

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME XLII.

Published Weekly by the Maritime Baptist Publishing Company.

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VOL. VI., No. 1.

SAINT JOHN, N. B., WEDNESDAY, JANUARY 1, 1890.

Printed by O. S. ... North Side King St.

The Bishop of St. Asaph, Wales, has an income of \$22,500 a year and is having a pastoral staff made costing thousands of dollars, and yet sends out an appeal for funds to keep his clergy from starving!—The tithes in Wales are increasing in ferocity. Farm produce often worth many times the amount of the tithes due is seized and no return made of the balance. The church and Tory landlords in two counties have also decided to evict tenants who are Liberals and Dissenters and are filling their places with those who hold to their politics and faith. These things will but hasten the day of retribution and deliverance.—The Pope's expenditure for the next year is estimated at about \$1,500,000.—Mr. Wall tells of a blacksmith who has made millions of nails which have been sold by the Romish church as nails from the cross.—Robt. Brown is dead.—Dr. O. P. Gifford has resigned the pastorate of Warren Avenue Baptist church, Boston, and accepted a call to the church in Brookline.—Dr. Wayland Hoyt goes from Philadelphia to Minneapolis.—The dictionaries define bigot as one who holds tenaciously to a view in support of which he can give no good reason. Self-called liberalists call all bigots who have any convictions strong enough to make them hold to truth tenaciously, no matter how good the reason they may give for their beliefs. These liberalists may be styled men without conviction, who call all men bigots who are not as loose and careless about truth as they are themselves.—It is little wonder that Nihilism is rife in Russia. A Lutheran lady has been imprisoned for daring to send a petition to the Czar to plead for mitigation of his severity toward her co-religionists, and the schoolmaster who drew up the petition was made to share her punishment. Now comes an ugly rumor that a number of Siberian exiles have been shot down like sheep, for having petitioned for better treatment. It is oppression like this which drives men mad.—The recent municipal elections in Massachusetts have shown a very gratifying advance in prohibition sentiment. High license, if we read the signs of the times aright, will not long quiet the public conscience on the prohibition question.—A brother who sends a club of three new subscribers does not think we say too much about the evils of tobacco; then he naively adds, "I take it all in good part—although I use it myself." Yes, those who use it often know more of its evils than those who do not. Better give it up, brother.

We are sorry the report of the closing of St. Martin's Seminary did not appear last week. We sent it to the printer at the last moment, with instructions to be sure and have it inserted. The messenger boy did not deliver the message, and it was left out, in the press of other matter.—We have received the first number of *The Seminary Bema*, published by the students of St. Martin's Seminary. It is to be published monthly during the academic year. It is very creditable indeed. It is filled with interesting items relating to the Seminary. We hope all students of the old Seminary, and many others, may give it a warm welcome; and that it may prove a very helpful factor in advancing the interests of the institution. We ask all we can to send 50 cents to F. N. Atkinson, St. Martin's, and secure it for a year. Printed by G. W. Day.—HAYTI.—A recent communication to one of our exchanges brings us the good news that the light of the gospel is progressively shining upon the Republic of Hayti through the efforts of a few American Baptists. In the long continued and earnest efforts of the Baptists on this Continent in missionary labors in the East, the perishing condition of the people of Central America and the adjacent islands has been long overlooked. The very marked success of the gospel in Cuba in the few years past, and the rich returns that are seen for mission work done in Mexico, is awakening a deeper interest in American missions. The establishment of a Republic in South America will open up new and very inviting opportunities for the preaching of the gospel—such opportunities as have never before been afforded. While commerce is seeking these new chances for increase, the church of Christ should understand her day.—We want to urge upon our brethren who contemplate holding special meetings to keep two facts before the people, viz: that man is lost and that Christ is his Saviour. This sounds like very tame advice; and yet we are more and more impressed with its importance. Much is said about the magnifications of the modern revival. Some go so far as to de-

nominate certain methods as clap-net. Whatever may be true in this regard, it is a fact that nothing can be substituted in the place of these cardinal thoughts of the gospel. To preach these things persistently and in the face of seeming failure requires courage and faith, but they contain the essence of the gospel, and if they be faithfully set before the people, God will ensure their success in the salvation of souls.—We commend to the consideration of our pastors and evangelists the above plain suggestion, which we find in the *Central Baptist*. Songs, manipulations, and rhetoric can only be of service as they voice the sad fact of man's sin-cursed condition, and the joyous fact that Christ is the only and all-sufficient Saviour.

