

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LIII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XLII.

VOL. V., No. 21.

SAINT JOHN, N. B., WEDNESDAY, MAY 22, 1889.

Printed by G. W. DAY, North Side King St.

The temperance people of Massachusetts, having failed to carry the prohibitory amendment, are determined to do the best they can with existing legislation. By an act passed a year ago, the saloons of Boston have been reduced from 3,000 to 1,000. The question is whether the 1,000 will not sell all the liquor the people care to drink, as well as the 3,000. There are 8,000,000 negroes in the United States. These double every 20, while the whites double in every 35 years. The problem for the future which this presents, can be easily seen. If he has it not already, John D. Rockefeller will probably soon have the largest income of any one in the world. It is reported to be \$20,000,000 per year. He could found the Baptist university with the income of a few months.

HONEST CONFESION.—Somebody wrote the editor of the *Richmond Advertiser* the following note:

Feb. 6, 1889.—Rev. J. J. Lafferty:—There is not any use of your writing to me any more for I am dead and have been dead ever since 15 day of April so I can't take the paper any more so don't write to me any more.

A contemporary suggests that this brother told more truth than he intended; for when a man ceases to take his denominational paper, he is dead.

COMPREHENSIVE.—Dr. Parkhurst, in an address before the students of Boston University, gave the following as his conception of an ideal ministry:

My ideal for the ministry consists of three very simple conceptions: 1. Be true to your Bible. 2. Be true to yourselves. 3. Be true to your people.

Might he not have added, (4) Be true to your Lord?

HIS RELIANCE.—No preacher has made a finer record in New York for the most solid and substantial success in reaching the wealthier class, supposed to be the hardest to influence, than Dr. John Hall. In a recent sermon, he gave all the secret of his success, of which he is aware. We commend his words to all, especially to any who are tempted to adopt sensational methods by preaching:

"If I have had any success in the work of the ministry, it is because I have endeavored all through to hold forth the Word of Life. I have no skill, genius or ingenuity for a new way of putting things, nor art in delivery, no sensational themes, and if I had to depend upon flowers from about the pulpit and flowers in the sermon to draw the people, I should abandon the pulpit."

REACTION IN JAPAN.—A reaction is said to be setting in, in Japan, against Christianity. In the past, when there was talk of its adoption as the national religion, it was supposed to be a part of western civilization, which the Japanese are seeking to make their own. Now, however, its demand for moral purity is being more clearly recognized, with the necessary result of opposition on the part of the sinfully disposed. A society has been formed to discourage the growth of Christianity, and other indications show that it will have to fight its way. We do not look upon this as a discouraging feature. It shows that its real nature is being more clearly seen, and that Christianity will be delivered from the incubus of the patronage of the great and godless. This ever tends to lower its standard and dim its lustre.

CLEARLY STATED.—Dr. Everts, referring to the Seventh Day Baptists, in the *Religious Herald*, states a decisive objection to their view in a very clear way:

"They make the validity of the Sabbath depend upon the correctness of the calendar preserved from the morning of creation through the English and Russian calendars differing would require the observance of different days) instead of upon exact succession and proportion of time. They maintain their Sabbath views at great sacrifice, and feel compelled to antagonize all legislation for the protection of the Christian Sabbath. If one travels around the globe from East to West, scrupulously observing the seventh day, upon arriving at the point of his departure, he finds he has lost a day and is keeping Friday for his Sabbath. But travelling from West to East around the globe, with the same scrupulousness keeping his Sabbath, he finds he has gained a day, and is keeping the first instead of the seventh day. It is credible that the validity of a divine ordinance binding all mankind would be left to the contingency of an agreement upon the exact enumeration of days from the creation?"

GIVES UP IN DESPAIR.—Two years ago, the Unitarians of the United States sent a missionary to Japan. At the farewell meeting of this gentleman, Mr. Knapp stated that, unlike other missionaries, he would build on the teachings of Confucius and Buddha, showing how those of Christ were in harmony with, not in opposition to, these heathen religions. About three years prior to this, a German rationalistic missionary society had sent out a Mr. Spinner. His theological views

were almost identical with those of Mr. Knapp. He began to study Buddhism on its own ground. He has become convinced that the Buddhism of Japan is so degenerate that there can be no thought of anything in common between it and Christianity. He is very much grieved with Mr. Knapp, who, he says, seems to be more friendly to Buddhists than to Christians. Mr. Spinner is now convinced that the mission methods of evangelical Christians are the only ones promising success. This is an important testimony. It is to be hoped Mr. Knapp, on deeper study, may arrive at the same conclusion.

