

# Messenger and Visitor.

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NO 36

**—PRESBYTERIANS AND FOREIGN MISSIONS.**—The Presbyterians of the United States propose to raise \$1,000,000 for foreign missions alone, this year. They have made wonderful advance in their gifts during the last few years. This has been due to the fact that they have pressed the weekly offering system home upon the people. It may be said, also, that they are a very wealthy body, some of the richest men of the country belonging to them. In the *Evangelist* of Aug. 18, is a list of thirty-nine churches that give more than \$2000 each to foreign missions. Fifth Avenue, New York, leads with \$20,000. They contributed, in the aggregate, \$175,000. The lesson for us is, press the weekly offering system. Let pastors take it up at once, and leading brethren assist them, and our funds will be doubled, in a short time.

**—WEARIED OUT WITH VICTORY.**—Dr. J. W. Jones has been giving some reminiscences of the Confederate soldier, in the *Examiner*. In the issue of Aug. 25, he says the Confederates were wearied out with victory, and crushed by overwhelming force. He declares that authentic records on both sides show that while there were 2,869,132 in the field, on the Northern there were not more than 600,000 on the Confederate side. Of these latter 200,000 were killed outright or died from wounds or exposure, while another 200,000 were captured. At the close of the war there was but a handful of effective men left to oppose the 1,000,000 confronting them on. We have no doubt there is another side to this statement.

**—THE CIGARETTE HABIT.**—The use of cigarettes in the United States is assuming great proportions. According to the revenue returns, there are as many as 1,200,000,000 cigarettes manufactured annually, and as many more are said to be made by the smokers themselves, and the increase of consumption is advancing at a great rate. The great evil of the habit is to be found in the fact that so many boys are, in this way, learning to smoke. Medical authority is unanimous in the verdict that for boys the cigarette is poison, reducing physical force and vigor. It would be well for parents to guard their boys from this habit, for it is evil in itself, and may lead to other habits still more harmful.

**—RITUALISTS.**—Our Disciple friends are the loudest in their denunciation of sects. They quite assume, because they have appropriated the name Disciple, therefore they are not a sect. The *Religious Herald* gives a laughable instance of the consistency of one of its ministers in the south. He preached in a village on the sin of so many sects. He rang the changes on there being three denominational and sectarian churches in the place, and to cure this state of things, closed by proposing to organize a Disciple society then and there. This assumption of our Disciple friends that they are not a sect because they appropriate a name common to all believers, is the veriest humbug, and the claimant upon it is ridiculously absurd. We hope those of this belief among us may have too much candor and common sense to indulge in such deceptive waffle.

**—BAPTISTS OF JAMAICA.**—The Baptist Union of Jamaica, in their jubilee address to the Queen, says:—  
We are the representatives of 146 churches, having a church fellowship of 31,776 persons, with more than double that number of adherents, inclusive of 133 Sunday schools with 1,210 teachers and 21,403 scholars, and 173 day schools with 13,709 scholars on the books. We have also a college for the training of ministers and school-masters, with three resident tutors, and twenty-eight resident students and in connection with it a general day school as a practical training ground for teachers, and a high school for the education of a select class of pupils. Our church buildings are estimated to accommodate 69,000 persons.

**—HARDER TO ATTEMPT.**—How true it is that the man who wrongs is harder to appease than the man who is wronged. The man who does the wrong is usually the worst man of the two, and the worse a man is the more inveterate is his dislike. The wrong done is also impelled to a more stubborn ill will because of the childlike of his conscience which he seeks to silence by trying to justify his course to himself, by dwelling upon all aspects of the ground of difference which may be unfavorable to his opponent. When there is any difficulty between people, it can most always be set down as an axiom that the one most inclined in yield is least in the wrong. So it is almost always true that the one who speaks in most heat has the weaker cause, and seeks to cover up the weakness of his case by the strength of his statements.

**—NEW DOCTRINE.**—Not long since, Mr. Bowen of the *Independent* called upon Prof. H. C. South for proof texts for his theory of future probation. The *Christian Union*, which is now the organ of those who hold to the New Theology taught at Andover, in order to relieve Prof. South from his awkward position as unable

to produce the texts, declares that the use of Scripture proof texts has been outlawed. To use them is a sign of narrowness and want of scholarship, etc., etc. Well, well! Perhaps the *Christian Union* thinks, if our Lord were again on earth, and had to withstand the temptations of Satan, he would hurl an essay at him, containing long drawn inferences, rather than a solid shot of divine truth. At least, this is the way the advocates of the New Theology do whose methods the *Christian Union* think so superior to that adopted by our Lord.

