

Messenger and Visitor.

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NO. 28

—HOME MISSIONS OF THE CONGREGATIONALISTS OF THE U. S.—The following shows the results of the work of this body for the past year: Churches organized, 152; churches reaching self-support, 66; converts uniting with aided churches, 5,642; Sunday-schools organized, 296; Sunday-schools now under the care of missionaries, 2,097; houses of worship completed, 118; young men aided in studying for the ministry, 69; missionaries employed, 1,469. These labor in the following fields, namely: In New England, 379; Middle States, 100; South and South-west, 148; Western States and Territories, 806; and Pacific coast, 106. Receipts during the past year, \$524,544.93; churches organized during sixty years, 4,816; receipts during sixty years, \$11,103,712.60.

—THE IMMORALITY OF THE SPANISH PRIESTHOOD.—The London Times correspondent at Madrid says the tide of feeling against the priesthood in Spain still keeps rising, being powerfully aided by the acts of the priests themselves. It has long been felt by all true Roman Catholics in the country that the immorality which has reached an almost incredible point in their religious teachers must be swept away. The fear of damaging the Apostolic Church has kept them silent. Recent events have broken this treacherous calm, and a storm that will shake the Church to its foundation appears imminent.—*Exchange.*

All of which shows that Roman Catholicism is at its best when under the eye of Protestantism; but when this is not the case, as in Spain, it is the same old church which created the necessity for a Luther and a Reformation.

—DIVISIONS OF INTEREST.—We clip the following from an exchange, showing that the English Methodists have had a little difficulty similar to our own. We are glad our fair sisters propose to remedy this trouble as it exists among us. We wish them all success:

"Considerable dissatisfaction is expressed as the way in which the recent great missionary anniversary meetings were arranged. It is true they had a superb sermon from the greatest preacher in England, Charles H. Spurgeon, and an exquisite discourse from our own Dr. Dallinger, F. R. S., but still the anniversary was not a success—and why? Tell it not in Gath, Mr. Editor, but it is nearly three years upon the ladies' in practical vindication of Woman's Rights the fair members of the great Missionary Society were conspicuous by their absence from the great missionary anniversary because they had a meeting of their own branch of the Society at the same hour." Hence, according to the Methodist Times, at least, the cause of a certain failure of what character the paper does not say in the anniversary.

—FAVOR ROSE.—It was our privilege to spend part of the time at the P. E. L. Association with father Rose. He remains hale and vigorous at seventy-five and is an animated and as youthful in spirit as the youngest of his brethren. It was very interesting to hear of the labors and success of the pioneer fathers of the Baptists of the Island. Like their brethren who loved so much of the other provinces with Baptist sentiments, the fathers on the Island were bold as lions, and steadfast as granite, while their devotion was unflinching. Conviction is ever the condition of power, and it is to be hoped this will ever remain with our ministers, in this age of indifference. While fathers McLeod and Shaw are gone, father Rose takes his younger brethren into the warm place in his heart they hold.

—MORE CHEERING.—The outlook for the Baptists of P. E. Island is much more cheering this year than last. At the Association at Byron last July, the brethren had their course severely tested. There were but five pastors on the Island, and two of these contemplated removal. More than half the field were destitute of preachers, and a general languor seemed to prevail. Since then six good men and true have gone to labor on the Island or are about to settle there. All the fields but two will shortly be supplied, and it is hoped that one of these may soon obtain a pastor. The results of the year's work have been most cheering, and the outlook is bright with still greater promise. Pray for the cause of P. E. Island.

—DESERVING SYMPATHY.—The case of the church in Charlottetown was brought up in the Association at West River. They are having a terrible struggle with a crippling debt, while the pressure of hard times is upon them. Bro. Whitman, their popular and much loved pastor, has withdrawn his resignation at their earnest request, and has decided to continue to lead them in their further grappling with the difficulties of the situation. The Association passed an enthusiastic resolution of sympathy and a call to the churches to aid them as far as possible in a moneyer test meeting it is proposed soon to hold. They are slowly but surely wiping out the debt which burdens them, and will be in a position before very long to be able to take the leading place they are naturally entitled to hold in the work for God, by our people on the Island. We ask for them

the general sympathy of their brethren. Spiritually the last has been a year of great blessing, notwithstanding the interruption of the small-pox visitations.

