

# Messenger and Visitor.

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{ THE CHRISTIAN VISITOR  
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SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 7, 1888.

NO. 45.

—THE MISSION OF THE ANGO-SAXON RACE.—Of the 1300 delegates attending the World's Missionary Conference in London, but 42 were from Continental nations. As Dr. Strong well observes, this shows that the work of evangelizing the world has been committed to the Anglo-Saxon race. This is the highest honor and responsibility alike.

—FEDERATION.—It will be remembered that the Methodist General Conference decided, by a majority vote, to federate Victoria College, Coburg, with Toronto University. It was proposed to raise \$400,000 for the new buildings in Toronto and as the nucleus of an endowment. The opposition to the movement continues to be strong. A board was chosen to control the movement; but they are divided, 25 for federation and 15 against. "These have just had a meeting. It was found that in the two years' work of their able financial agent, Dr. Poter, but \$10,000 had been subscribed over and above the \$90,000 pledged at the Conference. Of this amount but \$14,845 had been paid in. Those in favor of federation think that the only thing to do is to commit the body to federation by decisive action. This has been done at a stormy session. This strong church is able to raise the \$400,000. While Baptists could not think of federating their institutions with those controlled by the state, if a large majority of our Methodist friends think this the proper policy, it is a pity they could not by unity help to make this policy as successful as, in the nature of the case, it can be.

—THE KAISER AND THE POPE.—And so it appears that the interview between the young Kaiser and the Pope has not made matters better but rather worse between Germany and the Vatican. It is said that when His Holiness attempted to present his claims to a restoration of temporal power, the young Kaiser was relieved by the opportune arrival of Prince Henry, and this ended the interview. His Holiness feels hurt, and the relations between the pontifical and German courts are rather strained. These are the counsels of the wily brought to naught.

—SALVATIONISTS IN NEW YORK.—The Evening Post of Oct. 29 gives a comely report of the condition of the Salvation Army in New York and Brooklyn. The stations in the former city have dwindled from seven to two with two other points in Harlem, and in the latter from six to four. The services are said to have lost nearly all their old enthusiasm. The attendance is small and chiefly of children, and the exercises are gone through in a listless, heartless way. It becomes more and more apparent that the church must be the grand dependence for the uplifting and salvation of all classes.

—COMPLIMENTARY.—Bro. I. B. Oakes, our new Principal of Horton Academy, has evidently won a high place in the confidence and regards of those with whom he has been associated as Inspector of Schools. At a recent teachers' convention in Carleton Co., N. B., chief superintendent of schools Crockett could scarcely find words strong enough to express his appreciation of his work and character, and the teachers adopted a very eulogistic address to Bro. Oakes, expressive of their high regard and of their hope that great success might attend him in his new sphere of service.

—DR. LANDELS AT THE BAPTIST UNION.—There seems to be quite a general condemnation of the course of Dr. Landels at the annual session of the Baptist Union of Great Britain, recently held at Huddersfield. He had the closing address to give at the last great meeting. He took occasion to give a very wily-like reference to the down grade question and the issues growing out of it. He made the most considerable and tender allusions to the errors of those who had lapsed from the general faith of the body, but was all severity for those who desired any statement of doctrine. Every man was to be left free to give his own interpretation of scripture. It is thought by some that Mr. Spurgeon will feel himself compelled to organize those of his own way of thinking into a separate body. According to the principles laid down by Dr. Landels, it would seem as if all kinds of belief might be tolerated in the Union except that of the necessity of some agreement as to the doctrines of the Bible. It is a good indication that there has been loud dissent from Dr. Landels' view among those who have thought that Mr. Spurgeon has gone too far.