"Young People's Society of Christian Endeavor."

I emphasize the statement that the local Society of Christian Endeavor belongs to the church in the same sense that a local Sunday-school belongs to the church, and it is as strictly denominational as the church is.

The Maritime Sunday-school Convention is an "interdenominational organization," and we have "huge international" Sunday-school Conventions with permanent organization and officers. Now these conventions are not formed or in the least controlled by the churches, and I venture my opinion that it is best that they are not under such control. These conventions are made up and controlled by delegates from the Sunday-schools. But any local Sunday-school sending delegates does not thereby become part of a "huge interdenominational" concern so as to lose its own denominationalism, yet Bro. Grant's objection to the Endeavor Society is that each local society is a "part of a huge interdenominational organization" and is thus beyond the control of the church. He tries to show that the influence of the *United Society* and its relations with the local societies are dangerous and away from the churches. I reply by analogy. Here are organizations similar in character and constituency and precisely the same in spirit and relations, which are of deep and lasting benefit to the churches through the Sunday-schools. So there is good reason to believe, from a short experience from the present outlook and from the analogy that the United Society of Christian Endeavor will be a deep and lasting benefit to the churches through its delegates from the local societies. Certainly Bro. Grant's objection at this point is too hastily and very poorly taken—and his deductions are contradicted by fact, experience and analogy.

Bro. Grant objects to the *prayer-meeting pledge*, which he takes particular pains to repeatedly call a "vow." I will not attempt discriminating definitions of "pledge" and "vow." I think "vow" is a much stronger word, and it seems to me that Bro. Grant so regards it, hence he introduces it to give more force to his objection. I think the word "vow" does not occur in connection with the prayer-meeting pledge in Christian Endeavor literature. I take the liberty, and I think all members of Christian Endeavor Societies do also, in good conscience to interpret that pledge as a covenant on our part corresponding in principle to our church covenant. In the church covenant we pledge ourselves in the sight of God to live and to do thus and so. Does Bro. Grant object to the church covenant because every member of the church does not to the letter keep it? This is one of his objections to the pledge. But why object so seriously to this pledge? Please look at it as it really is. We simply pledge ourselves to attend every meeting, if it is consistently possible, and to participate in the exercises by prayer, testimony, a verse of Scripture, stanza of a hymn. And we do not find it a bondage, or harmful, but helpful.

J. H. ROBBINS.

Missionary Correspondence.

BALLAGAN, March 28.

My last letter was written and sent off while still on an unfinished tour among the villages between Chicocole and Bobbili, and I partly promised to write from the latter place after the tour was finished. But promises are easier made than kept by missionaries, as well as by others. The two weeks spent at Bobbili were so full of other work, that the convenient time for writing did not arrive, and here are two weeks gone of another tour west of Bobbili. The latter part of last tour was not marked by anything very special. We visited and preached in a good many villages and in most places had a pretty good hearing. In Bajan, where my letter was mailed, the two most noticeable things were, the lack of water and the interest which the people shared in coming to listen to us. The latter was very marked. Hitherto it had always been

difficult to get them to leave their work and listen, but this time they came in crowds till the last and seemed much interested in our teaching. The water supply was getting to be a serious question. The tanks were dry and the water in the wells so scarce, that the people were quarrelling for a chance to get near the wells. Lately I have heard that part of the town was burned again. In several other villages there was much complaint of scarcity of water, as well as of food. In one village we had rather an interesting experience. Passing along a street, in which the Rajah caste people live, I stopped to light my lantern, near the house of a rich family. Some of them came out, but seemed very sad and quiet. When questioned, they told us the eldest son, who had been married shortly before, had just died and had been buried that day. Stopping to ask a few questions about his illness and death, the father and a crowd of friends gathered round, and we began to talk to them of the uncertainty of life, of the certainty of death, and of the necessity of being prepared to meet God in peace. They listened with such interest as I have rarely seen.