**—COMMUNION.**—Dr. W. M. Taylor of New York partook of the Lord's Supper in Spurgeon's Tabernacle not long since. He is a Presbyterian, and writing about it in the *Christian at Work*, says Dr. Armitage it will not follow Mr. Spurgeon's example and admit him to the Lord's table in the Fifth Avenue Baptist Church of New York. How strange it is that Dr. Taylor, belonging to a denomination that believes that none but the baptized should be received at the Supper, should want Dr. Armitage to receive him to the Supper, believing him unbaptized? It is doubtful if Dr. Taylor considered Dr. Armitage unbaptized, whether he would receive him to the Supper, and yet he wants Dr. A. to do this very thing, in his case.

Besides there must come an end of the time of fratricide even in Spurgeon's Tabernacle, as the *National Baptist* points out. It says:—  
We add the further question, if Dr. Taylor should be in London several months, and if at the end of three months Mr. Spurgeon should say to him, according to the usage and rule of the church, "You have now been with us for three months, and have had an opportunity of seeing our ways; if you agree with us, we shall be happy to have you be baptized and unite with us; if not, you had better go where you will be more at home;" would Dr. Taylor in that case feel as happy as he does now?

And, further, if Dr. Taylor should apply for membership in Mr. Spurgeon's church, and should be declined on the ground that he had not been baptized, would he not have occasion to exclaim, "Why! isn't this the Lord's church, just as that was the Lord's table?"

**—WELFARE OF GREAT BRITAIN.**—This has not been a successful year to the Wesleyan Methodists of Great Britain. The statistics handed in at their annual meeting at Manchester show a net decrease of 86, and a total membership of 419,384. At a conversational meeting on the state of the denomination, among the reasons for the decline assigned were the frothy and unauthoritative hymns used at their religious services, unbalanced and unscientific views of holiness, too much stiffness in their system, not permitting them to avail themselves of all kinds of Christian workers, members of the church marrying out of their own communion, and being drawn away from the church and insufficient care in discipline. One minister suggested that the way to keep the sons of the wealthy in the denomination was to put them to work. This is a valuable suggestion. In all cases where there is decline in a denomination or a church, the deepest reason usually is a decline in vital piety among the membership. Piety is the mainspring of all church success and is its best assurance.

**—THINK OF IT.**—Not long since we had a conversation with a college professor who had taken his course of study in the largest university in the Dominion. This gentleman, who is well able to give an opinion as to the comparative merits of the lecture and tutorial system of instruction, spoke very strongly of the loss he sustained because in his alma mater the lecture system prevailed. The professor came in, read his lecture and went out. There was none of the inspiration of personal contact of student and teacher. There was no adaptation of instruction to individual need. There was none of the drawing both of the powers of the student by skillful question and free discussion. There was no opportunity to have special difficulties explained. The student sat, listened, and took in what he could. That was the end of it. It was little better, in most cases not so good, as to read a book, with time to take in and digest its thoughts. He felt that, had he gone to an institution like Acadia College, where there is the freest intercourse between students and instructors, with fullest liberty to ask questions and discuss subjects, where the professors have an accurate idea of what each student is doing and are prepared to apply the spur to the laggards, he would have had much better mental discipline. We hope all intending students will notice this testimony and not be induced to pass these courses in a college where the lecture system prevails. The loss would be irreparable.

—Since prohibition went into effect in Raleigh, N. C., the largest saloon in the city has been turned into a shoe factory which will employ more persons than all the dram shops in the city.

**W. B. M. U.**  
Third Annual Report of the Woman's Baptist Missionary Union of the Maritime Provinces, Convened at Prince Edward Island, August 20th, 1887.

As we ascend the hill of another year's work, and look back over the way we have come, a gladness takes possession of us that is known only to successful warriors; and we ask—

What shall we render to the Lord,  
How tune our hearts to sing,  
For all the victories we have won  
Through Jesus Christ our King?

For day by day by His strong hand  
We are led on and up,  
And with the precious Lord Himself  
Our souls are made to sup.