—ANSWERS TO QUESTIONS.—The following report of the committee on questions in letters, was adopted by the P. E. Island Association:

Your committee on questions in letters, report that two questions are presented to you for consideration.

The first is, "How should church members be dealt with who attend places of amusement?" Your committee would suggest that much depends upon the kind of amusements indulged in. They cannot, however, too strongly insist that a Christian who makes a practice of seeking amusement for amusement's sake, cannot have that deep sense of his obligations to Christ as his Lord, and to the world in its need that he should. Your committee also believe that for a Christian to frequent places of amusement of any kind, tends to frivolity, makes work for souls distasteful, and destroys power to exert the highest influence over the un saved for good. Especially would they express their sense of the utter impropriety of church members engaging in the public dance and in card playing. These can have no other than a demoralizing influence upon the Christian character, while the example is pernicious in its effects upon all.

As the moral power of the church is her more precious possession, and as the conduct referred to in the question above submitted, tends to injure this power and interfere with the great work of saving souls, your committee would advise that members of churches frequenting places of amusement, be labored with in love with a view to open their eyes to the evil of their practice, and if kindly exhortation fail, that the hand of fellowship be withdrawn.

The second question submitted to your consideration, is "Whether it is proper for our pulpits to be supplied with Bibles containing the Authorized and the Revised Versions in parallel columns?"

Your committee believe that God's mind as given in the original languages of the Bible, is expressed more clearly and accurately in the Revised than in the Authorized Version, in many passages at least. It is, therefore, well to have this version in the pulpits of our churches. As the people are most familiar with the Old Version, and will take in the sense of most passages better from it, it is well to have this version also, for the public reading of the Sabbath day, the pastor using his own discretion as to which part of the lesson he will read from each.

—WILLING MONEY TO THE LORD.—Dr. Day, of the Island Association, stated that about \$18,000 had been lent to our work, to his own personal knowledge, by defective wills. This is a serious matter. There is a good deal of red tape in law business, it may be; but all the provisions laid down must be attended to or the will will be made void. For our own part, we do not think so much of giving to the Lord as we can no longer use our means ourselves. If, however, brethren do not wish to let the Lord have any large amount of money until they are done with it, and yet desire to give them, let them make their wills at once, and let them see to it that they are legally executed.

—A FAIR OFFER.—Bro. Wm. Scott made a fair offer at the educational meeting of the Island Association. He suggested there were some wealthy men in attendance, who were able to support a young man at college. He had not the means to do this; but if his wealthy brethren would supply money he would supply the boys. This created a little merriment; but what better investment could be made of money than in the developed brain power of some of our promising boys? It is to be hoped that those who are able will lend the helping hand to those who might be such powers for good, did they but have educational advantages.

—CLEAR AB MUD.—The following is from Edward Von Hartmann's new book on "The Religion of the Future": "Without eudemonological pessimism must evolutionary optimism lead to irreligious secularism; without evolutionary optimism must eudemonological pessimism become an indolent despondency, or degenerate into religious asceticism."

Much of this in German literature which goes for depth consists, very largely, of such turgid verbiage as the above.

—UNGALLANT.—An exchange, edited by a man, ungenerally declares that "the perfect woman died long since, and even her sepulchre cannot be traced." All we can say is that the remark is strikingly true of the men.

—PASTORS, HELP.—The public schools are having their holidays. At this time parents who have children prepared to pursue a course of higher education and students who are working their own way, are compelled to decide the question of the institution which is to receive their patronage.

