license system 791,883 gallons of liquor were imported into this province; for the six years ending 1887, under the Scott Act, the importation fell to the value of \$318,534. That is, the average number of gallons imported under the license system per year was 143,976; under the Scott Act, \$3,098.

—The Missionary World proposes this as "the question of the hour," which we commend as food for the thoughtful. Some very earnest work is now being done by a few Baptists in Brazil. All the Protestant missions of this new Republic are reported as most hopeful.

For years Brazilian missionaries have been calling attention to the need of Christian schools and colleges for Brazil. New Brazil is not Roman Catholic. Shall nineteenth century infidelity, or nineteenth century Christianity rule Brazil of the twentieth century? This is the burning question of the hour; and its answer under God seems to lie at the door of North American Christians. Already a fully equipped academy in Campinas called "Culto a Sciencia" is under notoriously infidel direction. The law, and medical, and technological schools have long been hot-beds of positivism and atheism. Materialism is already intrinsically in the redoubts. Left to itself, ere 1900 dawn on Brazil, it will have routed completely the spurious Christianity which now prevails. Can we followers of the Saviour of mankind, stand by listless, and see this fair land conquered without a struggle?

The people of South Africa are improving their condition and prospects. The natives of Swaziland have agreed upon a triumvirate to govern their country. It will consist of two British members, and one resident of the Transvaal. The chiefs of Swaziland have joined in a petition for the abolition of the liquor traffic in their country.

—Cremore.—Dr. Addison P. Foster, in the Advocate, writes what is called Liberal thought is no longer in the ascendancy in Boston; that Unitarianism is growing no more, and that several of its leading churches have, during a few years past, felt obliged to disband or unite. The great names among its ministry, like Dr. James Freeman Clarke, Dr. Ellis Starr King and Dr. Bristol, as they are removed, are not replaced by any others. The noble Dr. Edward Everett Hale still remains among us, universally honored and loved; but he now stands almost the only representative of a former race of giants. The New York Independent adds: The bolder infidelity has even more lost its power. Parker Memorial Hall has been lost to Free Thought. The Spiritualists, once so rampant, no longer make any stir, and even the Mind-Curists have passed by. He says that the religious progress of Boston is in the hands of the Evangelical churches, which are active and successful.

We clip the above from the Canada Presbyterian. It is possible that the evangelical faith in Boston has more to fear from New Theology than from old Unitarianism. As in the former case, so will it be in this latter—the danger will be but temporary. The truth of God is adapted to human nature, and only the truth can call forth the response which will secure permanence of adherence. Men who do not know the truth may continue in error in want of something better; but those who have once possessed it cannot long be held by beliefs to which their deepest consciousness does not attest.

—PAPAL TEACHING.—The following, says the Index, is from a Romish catechism prepared for children in separate Catholic schools in the United States, and put out from the Romish publication society. It is suggestive reading in these times, when the Pope is trying to break down the public school system of Protestant countries in order that the priests may control schools for Catholics supported from the general treasury:

Question.—Have Protestants any faith in Christ? Answer.—They never had. Q.—Why not? A.—Because there never lived such a Christ as they imagine and believe in. Q.—In what kind of a Christ do they believe? A.—Of such a one of whom they can make a liar with impunity, whose doctrine they can interpret as they please, and who does not care what a man believes, be he so honest a man before the public. Q.—Will such a faith in such a Christ save Protestants? A.—No sensible man will assert such an absurdity. Q.—What will Christ say to them on the day of judgment?

A.—I know you not, because you never knew me. Q.—Are Protestants willing to confess their sins to a Catholic bishop or priest, who has power from Christ to forgive sins? Whose sins you shall forgive they are forgiven them. A.—No; for they generally have an utter aversion to confession, and therefore their sins will not be forgiven them throughout all eternity. Q.—What follows from this? A.—That they die in their sins and are damned.

—NO NEW ORGANIZATION NEEDED.—Mr. Moody is preparing to make an effort to reach the non church-going class by establishing meetings to uplift them in order that they may find their way in the churches. The Christian Advocate does not believe it will be a success, and refers to a parallel case:

Not many years ago the same facts and arguments were used to show the necessity of organizing Young Men's Christian Associations. It was stated that the cities were filled with young men who were practically without homes, and that these young men would not go to the churches, and could not be reached through the churches; but if Young Men's Christian Associations should be established on an independent religious basis, and un denominational in their operations, these throngs of wandering youth could be reached, and then they would find their way into the churches.