—PERSONAL PURITY.—It was our privilege to be present at the Baptist Ministers' Meeting, New York, on Oct. 29. The subject for discussion was the White Cross movement. Dr. DeCoste, the leader of the movement in America, and Mosler Williams, a young lawyer, the son of Dr. W. R. Williams, so justly celebrated for his scholarship and literary ability, spoke. Young Mr. Williams has a striking figure, tall and slender, a grand head, with black hair and deep-set, flashing black eyes. He is a member of a Baptist church, and an earnest worker. It was an admirable sight as he stood before nearly one hundred ministers and pled with them to make personal purity in thought and deed a part of their preaching, while his voice was tremulous with emotion, and the tears were sometimes running down his face. There is nothing grander than strong, young, pure, Christian manhood, tramping all that is ignoble and base beneath his feet. In the great cities especially, lust is the worst devil that has to be fought; but in other places this demon is blasting with a foul breath, and the pulpit needs to speak out, disagreeable and delicate as the task may be.

—BAPTIST MISSIONS IN MEXICO.—Dr. W. D. Powell is being blessed to do in Mexico a work similar to that done by Mr. Diaz in Cuba. By the arrival of a missionary at Saltillo, he has been left free to give up the charge there and engage in general mission work in the surrounding region. He now reports one church organized at San Felipe. Twenty candidates for baptism at San Isidro, as the result of special services, with the prospect of organizing four other new churches in the near future. Surely this is Pentecostal blessing. If such blessing is falling upon the soil so long rendered sterile by the blight of Romanism, what may we not expect here at home, if we throw into work for God a burning zeal and an intense earnestness?

—BLACKVILLE, MIMAMACHI, N. B.—A brother writes us of a good work in progress in Underhill and Harris Settlements on the Mimamachi. The people belong nominally to the Presbyterian and Episcopal bodies. Last winter an earnest sister from Fredericton started a prayer meeting which has been sustained ever since. In September, Bro. O. S. Keith came to the help of the people, and a work of grace began. Three have been baptized and a large number profess faith. The people were turned out of the school-house and had to meet at private dwellings. There is quite general enquiry as to the question of baptism, and many are surprised that they can find no infant baptism in the Bible. As is usual, the action of the school committee in refusing the use of the school house to Bro. Keith but gives him the sympathy of the best of the people, especially in this true since they opened it for a minister of another denomination. May this good work go on, and may the brethren preserve the sweetness of a loving spirit and keep their eye fixed on the great aim of saving the lost and establishing the saved in truth and righteousness.

—THE HIGHEST NOBILITY.—The British people and the world owe more to Mr. Gladstone than what has been effected by his long and brilliant political service. His life has been one of spotless purity, his home ideal in its simplicity and happiness. His wife is worthy to share with him the gratitude of the good for the example set and the influence shed forth from his high position. There is one indescribable beauty in the sight of this veteran statesman as he bears his eightieth year, with all the effusion of a young lover, declaring to the brilliant assemblage gathered at the jubilee of his marriage that he was more proud of his wife than of anything in the world, and that he had come to the full realization of the statement that "the elevation of the moral and spiritual values of those about us is the most important duty of this life." Affection that grows to the end after the flash of beauty has faded and the face has become furrowed with the marks of eighty-six years, can exist only in hearts that have ever been kept pure. The recognition of the supreme importance of the religious side of a man's nature, when his life of absorbing political activity is considered, when the attention must be fastened upon the temporal and material, is most uncommon. England is far from what she ought to be; but we believe she would have been much worse were it not for the life and home of Mr. and Mrs. Gladstone.