—THE EXPLANATION.—The *Journal and Messenger* gives a very satisfactory explanation of what appears to be a contradiction. Pre-millennialist brethren believe the attempt to bring the world to the Saviour by the preaching of the gospel to be hopeless. The world, in their estimation, is growing worse, and will continue to do so, notwithstanding all Christian effort, until our Lord shall come again and throw His Omnipotence into the struggle. While they have no confidence in the gospel agencies of the church to convert the world, many of them are earnest and self-sacrificing in sending this very gospel whose power they doubt to the heathen. The explanation is to be found in the fact that they believe our Lord will not come until the gospel has been preached to all for a witness. As the coming of Christ is conditioned upon the offer of the gospel to all nations, they are earnest to give it to all, although having no confidence in it as the means to save all. In this is also seen the explanation of the new movement headed by ardent pre-millennialists, to gather young men into training schools for a few months and then send them out with the most inadequate instruction. They hold that even these poorly trained men will be able to preach the gospel for a witness, which is what they chiefly aim to do, and prepare the way for our Lord's coming—the only and the great hope of the church. Still we believe the gospel was intended to be the power of God unto salvation.

—THE PASTOR'S SALARY.—Under the most favorable conditions, the burdens and labors of the faithful, earnest pastor are exhaustive and to a high degree perplexing. It is not, therefore, a matter of astonishment that the "demon of unrest" makes severe onsets upon him at times. And it may be that this unrest is not always begotten of evil in the pastor's heart. In many instances a neglect in the payment of the salary, that has no claim to honest character, and one of the most annoying and perplexing burdens that falls to a minister's lot. There are to be found some, and we fear many, of our pastors, who have never known what it is to have their salary, in a single instance, paid up fully at the date at which it was due. And usually these are the men who are attempting to live and serve their churches on the smallest income. The bitterest ingredient in this affliction is the fact that his people fail to meet their obligations to him by neglect rather than through want of ability. Much of this sorrow is carried in silence and concealed from public gaze, for the same reason that domestic disgraces are so dealt with. Those who know enough of these matters can read very frequently between the lines, in the records of pastors' resignations, the expression of these deep sorrows. Brethren, these things ought not so to be. And there is no good reason why they should exist in our churches. If a church can pay its pastor's salary at all, they can best pay it promptly. Any failure here entails a difficulty upon the church hard to remove than are these financial burdens of the pastor. The application of honest business principles to our church affairs will soon cure this great evil in our Zion. Many of our churches are arising to, or have been long living in a condition far removed from the sad circumstances we have been describing; and they are being blessed in their pastor's joyous labors.

—TAXATION OF CHURCH PROPERTY.—The last *Baptist Quarterly* has an editorial note in which it argues against the taxation of church property, on two grounds. "Taxes," it states, "are assessed upon real estate in part because of convenience, and in part because that species of property is either actually or potentially productive of profit to the owner." Just so; therefore if a man builds a splendid mansion, locks it and puts the key in his pocket, although it may be a drain on his resources to keep it in repair, still he has to pay taxes upon it all the same. It is potentially productive of profit, although an actual loss.

Does not parity of reasoning lead to the opposite conclusion from that of the *Review*? Church members prefer to see their church property in a way which will yield no pecuniary return, but be a drain on their resources; still, as the property might be made productive of profit, the State, which can only look at matters from the civil and secular standpoint, must tax this property also. Its second argument is that churches reduce criminality, etc., and really lessen the expenses of the State; and that, therefore, it is but right and a good policy for the State to recognize this service by remitting taxes upon them. But this argument does not satisfy us. To remit taxes is as much paying the church for its reformatory work as though the money were accepted to pay the taxes. It is virtually granting pay from the State for its reformatory work, which saves the State expense. But if it is right to accept this left-handed compensation for work done for God and men, ought not churches to receive full compensation? Ought there not to be some way devised by which each church may make an approximation, at least, of the amount of expense its work has saved the government, and make out a bill accordingly? And can we stop here? Would it not be well for individuals who are engaged in the work of reform to do likewise? Then there would be but a step to the position that the government should take all effort for moral reform under its direction, in order that they may run the machinery most economically. It would only be the difference of paying for the reform which saves expense by the piece, and establishing a factory. No; neither of these arguments satisfy us.

Baptist Seminary.
We have just closed a most successful term of work. A large proportion of the average marks for the term have over seventy-five in a possible hundred. The department of the students has been exceptionally good. In fact we have had not a single complaint in relation to the gentlemanly and ladylike conduct of the two departments. The school is ordered after the model of a Christian home rather than a nursery or cloister. We believe we are demonstrating the problem of co-education, and that the result is most gratifying and assuring. The commingling of students of both sexes in the class room, the parlor, the dining hall, and the campus tends to the improvement of gentlemanly and ladylike conduct.