Are the churches now crowded with young men? Has the attendance of young men upon religious services in the churches increased or diminished since the organization of these associations in our cities? It has not increased. The error lies first in expecting to convert these great cities in a few days, and becoming impatient and losing confidence in the appointed means because the work is not all done speedily. It is also a mistake to imagine that some other agency besides the church and its other machinery besides that already employed would accomplish this work more rapidly. Mr. Moody has been a tower of strength during the past quarter of a century. It is doubtful if any living man has achieved more for Christ; and yet if he had anchored more firmly to churches, and operated in them, and through them, instead of on independent and un denominational lines, the fruits of his labors would have been more enduring and no less abundant. We have enough machinery, and it is good enough. We need no new systems to churches, but we need to put unselfish wisdom and energy into those which already exist.

A certain horror of sectarianism and denominationalism has taken hold of some Christians. They must adopt a platform on which all Christians—no matter what churches they belong to—can already in the New Testament, but it does not require us to abandon our denominationalism in order to cooperate intelligently and efficiently. In the effort to frame un denominational platforms and systems some well-meaning Christians have been misled. Denominational doctrines and usages which are most important and effective, and their work is superficial and transitory. The outside world delights in the term "un denominational" so long as it is interpreted to mean opposition to the Denominationalists; but when they are told that it signifies not rivalry but co-operation with the churches, then it has no more charm for them than the churches have. History proves that nearly all the substantial and durable fruits of Christianity in modern times have been produced through denominational teaching and effort.

Letter from Morgan Park. I promised you before I left St. John that I would send you a line as often as I could. This is my first opportunity, and now, after nearly four months' storing up, I am almost too full for utterance. I will select such items as will be of interest. Can I venture a word on our trip up. It was most delightful. We spent a few days in Boston and New York; had the pleasure of hearing Talmage. He had just returned from vacation and was, as he said, "unspeakably happy" that morning.

We stopped a short time in Philadelphia and Baltimore, and passed down to Washington. Visited most of the places of interest there. We passed through Harrisburg and over the Alleghenies, around the famous Horseshoe Bend, down the Comenough valley, along the course of the flood to the sad and desolate Johnstown. It made us sad as we looked upon the scene of that awful destruction, and imagined as we swept along the track of the flood beyond the town, the unutterable feelings of that vast multitude that was borne on the rushing torrent to death, amidst the dying and the dead.

We arrived here a few hours too late to hear the opening address by Dr. Northrup. His subject was "The Idea of God." It has awakened some criticism; shots from various quarters have been fired at it, none taking effect, however. It is likely to go unharmed through this generation. Shortly after the opening we gave a farewell to one of last year's graduates, Mr. Shoemaker, who, with his wife, has gone to Japan. The students presented him with Smith's Bible Dictionary as "his last."

Dr. Graham Guinness was here lecturing on mission. He had two young men with him, volunteers on their way to the Congo. Mr. Fisher, a returned missionary from Japan, gave us a lecture on the work of that field. The Inter-Seminary Alliance met in the city. We had the privilege of hearing Dr. Pierson of Philadelphia, and Dr. Hall of New York. The latter's address to the students was simple and pointed. He gave many illustrations from his own large experience of great practical value to the young minister in this restless age. Moody and Sankey have been holding services in Chicago. Sankey sings with wonderful pathos and earnestness. Moody is the same great man of God that he was when I heard him five years ago in Toronto. The spirit of the Lord has not departed from him. The narrative of Jonah was explained with that wonderful freshness with which he repeats the story o'er and o'er.

Dr. Andrews, of Brown University, was lecturing on education. These are a vigorous effort being put forth on behalf of the University of Chicago. Dr. A. is a man of great ability, and his lectures and sermons will add greatly to the enthusiasm already manifested in that enterprise.

Last Sunday we were to hear Dr. Lovmer. It was their Christmas service. His subject was "Survival of the Fittest." The fittest is Christ, and he has survived, though often placed at a great disadvantage by the ignorance and folly even of his followers. We attended the Sunday School. It numbered 619 that morning. B. F. Jacobs, well known to the readers of the Sunday School Times, is superintendent. The work is pushed vigorously in the other churches also.

The Seminary has had a very successful term. About 150 students have been in attendance—50 in the Scandinavian department and about 100 in the American. Two ladies are taking the course. One has charge of a church not far from Chicago. A number of the students' wives are taking a part of the course. Mrs. M. is one of that number. Although the work has been heavy, we have enjoyed it very much. The work is done very carefully. There is no royal road of ease to learning; stick out for the weary traveler here. But the efficient staff of teachers will give all the help they can, consistent with holiness and moral agency; beyond that they will not go.