How prosperous our work has been.  
How steadily we go,  
How we have triumphed in the Lord,  
And put to flight each foe.

The work taken up for the year has been as follows:

Miss Gray's salary.....\$500 00  
School.....100 00  
Travelling expenses.....25 00  
Miss Wright's salary.....500 00  
School at Bobbitt.....30 00  
Towards Male Missionaries salary.....1,640 00  
School at Chicacoole.....100 00  
Books and tracts.....30 00

Making in all three thousand dollars. This was thought a large amount, and on the part of some it was assumed with fear, and indeed a very few years ago it could not have been accomplished; but in our united capacity we have far exceeded our most sanguine expectation. As we have assembled in our Quarterly Board Meeting, the Treasurer's report has never failed to show that all accounts had been settled and all bills paid to date; and we have come to wonder that we should have been so slow in taking in the meaning of the text "He is able to make all grace abound toward you that you always having all sufficiency in all things may abound in every good work."

Not only has the pledged amount been paid, but we have a surplus of \$1,735, and besides have paid over to the Home Mission Board the sum of \$358.20.

The work done so faithfully and well by our loved missionaries on the foreign field cannot be counted in dollars and cents, neither is there any way by which we may sum it up. He alone who knows the worth of a soul, and has seen the heathen, through their instrumentality, bowing at His feet and lifting their heartfelt prayers to Him for life and salvation, can estimate. And He will reward, for He has said, "They who turn many to righteousness shall shine as the stars forever and ever."

Miss Gray remains at Bimlipatam, her school has been and is in a very flourishing condition. She has a large and interesting class in the Sabbath-school. She, with her Bible women, Cassie and Mamma, visit the women in their homes, and in every way is filling up her time in earnest work for the dear Master. She has given us accounts of the conversion of one and another from time to time, but most especially interesting was that of Kerishomoni, baptised on Christmas Day; the strength given him to endure the bitter persecution, and his glorious deliverance from the hands of his enemies, have been a cause for great thankfulness at home, as well as in India.

The boarders at this station are Mully Yellina, Lizrie, Cassie, Godavara, and Chinnie. There are in this town of Bimlipatam nine thousand inhabitants. Miss Wright remained here until April, when the missionaries desiring to have their number as equally divided as possible, deemed it advisable that she should go to Chicacoole to aid in the work there. She, with her two Bible women, Hiramiah and Mision, visits the women in their homes, reading the Bible to them, and pointing them to the only Saviour of the world, having the promise to sustain them, "My word shall not return void."

Mrs. Hutchinson has had charge of this work for six years, as well as that of the schools, and now after her successful work there, we are glad to bid her with her husband a hearty welcome home, trusting that after the lapse of the proposed time to be spent here she may return again to help in holding high the banner of the cross for many years.

Mr. and Mrs. Archibald take their place. We have tried to see Mrs. Archibald in imagination take up again the work in that place where years ago she went alone and held the fort for nearly two years, without ever seeing the face of a white man or woman for months together. How truthfully she could say now as she looked over the field, "Hitherto the Lord has helped me," and although far from being as strong in body, yet stronger in faith, will gird on the armour for a new campaign. The schools, the boarding department, besides her general mission work, are a heavy responsibility. The names of the boarders here at present are Mary, Yerris, Sooriyah and Jacob. There are two sets of cells in connection with this field, one at Chicacoole and one at Akalampara.

Six hundred thousand are on this field. At Chicacoole alone there are sixteen thousand. The missionaries strongly urge building at Kimidy, 42 miles from Chicacoole; this would about equally divide this large field, and from thence a missionary, could occasionally visit the Sanras, a people almost entirely neglected. Over one hundred thousand might thus hear of Christ who now sit in utter darkness.

Our sisters Sanford and Churchill, whom we so much enjoyed having with us in our message for the last three years, returned to India in October. During the absence of Mrs. Churchill from Bobbitt the schools were scattered, but she has succeeded in gathering together the one in town again. She, with Siamma and Nella, are teaching and preaching the gospel to young and old in all that town of 14,000 souls. They have been cheered by seeing some fruit of their labors, and have the daily satisfaction of knowing that many are hearing from the way of life and salvation. She has six boarders, the names I have not received. She longs to have a devoted Christian young lady from home to go to her.