—THE SCOTT ACT.—Great efforts have been and are being made by the rum men to make it appear that the Scott Act is a failure. The rum sellers here, in many places, courted conviction so as to cast discredit upon it. So well have these tactics succeeded in Ontario, that the Act has been defeated in several counties. Because considerable liquor continued to be sold, good temperance men voted for its repeal. Some of them, however, are awakening to the folly of their course. They find, however, in pronouncing the Scott Act a failure, they were comparing it with annihilation of the rum traffic and not with the state of things before it came in force. Some have had a rude awakening since the Scott Act has been defeated. In Halton, for instance, a naturalia of drunkenness has set in. The Police Magistrate declares, if the vote were to be had over again, the Act would be triumphantly sustained. The people are finding out that while the Act did not totally suppress the traffic, it did limit it very effectively. The truth is that while

before the Scott Act was adopted in so many counties of the Dominion, the amount of liquor manufactured in Canada continually increased. Since 1884, there has been a decrease in liquors entered for consumption at home. In 1887 there were 2,000,000 gallons less than in 1886. In all the Scott Act counties of Ontario, there was a decrease of crime of over fifty per cent. So great had been the pressure put upon the traffic in Halton that, while before the adoption of the Act there were 65 applications for license, of which 42 were granted, when the Act was repealed there were but 27 applications, of which but 18 were granted. Let not our people be deceived. While the Act does not suppress the traffic altogether, any more than the law against thieving suppresses robbery, it is a vast gain over legalizing the traffic.

### Missionary Intelligence.

Trough a letter lately received from Chiochole, we are informed that Mrs. Archibald has at last been obliged to give up work, and go away for a rest. About the first of August her husband accompanied her to Bangalore, a fine cool place, which is a sight's drive from Madras. Mr. A. expected to return in a few weeks, and Mrs. A. hoped to be sufficiently strong to resume work in November. We earnestly hope she is on her way home to Chiochole by this time, fully restored. The hot season has been very trying this year. "On account of the failure of the rains, the people are more than ever devoted to the idols, and truly it makes one sad to see their foolish offerings. When are we going to hear of some one coming to help in this glorious work? The people should hear often of the way of life. Pray earnestly that more workers may be found ready and willing to come into the vineyard to help in the ploughing and the sowing, for that is just the work we are doing."

Miss Wright and Miss Grey are standing the heat pretty well, and write encouragingly concerning their work among the women. Miss G. says: "We are very hopeful, and have reason to believe that ere long some will come out and take a stand for the truth. We are praying that two may come out before this year closes, and I would like to ask you to remember these two women in your prayers." We hope these requests will not be forgotten, or pass unheeded. "Ask of me and I shall give thee the heathen for thine inheritance."

### EXERCISE FOR MISSION BAND.

BY MRS. C. H. M.  
Teacher. Where is India?  
Ans. South-west of Asia.  
T. By what other name is it called?  
Ans. Hindoostan.  
T. Give the length and breadth of Hindoostan.  
Ans. It is 1900 miles in length and 1600 miles in breadth.  
T. How does its size compare with Nova Scotia and New Brunswick?  
Ans. It is eighty-five times larger than N. S. and sixty times larger than N. B.  
T. What do you know about the seasons?  
Ans. The year is divided into three seasons.  
T. Name them.  
Ans. The hot, from March to June; the rainy, from June to October; the temperate, during the remainder of the year.  
T. What is the population of India?  
Ans. 252,000,000.  
T. What is the prevailing religion?  
Ans. Brahminism.  
T. What is the religion of Brahma?  
Ans. It is a cruel, selfish, superstitious religion, teaching the worship of their imaginary gods; also the river Ganges.  
T. What is the moral condition of those people?  
Ans. They are ignorant, superstitious, and degraded.  
T. What can be done to elevate them?  
Ans. Give them the gospel of the Lord Jesus.  
T. Has the religion of the Lord Jesus Christ ever been taught there?  
Ans. Yes; missionaries from different parts of the world have gone there to teach the Hindoos about Jesus.  
T. Have any received Him to their hearts?  
Ans. Yes; some have received Him and are happy in His service.  
T. What interest have we in India?  
Ans. We have missionaries there working for Jesus.  
T. In what part are our missionaries?  
Ans. In the Telugu country.  
T. Where is the Telugu country?  
Ans. It lies along the western shore of the Bay of Bengal.  
T. Give its size.  
Ans. It is 600 miles in length, and is from 300 to 400 miles inland.  
T. What is the Telugu population?  
Ans. 18,000,000.  
T. When was the mission of the Maritime Baptists established there?  
Ans. In 1875.