Next term, Dr. Anderson, who has recently resigned the presidency of Denison University, will be added to the staff of instructors here. His department will be Homiletics and Church Policy. He is a man of great ability, without question unequalled in his department in this country.

On the 30th of October we all joined our Danish brethren in celebrating the jubilee of Baptist missions in Denmark. A very interesting sketch of the Trials and Triumphs of the Baptists in that country was given by Prof. Sanson. This is the only theological institution in the world that has a department where young men are trained for the Danish and Norwegian ministry.

I have preached occasionally during the term. I have supplied the pulpit in Waukesha, Wisconsin, a few Sundays. It is a beautiful place, a great summer resort and watering place. Dr. Boyde, author of "None but Christ" and other well-known precious gems, spent eleven years there as pastor. There is quite a number of vacant churches in this and the bordering states. There is great need of laborers here as at home. "The harvest truly is great."

Wishing you and your readers a very happy New Year. H. G. MELLICK, Dec. 24.

Vacation Notes. A TRIP TO THE HOME OF ROGER WILLIAMS. NO. II.

Morning found us hurrying along the banks of the winding Penobscot, flashing by, cosy villages nestling down on its banks; speeding past mills and factories, rattling over culverts and through cuttings, till Bangor and twenty minutes for breakfast, was bawled in at the car door, by a sleepy brakeman with gruff voice and nasal twang. Breakfast over, and again on wheels. Away through field and wood, past lake and mountain, till Waterville was reached and Colby Baptist University smiles out a welcome upon us from its charming grove of elms and acacias. Soon the silvery Kennebec sparkles before us as it catches the gleams of the autumn sun, and then steals away shyly through its tall banks fringed with alder and aspen. A little later we rush into Augusta, and catch a glimpse of its white granite state house,

and the senatorial residence of Hon. James G. Blaine. Books, papers, and conversation, spiced with humor, beguiled the hours till "Portland and dinner" was drawn out this time by a whimsical official who seemed to have bartered his own voice for somebody's else and got cheated in the bargain. A few minutes and Portland is left behind. After-dinner naps are now in order. A corpulent man quite near us snores with considerable unctious, and promptly wakes up. He seemed like a man addicted to the immoderate use of sleep, and had resorted to the artifice of snoring to keep himself awake. He looked around severely upon all the rest of the passengers, as if the obnoxious nasal performance had been the result of a continued effort directed against himself. The sun is winking as we reach Salem. Here the writer, with many regrets, separated from his genial fellow travellers and turned aside to visit points of interest in this historic seaport. The weather was delightful during our entire stay, and all the short autumn days filled with sight-seeing. The tourists had flown from the beaches, and we could enjoy all the rugged beauty of the rock-plot, the studied beauty of the neighborhood without having the picture marred by the presence of ungodly dandies or officious watermen.

Beverly Beach at sunrise was a scene that in reality will cherish the memory of a day. As we watched the shadows falling over the quiet bay, creeping along the rocky banks and far off shore, and hanging behind darkening groves and towering cliffs, while here and there a hoarse light shot out into the bay, "beaming with the fair of off-shore, glowing with the blue-crested waves, and the sea-birds, the steady line of the Cape of the Flashes Headland was a scene that I have watched on the waters of the lights died. And the stars of night were in the sky. And I love the twilight when it is grey and the twilight when it is blue and the twilight when it is black.

As the twilight was slowly darkening, flying with me, I saw a large vessel, noted for its magnificent vistas, covered by wealthy families in Boston, and a favorite summer resort of Oliver Wendell Holmes; to Gloucester, named for its extensive fishing interests, the harbor and granite bluff, the latter furnishing material for the new post office in Boston, and the base of the Washington monument; to Marblehead, once the home of Sam Treton—the hard heart, tarred and feathered and carried in a cart by the people of Marblehead for refusing aid to the crew of a sinking boat, and leaving them to perish. A weather-beaten old fisherman being interviewed concerning this incident, told the story in full. He said he knew Treton quite well, and pointed out the spot where the broken-spirited old sailor spent his dreary, loneliness day embittered by unreasoning prejudice. "And after all he was not to blame," said the old man. "His crew refused duty in that awful gale and he was powerless. The people treated him badly when he landed, and the story leaked out, and he was never the same after. Poor Treton!" and the old fisherman turned away with a sigh, shouldered his basket of finny treasures, climbed the bank and disappeared.