On Wednesday evening, a public meeting was held in Seminary Hall, in connection with the presentation to the Institution of a life size oil painting of Captain G. W. Masters, who gave us \$10,000. The gentlemen most prominent in this matter were W. H. Rourke, Esq., and W. E. Skiller, Esq., fellow-townsmen of the captain. The presentation address was made by W. E. Skiller, Esq., and in the absence of the President of the Union Baptist Educational Society, Mont. McDonald, Esq., the Principal, Rev. J. E. Hopper, was asked to make the reception address. The benevolence of the captain was well set forth by the speakers, including Jas. Rourke, Esq., Rev. Mr. Coulter (Methodist), Rev. W. Parker and Rev. W. H. Warren. Music and elocution were sandwiched in so as to make a very pleasant gathering. After the general public had admired the portrait and separated, the teachers, students and officers of the Board and friends sat down to a hot supper, where wit and wisdom, music and mirth, were indulged in till about midnight, when part of the students left for Hampton to catch the early morning train, and the remainder in the morning went to St. John.

Silence now reigns supreme in our immense building, save that the sound of the carpenter is heard in the land, putting on 160 storm windows for us, and other workmen are here and there engaged putting everything in order for winter. Part of the ventilation is being taken off the building, and with more than a ton of coal for every day till the middle of next June already stored in our cellar, we intend to literally make it hot for all our patrons.

We have had 81 students the last term, and from present outlook expect to crowd a hundred very hard before we close the school year. We open January 8th, and shall be glad to give information concerning the school to any who may write us.

The moral and religious life of the institution has been especially good. The blessing of the Most High has rested upon us, and several have announced their purpose, with the help of the Lord, to lead the Christian life. We bespeak the sympathy, prayer and help of all in the Seminary's behalf.
J. E. HOPPER.

Eastward Bound.

S. S. REWA, Dec. 3, 1889.

In my last letter I spoke of contrasts. Some things appear better, others worse, but all more interesting, when viewed in contrast. We found it interesting to notice, among other things, the London horses in contrast. Some of these were the largest and finest, others the smallest, that we had ever seen. One who has an eye for a good horse will find considerable satisfaction in looking at London horses. The enormously large, and beautifully built, team horses were worth seeing. To see the brisk little ponies of different colors and size, trudging along the crowded street with their heavy load, was no less a satisfaction. The big team horses seemed stronger and larger, and the ponies smaller, when both were seen together. It was comical to see some of the little donkeys—scarcely bigger than their ears. Generally, they were attached to a load three or four times as big as themselves. But donkey like they seemed to bear their hardships patiently.

The street-cars in London—unlike those in America—carry passengers upon the top as well as inside. In fact, I have seen a larger number of people on the outside of the car than within it. Those who wish to smoke on their way to town find an opportunity to do so if they ride upon the top of the car. Riding in this way gives one an opportunity also to see more, and to get plenty of fresh air—and London fog. By the way, the fog which is so characteristic of London, is about nine-tenths smoke. During the first evening we remarked that evidently the stoves smoked. Soon the rooms were filled and our nostrils and throats as well. Imagine our surprise when we were told that this dense smoke, which filled the house was nothing else than London fog. When told that this fog sometimes filled Spurgeon's tabernacle so that the audience could see only the outlines of the preacher's figure, I felt incredulous. But now I find it easier to believe that it is perhaps possible, while sitting within a few rods of the man, to see nothing but his white shirt front, and his legs as he cuts his way through the dense fog.

By no means the least interesting sight in London is the Zoo. We spent a day there very enjoyably. Our interest did not flag in the least as we visited house after house and saw an endless variety of animals, birds, fishes, reptiles, etc., from every country. St. Paul's cathedral was hurriedly visited. The massive structure greatly impressed us. We were awed by the grandeur of the architecture. But I cannot say that the beauty of St. Paul's, or in fact of any other of the great buildings, attracted us. The buildings are all very black and grimy. The walls are streaked with soot and dirt, giving them an unsightly appearance.

A TRIP TO PARIS.