From time to time, there came the sound of weeping and sobbing from the women inside, and there was no difficulty in distinguishing between these tokens of real sorrow and the common weeping and wailing which custom requires. As we spoke of the Christian's hope and assurance, some seemed deeply impressed by the difference between it and the hopefulness of Hindooism. Whether the seed sown in their time of sorrow will spring up and produce a harvest, only the Master knows; but certainly the soil seemed somewhat prepared. On my return to Bobbili, I did not see that the two months we had been absent had made much difference. Prices were much the same and somehow the people seemed to find something to buy with, though they use much less rice in proportion to cheap grain, than formerly. Many who could not find work here, have gone away to Burmah and Coochana. The crops in the Jeypor country and in the Golaverg districts were fair, and from those places large quantities of food have been imported. So altogether it begins to look as if the people will manage to pull through, though I think the worst has not come yet. Out in the villages that I am visiting now, the people are complaining bitterly and many are badly off, but there is not the evidence of scarcity I expected to see. Some are having to sell their cattle and pay their rent for land, and they declare they will starve. Perhaps some of the poorer people will die for lack of food, but not many I think. It is surprising how little they can live upon at a pinch. Beyond making a few inquiries, the government is doing nothing to help, and it is very difficult to say what should be done. To do anything on a small scale, would be of little use, and there is not the absolute necessity that demands expenditure on a large scale. It is difficult to say just when and where relief should be given, and perhaps as difficult to say when it should stop, so as not to pauperise the people helped.

I have lately visited two "Suntas," or weekly fairs, where the "Kodas," a hill tribe, come to buy and sell. The first was the place I visited last year, where they began to howl and run for the jungle at sight of me. They were not nearly so timid this year, though but few, except those who had been drinking, would come near enough to talk. At the second place there was a great crowd, probably over two thousand people, a third of whom, I should judge were "Kodas." Most of these had never seen a white face, but they had mingled more with the Telugus, and were not so afraid of me as those at the other fair.

They seem like simple-hearted, jolly, good-natured people when sober, but when they are great drunkards, and when drunk they are no more to be depended on than any other drunken fools. Some were very quarrelsome and ready for anything bad. Liquor was being sold at the second fair, at several places along the road as they came down from the hills, or went back to their villages. I stopped for a while at the different places, and sent a good many along without a drink, to the great disgust of the liquor sellers, who asked if it was wrong to drink, why did government grant licenses to make and sell it? Religious work among the hill people was not very successful. They know too little of Telugu for one thing, and are too much interested in the fair to listen long. Still, a number heard and understood a little of the way of salvation. But how are they ever to be reached, is the question that haunts one as we think of how we are shut away from them by another language and by the jungle fever of their hills. I have no

had an opportunity yet of getting many of their words, so as to judge of the nature of their language. They bring down from the hills—the men on their shoulders, and the women on their heads—immense quantities of tamarinds, castor oil beans and other seeds, which they sell for salt, cloth, meat and other things from the plains. The women are especially fond of beads for the neck, and of brass bracelets, and armlets, which they just "pile on." G. CARRICHAU.

German Correspondence.

LYCK, East Prussia, April 25.

A town in the extreme east of Germany, on the very borders of Russia, the historic unhappy Poland within an hour's drive to the south, Lyck, though possessing in itself nothing to attract the ordinary tourist, is nevertheless interesting as presenting certain noteworthy characteristics of German life and manners. First for the journey hither, through the provinces of Brandenburg, Posen, West and East Prussia. West and East Prussia, so called, are divisions of the province of Prussia, which again, like Brandenburg, Posen, Schlesien, Pommern, etc., forms a part of Prussia proper, with the states added in 1870 making up the German empire.