Back again to Salem, where the Peabody Academy of Science, the early home of Nathaniel Hawthorne, the "Old Witch House," the old Salem meetinghouse, came in for a share of attention. The museum contains many valuable collections, among them a curious specimen of carving, the work of a monk of the middle ages. It is a tiny globe 1 1/2 inches in diameter, divided into two hemispheres, representing Heaven and Hell, each section containing over fifty full length figures. Roger Williams' house, built in 1631, still stands, though it has lost something of its giant old English style of architecture. As we viewed these old walls, that once sheltered the heroic champion of soul liberty, now venerable with the touch of two hundred and fifty hurrying years, the Salem of sturdy old colonial days seemed to rise into view, and the fearless words of Roger Williams ring out once more from the old Salem meeting house, as he defended the doctrine of liberty of conscience, and the entire independence of New Testament churches from ecclesiastical or state control. These changes, and now a solitary man under the ban of the civil power, toils through the wilderness—amid the frosts and snows of a New England winter, torn from the church that loved him, and driven away like a wild beast for the heinous offence of teaching the simple facts of the gospel and denouncing coercion in matters of

religious belief. Strange that men who fled from the mother land to escape the persecutions of the Established church, should themselves become the most violent of persecutors. Amen.

W. B. M. U. "Days steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know your labor is not in vain in the Lord."

LETTERS FROM THE NORTH OF SPAIN. "For an outpouring of the Spirit of Missions on our home churches." Matt. 18: 10.

Letter from Miss Fitch. London, G. B., Nov. 14, 1889. Dear Mrs. Murè: You have, no doubt, been expecting to hear from me. I fully intended writing to you on the voyage out from Halifax; but consciousness prevented me from doing much in that line. It is strange, but true, that people will get so sick, you know. However, we have no reason to complain. The trip across the Atlantic, took it "all in all," was a very pleasant one. We had had some of a few days only. And we encountered a heavy sea in the English Channel, owing to high winds which prevailed for two or three days. Aside from this, the weather was all that could be desired.

After being ten days out of sight of land, we hailed with delight the first cry of "land ho!" and eagerly ran on deck to see what it might be. It was no other than Bishop Beck's Lightship, steering out alone in the great waste of waters! We thought it must be dreary indeed for those who trim its lights in that lonely tower. And yet those who in that dark an untroubled sea, serving many lives, these seem the thought of moments, of how much greater value is the eternal life of the soul and worthy of infinitely greater exertion!

Very soon we saw the rocky islands, looking like specks in the distance. As we drew near, we could quite distinctly see the tower of St. Mary with its green light-house. These islands are very rocky and barren. Some of them are simply huge boulders lying on the face of the sea. It was a beautiful sight to see the great waves dashing against their sides and breaking in a white foam above them.

In the evening we sighted the Lizard headlands, which, on a clear night, can be seen at a distance of 25 miles. We afterward saw several smaller lights, but nothing to compare with the "Lizards."

Sunday evening while we were having a Bible lesson, it was announced that the Dover lights were visible. We all hastened on deck, where a goodly sight awaited us, and in passing we could see several streets of the town, and all were well lighted. Those running parallel with the shore presented an even row of lights for a long distance. While we stood watching them, we sang "Let Your Lower Lights be Burning."

Although the journey was so pleasant, we were, nevertheless, glad when we reached London, and could step on solid ground once more. We found very pleasant and comfortable lodgings, and are really feeling quite at home in the great city. We have spent the greater part of our time, so far, in shopping. The reason for this, I think, is that it takes a long time to get anywhere in London.

Last Sunday morning we had the good fortune to hear Spurgeon preach. After the preaching services we partook of communion in the vestry below, and also had the pleasure of shaking hands and talking with the great man. He wished us "God speed" in our work, and gave us a bit of advice concerning the study of the language. He said, "Do not try to teach or preach in Telugu till you have studied at least a year. I have known of missionaries who have actually preached and taught blasphemy simply through their ignorance of the language." I have no doubt that such has too often been the case.

We shall probably be in London five or six days longer, and then sail for India in the Rowa. We do not enjoy the prospect of being so long on the water. However, the journey may prove to be pleasanter than our anticipations. But the chief thing is to reach our field of labor, whether our journey thither be pleasant or not, and are already impatient to be at work. There will be so much to learn before we can tell the glad, good news! and life is so short, when one has an object in living! I feel to say with the Psalmist, "Teach me to number my days that I may apply my heart unto wisdom."

I know you will never forget to pray for us all. It is a source of great comfort and strength to know that a great many of God's people are daily praying that blessing and success may attend us in our future work! May the God of peace be with you ways. NERTIE FITCH.