T. Name the missionaries and their stations.  
Ans. Chiochole—Rev. I. C. and Mrs. Archibald and Miss Wright; Bimlipatam—Rev. R. and Mrs. Sanford and Miss Grey; Bobbili—Rev. G. and Mrs. Churchill.  
T. Can we take an imaginary trip to Bimlipatam?  
Ans. We cross the Atlantic; visit London and Liverpool; sail from one of these ports round Portugal; pass through the Strait of Gibraltar into the Mediterranean Sea; call at Malta, then at Port Said; sail through the Suez Canal, down the gulf of Suez, down the Red Sea; pass through the Strait of Babel Mandel, into the Indian Ocean; call at Ceylon, then at Madras. Here we leave the ocean steamship, and take a local steamer to Bimlipatam.  
T. How many miles have we travelled?  
Ans. 10,000.  
T. In what time can this journey be performed?  
Ans. Five weeks.  
T. Name the Ontario and Quebec mission stations.  
Ans. Cocanada, Tuni, Akidu, Samulotta.  
T. Under what obligation are we to send the gospel to the heathen?  
Ans. Christ commanded his disciples to teach all nations, and Paul says, "How shall they hear without a preacher?"  
T. Repeat the command Christ gave his followers.  
Ans. "Go ye into all the world, and preach the Gospel to every creature."

### On Historic Ground.

BY REV. J. CLARK.  
NO. VI.  
Many of the parish churches in England are very old, dating back to pre-Reformation times. Built mostly of stone, they were intended to stand for centuries. Although one may have no love for a church and state religion, yet as he treads the stone-cold floor, walks along the aisle with the realization that the head of former generations are sleeping beneath his feet, and as he eyes a mural of the time-worn walls with their memories of fellow mortals who once filled important places in the region around; but have long since passed into the realms of unbroken silence, he yields, without reluctance, to a feeling of reverence and awe. Memory glances backward, and recalls events connected with national and religious history.

In the year 1539 the great Bible, a revision of Tyndale's version, was published by royal license. Through the influence of Crommer, an order was made that a large copy of the whole Bible "should be set up in the churches." Accordingly a large Bible was placed on a stand or reading desk, chained, for safe keeping, in each parish church, free for any one to read who could. Many an anxious seeker after the truth, as taught by the reformers and sealed with their blood, went, on every possible occasion, to read the Word of God for himself, or get others to read it to him. Very few in those days were able to read at all. Many of those who thus learnt the way to heaven, a few years later went thither by the way of the scaffold and the stake. "The word of the Lord was precious in those days." Then, it cost almost a fortune to purchase a copy of the Holy Scriptures. Now, a Bible, well bound, can be bought for sixpence, and the New Testament for a penny. If we are unacquainted to-day with the saving truths of Holy writ, the fault must be our own. The light is all around.

Let those who wish to learn more of the characters and sufferings of God's witnesses in those dark and trying times, read Foxe's "Book of Martyrs." It is published in various editions and at various prices down to one penny. Children who read that book are hardly likely to give up the Protestant faith and become Roman Catholics.

The Protector, Oliver Cromwell, had no love for these old buildings, as marks of shot and shell in some instances still show. He had good reason for his aversion. But he loved the Bible. Its doctrines were the joy and support of his soul. What he prized himself he wished others to prize; what brought God and heaven near to him could bring God and heaven near to others. With this idea in his mind, when he became general of the Parliamentary army he ordered each soldier to carry a Bible in his pocket. In connection with this circumstance a remarkable incident is recorded, although, of course, not found in the common political histories of the time. Although many of his soldiers were deeply pious, others were of a different type. Among the latter class was a young man, reckless and wild. After a desperate skirmish in which many had fallen, he came out unhurt. Before retiring to sleep that night he pulled out his Bible and noticed that it had a hole in it. A bullet had pierced and penetrated the sacred volume. Curiosity led him to ascertain the depth of the hole. He

searched leaf after leaf until he came to an unjournal page. The bullet had gone as far as Ecclesiastes 11, striking upon verse 9: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment." These words were the Divine arrow which reached his heart. The Bible had saved both his body and his soul. It is pleasing to learn that, in his after years, he was known as a faithful witness for Christ.