In response to an invitation from a friend in Lyck, I left Berlin April 15, taking a night train in order to arrive at my destination by daylight. As the *Jrochke* drove along Friedrich Strasse on the way to the *Bahnhof*, it seemed as if Berlin had never before looked so beautiful. Easter was approaching, and the shop windows were dressed in their gayest. Easter eggs and Easter hares everywhere. And pray what may be the reason that the two are always associated in the minds of German children? The hares bring the eggs, to be sure, as you may very soon surmise upon examining the wonderful marzipan groups in the shop windows. Marzipan is a sort of confectionery, and there is nothing in earth, air, or water, unto which alikeness of it cannot be made in almost startling naturalness. Here were eggs in the shell and out of it, eggs hard-boiled and soft, whole and in pieces, the yolks showing just that delicious powdery creaminess so dear to the heart of the dyspeptic proof. The hare is an animal of wonderfully versatile tastes, and at this season of the year brings to town in the well-filled basket upon her back not only the products of the homely hen, the grossly fed goose, and the still more vulgar turkey, but also delights in showing the spoils of many a nest in field and forest where form and color is finer and daintier. The delicate blue green of the robin's egg, the thin brown-mottled shell of the plover's, with a hundred others of exquisite shades and tints—all were faithfully imitated. The real, not the marzipan, eggs of the plover are considered a great delicacy by the Germans, and in March when they begin to be laid, a single egg brings in Berlin the sum of five marks, equivalent to \$1.25. If this sounds incredibly, a single incident will, at least, serve to show the esteem in which they are held. Upon the last of April of this year, it being Bismarck's birthday, the great Chancellor received somewhere between one and two hundred of these eggs as affectionate remembrances from his numerous friends and admirers. There is only one Bismarck plover eggs are the rarest of rare gastronomical objects, belong—the former, at least nominally, to the rarest season of the year—what could be more appropriate than the presentation of one to the other? The spectacle of the Iron Prince upon his birthday morning surrounded by a couple of hundred plover eggs is indeed a moving one. In the nature of things, a crush somewhere might well be expected. But iron as well as calceine can sometimes be pliant, and so every first of April beholds the soft-hearted procession moving in through the gates of the Bismarck palace on Wilhelm strasse, never more to reappear, but to be followed by others in ever increasing numbers so long as the ministry and the minister remain to be ministered unto.

The *Droschke* quickly rolled by the brilliant shops and crossed *Unter den Linden* where the two long rows of lindens were already beginning to show tiny green leaves. In the bright glare of the electric lights I caught a passing glimpse of the familiar pillars of the stately Brandenburg gate, with its surmounting figure of Victory driving her chariot and horses back from Paris in triumph. Beautiful Berlin! Not without cause do the Germans exclaim, "Laf my journeyings and there! Paris? Ah yes—but give me Berlin!" B. BISHOP.

(To be continued.)

Gravity draws everything toward the earth, except when the love of God draws the affections toward heaven.

No Baptism Apart from Immersion.

Kincaid, one of the distinguished missionaries of the American Baptist Missionary Union, to Burmah, who was brought up under Pedo-baptist influences, became interested in the subject of baptism, and approached one of the pioneer missionaries of the West, soliciting a book that would give him the necessary instruction. A New Testament was forthwith handed to him. With some embarrassment, he said, "You did not understand me sir; I asked for a book on baptism." "Young man," said the veteran preacher, "if you want a better book on baptism than the New Testament, don't come to me for it." The New Testament is written in simple language; its precepts are plainly set forth; and it comes to us, as the inspired, and therefore, authoritative Word of God.

It is a significant fact that in those countries where Rome formerly held sway, immersion has been set aside by all Pedobaptists, and a sprinkling ceremony has been made to take its place; but in those regions that were under the influence of the Eastern church, immersion for Christian baptism has been retained. In the first case there was a departure from Scripture rule on the ground that Pope and council had authority to change. That authority has been virtually conceded to Rome, by all denominations that accept the change thus authorized by the papal power. The Greek church would never submit to Rome, and hence the continuance of the practice of immersion by its adherents. The efforts to bolster up the human invention are very persistent. The arguments employed seem specious to the uninformed, and hence the necessity for such counter arguments and such explanations of Scripture, as shall lead the inquirer into the truth. Wiberg, the famous Swedish preacher, found Pen-gilly's guide very helpful in his investigations. Many others have been led into the truth in a similar way.

The work noticed above is a neat pamphlet, easily placed in the pocket, of 26 pages, by Pastor D. G. McDonald, of Toronto, but well known in these Provinces. Prof. Newman highly commends the work. It was prepared as a class exercise at McMaster Hall and so impressed Professor and student that they requested its publication. An appendix is added, showing the fallacy of certain objections. The work, in my judgment, is the best of the kind that I have yet met with. There is much in little space, and to the point. It would be well for every pastor to have copies of this work on hand to give to converts received into the church. A pastor in a recent issue of the *Messenger and Visitor* complains of the laxity of Baptists in his country. May it not be that the most of our pastors fail in the proper indoctrination of their young people? Other denominations are more careful to impart instruction in the tenets of their particular sect than we are. The Scriptures seem so plain to us that we imagine they are equally so to others. We do not understand how the prejudices from early training, and human preferences, and social influences, are all in the way of many to a proper understanding of the word. A good sister to whom the work was given, expressed her satisfaction with the work, especially as it indicated the line of argument to be employed in defending our faith and practice. I most cordially commend this latest work of Bro. McD. to the notice of our pastors and people; 25 copies may be had for \$1.00. Address the author, 314 Bathurst street, Toronto.