Our pastors may do great things for our institutions, just now. In most cases, they can determine the choice for our places of learning, among our own people. The fine attendance at our institutions at Wolfville is quite largely due to the earnest aid of our pastors, in this way. Much more could be done, however, if all would do their best to encourage the intelligent to seek higher culture, and to seek it at our own places of learning. Will not all begin at once, if attention has not already been given to it, and do their best to give to these places of denominational power an overflowing attendance?

—CHRISTIAN INDIANS.—In the Indian Territory there are about 75,000 Indians. Among them are 100 Baptist churches and 6,000 members. There are also about 8,000 members of Methodist churches, besides a few of other denominations.

—ACADIA COLLEGE, &c.—We call special attention to the advertisement of our institutions at Wolfville, found in another column. The Ladies' Seminary is to be congratulated upon securing the services of Miss Wadsworth as Principal. She has had experience in a position of this kind in an institution in Vermont, similar to our own. She has also taught in a school in New Jersey and has recently been conducting classes in Literature in the New England Conservatory of Music. She has flattering testimonials from Prof. Rolfe, of the famous Shakespearean Editor, and from Miss Kate Sanborn. She is also a staunch Baptist, and comes to us at a sacrifice of salary, because she desires to work in a Baptist school. It is to be hoped that all our institutions, may have an attendance next year above that of any in the past. From present indications, this will probably be the case.

—MISSIONARY.—Many of our people will be interested in the following item from the Standard. Bro. Harrington is one of our Provincialists, and will be followed to his field by the prayers of many:

Mr. C. K. Harrington, late a graduate of the theological seminary, an accomplished scholar, and with choice gifts for his chosen sphere of service, has offered himself for the Japan mission, and his name is now before the committee at Boston, with the warm commendation of the advisory committee here.

—REMOVAL OF DR. BILL.—Dr. Bill, who has been pastor of the church at St. Martins for the last eleven years, resigned his charge, June 25th. He felt that, even with a co-pastor, the work would be too heavy for him. The church unanimously passed a resolution expressing regret at the severance of the pastoral relation. There are very few men who have ever worked on in full pastoral work until their eightieth year, as has Dr. Bill, and still fewer who have spent sixty years in preaching Christ. With one exception, perhaps, Dr. Bill is the last of the fathers of our denomination in these provinces. We owe to them more than we know. Dr. Bill's life has been one of intense activity, and has been sacrificial in the highest and truest sense. May his remaining days be blest days of calm serenity, a fit introduction to the rest above.

—IMPORTANT MEETING.—A special meeting of the Directors of the Union Baptist Seminary was held yesterday (July 9) in one of their class rooms in the Institute, at which a special committee were appointed to prepare a report setting forth the course which may appear the wisest to pursue for the future conduct of the school. This committee to report to the first regular meeting of the Board of Directors Aug. 5, then a general meeting of all interested in the future welfare of the Seminary is to be called on Aug. 20th, 8. m., in the vestry of the Leinster St. Baptist Church to consider the situation, and determine a final course of action. In view of the good work done in this school during the year just closed and the prospect of future usefulness opening before it, it is to be hoped that the great Baptist constituency of these provinces will be well represented on that occasion.

—MISSIONARIES IN DANGER.—In a private note from Bro. George, accompanying the communication found elsewhere, he refers to a narrow escape he had from the Doucits:

"We have been able to do little or no mission work this year; the whole land has been in a hubbub of excitement over the Doucits. Many thought that the king would soon return to expel the English, and cut the heads off all the Christians. They were astonished that we did not run away to save our lives. There have been times when it seemed as though the end had come; but our God protected, and in a remarkable manner. They had arranged to attack us on a certain night, and assembled about 3 miles away to make final plans, when one of them was bitten by a snake. This was regarded as a bad omen, and the cause of much excitement, and they decided to wait till next night. In the meantime, a Christian whom they had captured and compelled to act as guide, was shot, and died; and just as they were about to start, a heavy rain fell, and the ground became so muddy that they were unable to march. They were then dispersed, and I was able to obtain troops enough to pre-

vent the attack. Since then we have had troops here, and I have hired two armed men to watch my house. We think danger is much less now, but it has not altogether passed away."