During our stay in London I had occasion to make a flying trip to Paris. That it was a flying trip you will not deny when I say that in thirty-six hours I was back in London again. The route taken was by New Haven and Dieppe. The train was to leave London Bridge at 9 a. m. Owing to the unscrupulous conduct of a hackman we (my sister and I) did not reach the depot until 8.55. To purchase tickets, register baggage, pay tips, and find our train in five minutes, was rather a lively experience. About a minute after we were seated the train moved out of the station, and we were off for Paris. A run of about an hour and a half, in a southeasterly direction, through unattractive scenery, brought us to New Haven. Here we took boat for Dieppe. Coming out of the harbor of New Haven we noticed the chalk cliffs which rise perpendicularly from the shore, forming a lofty breastwork along the southern coast of England. It looks as if some mighty giant had cut away the shore with his gigantic sword—as one of us would out of the end of a loaf of bread. After a pleasant sail of five hours we reached Dieppe. This is a little town on the north coast of France. It would be difficult to describe one's impressions upon reaching this French town. The women with their white caps and blue dresses, the men with their blue smock-frocks, the children with their dirty faces and scanty clothing—all jabbering so many parrots—gives one a strange sensation.

Thronged with people, of the poorer class, were assembled in a sort of market near the wharf. Here and there we noticed little groups engaged in very earnest conversation. Some in a jolly mood were gossiping. Occasionally we would see a woman of extraordinary size standing with her bare arms akimbo, shaking her fat sides with laughter and making

the air ring with her hearty: "He! He!" and "Haw! Haw!" In another place we saw three or four women evidently quarreling. I never can forget the ugly faces they made, and the bitter words they flung at each other. Frequently one of these feminine pugilists would shake her fist with considerable vehemence alarmingly near the nose of the woman at whom she aimed her threats. Another characteristic sight was the old woman at the fruit-stall. She was squatting upon the ground surrounded by her baskets and some of her children. The wretched appearance made her an object of pity. The children who played (or quarreled) near her were no less wretched. Frequently she alarmed them by an ominous look or an angry word. As we boarded the train for Paris nearly a score of ragged boys and girls surrounded the train and held out their caps or frocks to receive the small coins thrown them from the ear windows by the passengers. The route from Dieppe to Paris took us through some of the finest country that I have ever seen. It reminds one strikingly of the scenery in our own Gasperaux valley, near Wolfville. The houses are very odd, however, and by no means beautiful, though they have a very quaint, old-fashioned, and comfortable appearance. The roofs are made of thatch, tile, or slate; sometimes the roof is thickly covered with moss several inches deep. It often covers the entire roof, hanging quite a distance over the eaves, giving the appearance of an immense buffalo robe thrown over the house to keep the inmates warm. When the house is small, this moss gives to the home a very cozy look. Many of the houses have but one storey, and are built of a kind of limestone.

The scenery near Rouen, and along the banks of the Seine near Paris, is magnificent. It is said that this route to Paris is the cheapest and most pleasant. At eight o'clock we reached Paris. As usual we had to await the good pleasure of the customs officials. But before our baggage had found either the officials or ourselves, it fell into the clutches of a greedy porter. I found him tightly hugging the trunk as if he felt a deep affection for it, and feared lest it would get away from him. Tipping porters, cabmen, boatmen, clerks, servants, etc., is one of the abominable nuisances (and expense—for it becomes a considerable expense) of European travel.

Among other comical experiences in Paris, was my attempt to find my way to the depot and get my team for Dieppe (when returning to London)—no longer having my sister to talk French for me. I put together one or two French questions, or rather phrases—for they were not full questions. These I "fired" at anyone whom I met until, following their instructions, I reached my train. Just as I reached the platform I saw an interpreter whom I was real glad to meet. To him I talked in my mother-tongue, and I never loved it so much before.

After seventeen days in London, we missionaries set our faces toward the far East and our life-work. We have enjoyed our voyage thus far very much, and are now half-way from London to Madras. But we are impatient to get at our work, and shall be glad indeed when we reach the end of the journey. Many things that we have seen have saddened our hearts and tend to urge us on with greater speed to the Master's work. The fact that the majority of the passengers have no higher use for life than to make it a continual holiday; the fact that they find chief pleasure in vain and frivolous amusement—is enough to sadden one's heart. But the sight of degradation, wretchedness, and gross wickedness which meets our eyes in this Eastern land is sickening. Surely the "King's business requireth haste." As we think of the magnitude of the work into which we are about to enter, the feeling of utter helplessness comes over us. But remembering that it is not by might nor by power, but by the Spirit of God that we conquer, we are encouraged.