M. P. F.

Gem Church Record Book.

The future historian will set great value on well kept church records. These cannot be well kept without suitable books. You want a book built to stand one hundred years and wear and tear at least. Well, we have it, made to order, containing 406 pages—31 double pages of which are set off for a register of names, ruled with columns in which to note all needed items. One clerk who has used this book calls it a gem. The price is very low, only \$2.25, mailed. Send your orders in and have a church book good to record your transactions for thirty years at least.

GEO. A. McDONALD,
Halifax Baptist Book Room.

Nothing amused our little nephew, five years old, like playing cars. He would run about the house, puffing and whistling in imitation of the engine. One day I chanced to step in his way as he was going at full speed. He stopped, and instead of requesting me to give him the right of way, remarked solemnly: "The engine will wait till that cow gets off the track."

W. B. M. U.

"Arise, shine: for thy light is come."

W. B. F. M. Society Meeting.

(Continued.)

Then, looking eastward, we accompanied Mrs. Gates on a flying trip to each of the missions. In Africa, Miss Hamilton and Miss Talhoner were rejoicing in the coming of Miss Royal, who was on her way, and also in the fact that their house which had been last spring lying in parcels in Palalabee, had made its transit up country on men's shoulders and row stands upon a healthful elevation.

"The reports from France had come freighted with a new spiritual life."

Bible women in Sweden had had tokens of God's favor. In India the workers have had great encouragement. Miss Mason's first grateful recognition of appointment as a missionary was a thank offering of \$60 from her salary. She had sent a copy of "Peep of Day," translated by herself, into Garo. Mr. Mason had reported forty baptisms. Like reports come from the southern part of the field and whole villages are asking for teachers. And so on we touched at each mission station, until one could almost see the workers and their homes. One jungle village asked for a school and offers to pay for tuition. Mrs. Gates adds: "Prayer, self-renderer, Christy service, are on the unwritten page which we may never read."

In China the swarming millions stir our hearts to pity. Here the two young women mentioned before, have gone far inland, and are busy learning the language.

In Japan the sick ones were better, and the work "showing wide opportunities for enlargement on every side." "Japan is waiting, heaven and earth are watching to see what American Baptists will do in this hour of the birth throes of a nation. Next year, with the first constitutional government in Asia, it comes forth among the people. Christian or infidel shall it be? We are only women, but faith in God and intercessory prayer are our privilege."

On the foreign field are 46 missionaries, 53 Bible women, 394 baptisms, 152 schools, 5,212 pupils, and more missionaries had been sent out than in any previous year.

The Treasurer reported \$76,103.88, and a balance from last year made the sum total \$81,196.69.

When the morning meeting adjourned, it was only to go as far as the spacious vestry, where luncheon was served. All guests from a distance were provided with red tickets, and these were served first; but there was no confusion, no hurry, and in an incredibly short time four hundred and sixty and more, were seated at the tables, which were most tastefully decorated with flowers. The feet of some of the workers must have ached, but the kindness and hospitality was unbounded.

On Wednesday afternoon we had an earnest address from Mrs. Brown, of Yokohama, who pleaded so earnestly for the young of that place, that you wondered the money was not given her there and then. Another appeal was made by Miss Kidder, of Tokio, Japan, lately returned home. We were glad to hear from her of the work done by our own brethren Harrington. A grand paper on "Responsive service" was next given. Among other good things, Mrs. Barnes said: "Twenty years ago the mental training of women was far inferior to what it is now with every added increment of ability there have been added increments of opportunity to relieve the world's needs, and this means that God expects from us a richer, sweeter service than from the women of any previous generation. Our responsive service is a service for all, not a select few. Christ is our leader, and He waits for our response. It should be a direct, a full response. Mrs. Waterbury, of Madras, presented the evangelistic side of schools in missions. Three kinds of schools were needed. The "poor school," where the children are taught to write and read. The "boarding school" and the school for high caste girls. These schools must be carried on; because the teacher has it in her hand to shape and mould the girl. "Save the man in the boy, and save the people in the man." Because we are women we must carry on these schools. "It seems a beautiful thing," she said, "to mother the children of the world." It was a great comfort to her that in India there were children she had won to Christ. Another interesting feature was "a true story of a Hindu widow," recited by a young lady in native costume.

A. M. J.

—There are 3,000 women doctors in the United States, each earning an income of from \$4,000 to \$10,000.