—THE CANOE CHURCH DIFFICULTY.—We insert to-day a letter of explanation by Bro. Goucher, of Truro, of the action of the Council whose deliberance we published three weeks ago. This will complete the explanations—one on each side—of this unfortunate matter. We may say that the cause of the party in a dispute that refuses to leave it to the adjudication of disinterested parties is justly prejudiced in the eyes of all thoughtful people. We are sorry the Canoe Church has allowed itself to be put in this unenviable position, and hope it may retrieve itself as soon as possible by uniting with those with whom it is at issue in calling a mutual Council. The Messenger and Visitor will be closed from this time forth to everything relating to this trouble, except the deliberance of a Council of this kind.

Bible Societies and the Baptists.

ARTICLE III.

When it became known that the British and Foreign Bible Society had refused all further aid to Baptist Missionaries to print and circulate the Word of God in India, a protest, signed by more than six hundred Baptist ministers, was presented to the British Society, on March 5, 1837. This protest is a noble document and I only wish there were space to quote it in full; but I must forbear. This was replied to in a very evasive way by the Society. On January 6, 1846, the committee of the Baptist Union of Great Britain addressed another and final remonstrance and Memorial to the British Bible Society. Of course it was useless, as any attempt to reason with prejudice always is; and, consequently, the Committee of the Baptist Union met at No. 4, Fen Court, London, and passed the following resolutions:

Resolved unanimously, That this committee, having attentively considered the communication of the committee of the British and Foreign Bible Society, in reply to the Memorial, are deeply concerned to see that no compromise is made to their principles, and that no concession is made to their demands, which would be tantamount to a recognition of their position. Resolved unanimously, That the committee of the committee of the Bible Society to support the resolution of the New Testament, made by the Baptist missionaries, have the Baptist body as an alternative after seven years' endurance of the wrong; but to seek support for that by an appeal to the Christian public through an organization for that purpose, &c.

On March 24, 1840, at New Park Street Baptist Chapel, the Bible Translation Society was formed. To this society, which is purely Baptist, all the Baptists of England, contribute their Bible money, and Baptist ministers in England, in place of going on the platform and advocating the claims of a society which from the Baptists out, go on the platform of their own society and advocate the claims of the Bible Translation Society, and especially of the Maritime Provinces, please take notice of this point. Bro. Wm. Scott will reply, "We have no Baptist Bible Society in Canada to advocate." Yes, true; and very strange. Why if it is not to be either organized an auxiliary to the Bible Translation Society of England, or an independent Bible Society for Canadian Baptists to work through, some unaccountable. I trust that before long we shall have a society, having for its sphere the Dominion of Canada and for its object the translation and circulation of the sacred scriptures by Baptist Missionaries.

Before leaving this important subject, perhaps we should have a few words to say about Bible matters in the United States. On May 17, 1816, the American Bible Society was formed in New York. Article 1, of its Constitution declared "The sole object shall be to encourage a wide circulation of the Holy Scriptures without note or comment." Very much such an Article as the British and Foreign has on its books. Baptists as well as all others were invited to co-operate, which they did. This society made appropriations of money to Dr. Judson for printing and circulating his Burmese Bible. In 1833 they sent him \$5,000; in 1834, \$7,500; in 1835, \$6,000; or \$18,500 in all. It was well known to them that Dr. Judson had translated all the words of the New Testament.