Our future work is now beginning to loom up before us in all its magnitude, and our hearts naturally shrink from the task. But our prayer is that God may help us, forgetting the filth of the people and the hardships of the work, to gird ourselves for the toil. We have not come to India to live in ease and self-indulgence. Human souls are precious, however lathsome the bodies they inhabit. When we remember that "by the grace of God we are what we are," we are led to ask, "Who maketh us to differ?" The thought that, but for the goodness of God to us, we might have been as wretched as the heathen, should humble us. I have wished that all our people could see the wretchedness of these men and women. It would be the strongest possible appeal for missions. To contrast our condition with that of

the heathen would teach us two lessons—humility and thankfulness. Will our brethren at home join with us in the prayer that we may all have more of the spirit of Jesus in seeking to save the lost?
W. V. HONDIS.

W. B. M. U.

'Be ye steadfast, immovable, always abounding in the work of the Lord, trusting as ye know your labor is not in vain in the Lord.'

The *Lone Star*, a monthly record of the American and Canadian Baptist Telugu Mission, published by W. B. Briggs, D. D., Ramapatnam, is a publication full of missionary interest. The September number is at hand, and though the mission notes may be a little stale, yet to many they will be very interesting. From it we take the following extracts: **Bimipatam.**—There are tokens that the Lord's Spirit is moving among the people. But the opposition is very determined and fierce. We go to Visianagram on the 10th September to take charge of the field passed into our hands by the London Missionary Society. We are very much in need of native helpers as well as missionaries for this new and extensive charge. Pray for us.
R. SANFORD.

"I am out visiting among the villages on the field. Left home July 31. At Raiga we stopped two days; came on twelve miles farther to this place Rannastalem; hope to be here two weeks; have with me one preacher and his wife, one Bible-woman and two boarding girls. Have had a good hearing in all the villages. The people feel the effects of the failure in the rice crop. Cholera has visited them, and in some villages whole families have died."
A. C. GRAY.

Bobbili.—One baptized Sunday last, and one received by letter. Not much else to report of interest. Hoped to be out among the villages at the time, but Mrs. Churchill and myself have been having fever for some time past. On Monday I had a severe attack. Hope we are getting clear of it now. Narsiah's hand still troubling him, and he is doing but little work yet. Only one other helper. People listening well, but no movement apparent. Little rain just about Bobbili, but a short distance away abundance. Much fever among the people. Cholera apparently disappeared. We need here more good helpers and the presence of the Spirit.
G. CHERNELL.

Chicotee.—On tour, Pisco, Sept. 7. "Work here in a hopeful state. Have spent forty days on tour since July 13th. Our hearts are greatly encouraged by what we have heard and experienced. Four baptized, one a Savars woman, and another a smart young man of the Weaver caste, of Narasansaper. Our first quarterly meeting just over—a real profitable time. Chief subjects discussed: State of the work on the field, our Sunday-schools; Giving of a tenth; Use of tobacco; Winning souls.
L. C. ARCHIBALD.

Akita.—Sept. 10th. This entire south side seems to be ripe, ready for the shaking. I baptized nineteen in August and Karre Peter four others to-day. Some entire villages seem ready to come over at once. The petty persecution and hateful spirit of many of the village munsifs mark the redemption of the Malas. The serfs of India are taking out their freedom.
H. F. LAFLAMME.

Ramapatnam.—On Sunday, Sept. 8, five young persons were baptized here. For some months past Dr. Emma J. Cummings and Mrs. Briggs have been holding special meetings for the young people of the compound, and good results have followed. A deep interest exists, and a number profess to have become Christians in heart. These five are the first fruits gathered into the church, but we expect that others will soon follow.
W. B. BRIGGS.

Every item from our mission field impresses us more firmly that the harvest truly is plenteous, but the laborers are few. Appeal after appeal—clothed in the most impressive language, and coming from hearts burdened with the greatness of the work—seem to be but lightly regarded. We only know of one source for help in this critical hour. "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." It is the power of the Spirit that is required—and that will move men and women of consecration to say "Here am I, send me." We suggest that in all our meetings during the month of January, the subject of special prayer be "For an outpouring of the Spirit of missions on our home churches." And may the God of missions make this New Year one of might and power, in quickening the home churches and in leading the Telugu to Himself.

The last monthly meeting of Wolfville W. M. A. Society was very interesting—about thirty present. Mrs. Dellois, the president, as a leader, is very efficient. Papers were read by Miss Fitch and Miss Richardson. Mrs. Curry gave extracts from a letter just received from Mrs. Archibald, calling forth the sympathy of all, and a request was made that as a society we earnestly pray that this missionary at once might offer for this field, thus making the way clear for Mrs. Archibald to return home, that her valuable life may not be sacrificed. The subject of Home Missions was brought up. This Society raised last year about \$30 for Home Missions, and hope to do even more than that this year.