There is nothing like the Scriptures for getting a grip upon the conscience and bringing about a gracious change in heart and life. Ceteridge, poet and philosopher as he was, exclaims: "I find more in the Bible than *Jesus* me than in all the books in the world beside." There is power in the old Book yet; power to convince of sin; power to enlighten the judgment; power to comfort in sorrow; and power to support in death.

### N. B. Western Association.

YORK COUNTY SOUTHERN GROUP.  
The first meeting in the interests of our denominational work in connection with this group of five churches, was held Oct. 17th with the Nashua church, organized 1804, the oldest church, save one, in this Association. Bro. Knight, the pastor, gave an interesting report of his labors in destitute parts of the county, farther up the Nashua Stream, in the direction of Miramichi. It is largely due to our brother's self-denying work that a church of seventeen members has been gathered and organized at Glenora. Twelve of the number were baptized by Bro. Knight. The meeting was also addressed by Bro. H. C. Cress, H. G. Estey and F. D. Crowley, and a collection taken for the Conviction Fund. Bro. Knight proposed to appoint collectors to make a quarterly canvass of the church in the interests of our denominational finances.

A second meeting was held a week later with the brethren at New Maryland. After a warm-hearted prayer and praise service, the meeting was addressed by Bro. Estey and Crowley. Bro. Manzer, the pastor, gave an account of the work at Hanwell Settlement. The fruits of labor extending over some years are now appearing, and several heads of families have recently been baptized. The outlook seems hopeful, and there is some prospect that a church may be planted in that Settlement in the not distant future. A collection was taken at this service; additional efforts will be made to raise funds.

The next meeting will soon be held with one of the churches over which Bro. Thomas has pastoral charge.  
F. D. CRAWLEY,  
Chairman.

### Bunyan Characteristics.

At the root of the pathos and the terror of which this passage is but a specimen, and, we may add, as of much that is as wise and tender as it is heart-searching, lay an intimate and wonderful knowledge of human nature. Bunyan had studied metaphysics, not in the school, but in his own spiritual being; and there was not a street or alley or secret place in "Manoual" which he had not explored. Illustrations crowd upon us from two great allegories. Nothing could be more profoundly true than Greatheart's description of Mr. Fearful, so full of apprehensions about himself, yet so daring in the cause of his Lord. "When he was come at Vanity Fair," says Greatheart, "I thought he could have fought with all in the fair; I feared then we should both have been knocked off the head, so hot was he against their fooleries; upon the Eucharest Ground he was also very wakeful."

How expressly, again, does he point out the shifts and devices by which the evil in human nature attempts to disguise itself. "These Diabolians love to counterfeit their names. Mr. Covetousness covers himself with the name of Good-Husbandry, or the like; Mr. Pridy, can, when need is, call himself Mr. Nest, Mr. Handsome, or the like, and so of all the rest of them." Several times does Bunyan recur to this point. Certain of the Diabolians sought to enter into the service of the people of Manoual; "the Lord Covetousness, the Lord Lasciviousness, and the Lord Ager. The Lord Covetousness called himself by the name of Prudent-Thrift; the Lord Lasciviousness called himself by the name of Harmless-Mirth, and the Lord Ager called himself by the name of Good-Zeal. So upon a market-