You will notice that the last amount was appropriated in 1835, that was the fatal year. No more appropriations after that year, either by the British and Foreign or American societies to Baptist missionaries. It was Dr. Carey's Bengal Bible that caused the separation both in England and America. When Mr. Yates and Mr. Pierce were refused help by the British and Foreign, they then applied to the American Bible Society in New York. They felt that they could very consistently look to the American Bible Society, both on account of its constitution and also that Baptist people

had contributed over \$100,000 to the Society. A committee was appointed by the American Bible Society to consider Dr. Yates' application. The committee were all Peco-Baptists except one, that was the Aetico and loyal Spencer H. Cone, of most precious memory. This committee reported that it was inexpedient to appropriate funds in aid of translating or distributing any version containing translations of the Greek words baptizo, baptisma and their cognates.

So this Spencer H. Cone protested he would not sign this report, but brought in a counter report urging the Society to grant the money as requested. He was voted down, and when the vote was passed accepting the report of the committee recommending the American Society to do with Dr. Yates' application what the British and Foreign did with Spencer H. Cone stepped down and out. He felt that his work was done in that society, and not only his but all Baptists as well.

May 12, 1836, the American Bible Society approved the action of its board of management in not granting Dr. Yates the money for printing Dr. Carey's Bengali Bible. April 7, 1836, the Baptists of America presented their protest; the board refused to receive the protest, or even to allow it to be read. This ended the work of American Baptists with the American Bible Society. On the very day that the American Society approved the action of its board of management, a number of Baptists met in Oliver Street Meeting-house, when Rev. Spencer H. Cone preached and organized a provisional Bible translation society with Mr. Cone as its president.

On Wednesday, April 26, 1837, the Baptist Convention met in Philadelphia, confirmed the action of their brethren in forming a provisional society and at that meeting made the society permanent and named it the American and Foreign Bible Society.

So we see, brethren, both in England and the United States, the Baptists have been compelled to organize Bible societies in order to equip their missionaries with the Word of God.

I feel that we of Canada must do the same thing if our missionaries are to be supplied with the sacred Scriptures as they should be. It does seem a pity that at the present time, the Bible Translation Society has no funds in the Maritime Provinces save what the British and Foreign Bible Society, when we can get nothing out of them, sends us. The Foreign Mission Board of the Baptists of the Maritime Provinces has stated this matter. In January, 1854, Dr. Hopper moved the following resolution:

"Whereas, There is a great need for the circulation of the Word of God on our mission field in the land of the Telugus, India; Therefore, Resolved, that we request the British and Foreign Bible Society to grant us \$500.00 for the circulation of the Bible as translated by our missionaries on that field."

That resolution was carried, and the secretary sent a copy of it to the secretary of the Auxiliary Bible Society in St. John requesting him to forward it to the secretary of the British and Foreign Bible Society in London.

The Board never received any reply to the request. And now, brethren, it requests us to "raise and build" and "wait our hands full to do let us do it with our might."

If I am spared until Convention meets, and if Convention will permit, I will move the following resolution:

"Whereas, There is great need of a wider circulation of the Word of God, as translated by Baptist missionaries, among the Telugus; Therefore, Resolved, that this Convention do approve of the organization of a society for this purpose."

If any brother sees a "more excellent way" of bringing to pass this much desired object, please state it in the Messenger and Visitor, or to me personally.

W. J. STEWART.

Portland, N. B.

English Correspondence.

Whit Monday, 14th June, was pleasantly spent in a visit to old Windsor Castle, the palace of our kings and queens for many ages past. The State Apartments were interesting, especially the Queen's Presence and Audience Chambers. These were superbly furnished, and the ceiling and walls richly adorned with some of the world's finest paintings. I was much interested in the Royal Stables and Riding School. There are fifty (50) State horses, including the Queen's handoms "eight," now twenty-two-five years old; also the chestnuts and bays used by the Royal Grooms. From the battlements of Round Tower one has a commanding view of the surrounding country, and it is said twelve counties can be seen from this elevation.