day they came into the marketplace; three lusty fellows they were to look on, and they were clothed in sheep's ruses, which was also now in a manner as white as were the white robes of the men of Manoual. Now, the men could speak the language of Manoual well." Here in the margin Bunyan interjects, "Take heed, Manoual!" But for a time the stratagem succeeded. How true, and wittily wise, is what follows! "Mr. Mind hired Prudent-Thrift, and Mr. Golly Fear hired Good-Zeal. True, this fellow Harmless-Mirth did hang a little in hand, and could not so soon get him a master as the others did, because the town of Manoual was now in Lent; but after awhile, because Lent was almost out, the Lord will be hired Harmless-Mirth to be both his waiting man and his lackey; and thus they got their masters." Farther on we are told that Golly Fear soon found out that his new servant "was but a counterfeit rascal; and the sham Good-Zeal thereupon ran away; but the other two remained and wrought much mischief for a time.

Equally subtle, and yet more trenchant in its severity, is Bunyan's treatment of the Doubters; in his view also a set of Diabolians. There is a curious applicability in his words to much that we hear in the present day. Old questioning, the receiver, entertainer, and comforter of the Doubters, is placed at the bar, indicted by the name of Evil-Questioning. "My lord," quoth he, "I know not the meaning of this indictment, forasmuch as I am not the man concerned in it; the man that standeth by this charge, accused before this bench, is called by the name of Evil-Questioning, which name I deny to be mine, mine being Honest-Inquiry. The one, indeed, sounds like the other; but, I trust, your lordship knows that between the two there is a wide difference; for I hope that a man, even in the worst of times, and that, too, among the worst of men, may make an honest inquiry after things without running the danger of death." But the finest touch of all, perhaps, is in the evidence of Lord Will-be-will. "I know him to be the man concerned, and that his proper name is Evil-Questioning. I have known him, my lord, above these thirty years, for he and I were great acquaintances when Diabolus had the government of Manoual; and I testify that he is a Diabolian by nature. He has, in times of rebellion, been at and lain in my house, my lord, no so little as twenty nights together. True, I have not seen him many a day. I suppose that the coming of Emmanuel to Manoual has made him change his lodgings."

What could more exquisitely indicate Bunyan's belief in the connection of skepticism with a corrupt will? Yet Bunyan, though pitiless to wilful skepticism, knows how to discriminate. Of the doubters, he says: "One sort of them came out of Blind-man-shire, and they are such as did ignorantly what they did. Another sort came out of Blind-real-shire, and they did superstitiously what they did. The third sort of them came out of the town of Malice, in the County of Evvy, and they did what they did out of spite and implacableness."

"For the first of these," adds Bunyan, "namely, that they came out of Blind-man-shire, when they saw where they were, and against whom they had fought, they trembled and quaked as they stood stood before Him; and as many of them as asked Him mercy, He touched their lips with His golden scepter." Very few of the second class, those who came out of Blind-real-shire, "could be brought to see their evil; but those that did, and asked mercy, they also obtained freedom." The third class "neither wept, nor disputed, nor repented."

The philosophy of religious skepticism, viewed from the standpoint of an assured evangelical belief, has never had a more vigorous elucidation than in the whole account of these Doubters; and, as we have said, there is light in it also for the age in which we live.—The Sunday at Home.

—The French national debt is the largest in the world. The interest alone is more than the total wants of the United States Government with nearly double the population.

—A Maine clergyman told a friend that he had great difficulty in putting his youngest child to sleep at nights. The friend waggishly asked: "Did you ever try the effect of reading one of your sermons to him, doctor?" "Why, no," replied the good man in all seriousness. "I never thought of that." After his departure the friend's wife reproached him with him for playing on the simplicity of the reverend old gentleman, but was herself sorely able to restrain her risibles, when sometime after, the minister called again, and remarked: "Oh, do you know that I adopted your husband's suggestion of reading one of my sermons to my boy, and it worked like charm!"—*Leiston Journal.*