London Tower was agreeably spent in another day. It was founded by William the Conqueror in 1078, and has since served as a palace, prison and fortress. The view of the city and the Thames from the battlements of Lady Jane Grey, Queen Anne Boleyn, and others of England's nobility, and to see the exact spot of their execution,

and the window where Lady Jane stood as she waved a farewell to her husband, Lord Dudley, as he was carried by to Tower Hill, carries the beholder in thought back to those cruel times now happily past. Thankful should all be for what the all-absorbing light of the Gospel and the Bible has done for our entire race since these bloody days.

THAMES TUNNEL.
It seemed odd walking under the Thames 75 feet under the street level, and a distance of 1,800 feet by pacing.

Through the kindness of Capt. Thos. Eagles (brother of the late Sir John, of Lucknow, and grandson of the first bishop of N. S.), and in his company, I visited the Albert Memorial and Kensington Palace. The Memorial is something grand indeed, and is the admiration of the world's visitors to London. It cost, say \$2,500,000. Probably the most interesting features are the four corner groups and arms of Europe, America, Asia and Africa, and the fine marble sculptured forms in life size of the world's greatest poets, sculptors, painters, and architects, &c. The Palace is Queen's birthplace and early home.

I had the pleasure of spending a half hour and taking a walk with General Laurie, our N. S. Agricultural friend. He stands high in the estimation of the authorities here. Last week he was one of the distinguished visitors present at the opening of the new bridge by the Prince of Wales.

I was so fortunate as to see the ex-empress Eugenie on her visit to the exhibition. Though she now bears the silvery marks of age, an occasional lightning up of her countenance tells plainly of the beauty of the face that once charmed Europe. Lord Lorne escorted the party, which included the Prince and Princess of Wales, their daughters and the Princess Louise. The clothing of the young princesses was noticeable for its plainness.

Of course I went to the HOUSE OF COMMONS, and heard T. P. O'Connor, the infidel Bradlaugh, and Gladstone—the leader, on the Home Rule question. O'Connor kept the House in roars of laughter—even the Prime Minister shook in his boots.

The returns of the census were very agreeable. We were 16 hours in St. John's, Nfld. We found the dry docks and the two cathedrals. The Catholic one is a very fine building, it cost \$28,000, and is yet unfinished. Its altarpiece is very beautiful; it represents the "Last Supper," and is carved out of the finest Italian marble. Its value is \$25,000. It was the gift of an English gentleman. We did considerable climbing about visiting "Gibbet Hill," and the "Ladies' Lookout"—the view from here is wild and grand.

Not many hours after we were sailing up Halifax harbor and meeting our old friends after a ten weeks' visit to "our old home" across the water, glad and thankful to be back once more. W. J. GAYNE.

This, That, and the Other.

The Governor of Kansas states that the liquor sold in that state is not more than one-tenth of the amount sold before the passage of the prohibitory law. In recent gatherings of no less than 100,000 people, he saw only one case of intoxication.

One of the German papers states that "at Vienna last year no less than 363 Jews became Christians;" and another paper tells us that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present."

Nearly every evening in a Bombay bazaar may be seen two blind Christians reading from a Hindustani New Testament printed in raised letters, to a large audience of Hindu and Mohammedans who marvel at the strange sight.

A number of Chinese converts at Foo Chow have volunteered to go to Corea as missionaries. This is the first instance of a Chinaman leaving his native land to spread Christianity in foreign countries.

A few years ago a Baptist student at Berlin was asked by some of the students of the university to expound to them the views of his denomination. He gave them an evening, and stated our positions and our reasons for taking it. When he had concluded, one of them asked with an air of extreme surprise, "Is it possible that the state of scholarship in America is so low that all that argument is necessary to establish the meaning of the word baptizers?"

Dr. Levi Johnson, of Bishop Taylor's party in Africa, writes: "Slavery is carried on from the interior to a fearful extent. The women are captured and placed in a large inclosure, where they are fattened and skinned, and sold for wives or servants, as the case may be. All the young female children are sold for wives in their infancy, to be delivered to their purchasers at the age of from eight to twelve years. There is a great drawback to their education by infidelity."