Just to help her tell the story  
As she travels every where,  
Of her living, loving Saviour,  
And with her to kneel in prayer.

Who will say to-day I'm ready,  
For Jesus' sake will go,  
And the way of His Salvation  
To our heathen sisters show?

Mr. Hutchinson has translated into English a book written by a Brahmin, in which are six illustrated Indian domestic scenes. This book will be almost invaluable to those who are at all desirous of getting a glimpse of inner Hindoo life. Our "Missionary Link" is being read by thousands and is a blessing wherever it reaches.

Mr. Sanford, Mr. Churchill, Mr. Hutchinson and Mr. Archibald, our four male missionaries towards whose salary we pay this year \$1,640, are in usual health and strength and doing well the work to which they have been called.

And now in closing this our most successful year, it must be apparent to all that the smiles of the Almighty have rested upon us and upon our work. We have had verified to us the promise "As thy day so thy strength shall be," and now with a quicker step and a more exultant gait let us follow closely our Lord and guide.

Signed on behalf of the Union,  
M. E. MARCH, Cor.-Sec.

Minutes on a meeting of the Woman's Baptist Missionary Union, held in the Methodist Brick Church, Charlottetown, P. E. I., Saturday, Aug. 20th, 1887.

According to announcement, the meeting was opened at 2, and Mrs. Martell led the devotional exercises for half an hour, after which Mrs. M. W. Williams, the president, took the chair.

The following names of delegates were then enrolled:—  
Miss Logan, Amherst, N. S.; Mrs. J. R. Hopper, St. John; Mrs. F. Higgins, Wolfville; Mrs. Tufts, Wolfville; Mrs. Miller, Wittenburg; Mrs. Currie, St. John; Mrs. Archibald, Halifax; Mrs. Hall, Sackville; Mrs. Bradshaw, Antigonish; Mrs. Blackadar, Halifax; Mrs. Wortman, Moncton; Mrs. John Baird, Moncton; Mrs. J. McC. Snow, Moncton; Mrs. Byron, Tryon; Miss Johnston, Dartmouth; Mrs. Clark, Bay Vertina; Lizrie, Cassie, Godavara, and Chinnie. There are in this town of Bimlipatam nine thousand inhabitants. Miss Wright remained here until April, when the missionaries desiring to have their number as equally divided as possible, deemed it advisable that she should go to Chicacoole to aid in the work there. She, with her two Bible women, Hiramiah and Mision, visits the women in their homes, reading the Bible to them, and pointing them to the only Saviour of the world, having the promise to sustain them, "My word shall not return void."

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The resignation of Mrs. Selden, who had served the aid societies so faithfully for 18 years as secretary for Nova Scotia, was read, declaring health prevents her from continuing in the work which she so much loves. It was accepted with deep regret. The nominating committee was appointed by the chair, and were Miss Layton of Truro, Mrs. Stewart of Portland, Miss Johnston of Dartmouth.

Mrs. Martell, county secretary for Colchester county, gave a very pleasing account of the work there.

Miss Johnston spoke of the necessity of sisters carrying out the scriptural mode of laying aside weekly as the Lord had prospered them.

Letters from Mrs. A. H. Gilmore and Mrs. Phillips, county secretaries of Charlotte and York, were referred to by Mrs. Emerson, and their practical suggestions commended.

Nominating Committee presented the following report:—  
President, Mrs. M. W. Williams; Vice President, Mrs. J. E. Hopper, Mrs. J. F. Parsons, Mrs. A. H. Lavers; Corresponding Secretary, Mrs. John March; Treasurer, Mrs. J. W. Manning; Auditor, Mrs. E. M. Saunders; Provincial Secretaries, Miss Amy Johnston, Mrs. Emerson, Miss L. A. King, Executive Council—First division—Miss H. Layton, Mrs. A. S. Murray, Miss H. Jones, Mrs. M. Hewitt, Mrs. B. Phillips, Mrs. W. J. Stewart. Second division—Mrs. M. E. Cowan, Mrs. S. Selden, Miss Mary Cramp, Mrs. John Harding, Mrs. Allison Smith, Mrs. J. F. Masters. Third division—Mrs. Sparden, Mrs. G. O. Gates, Mrs. Jessie Harding, Mrs. A. W. Sawyer, Mrs. Stewart, Mrs. A. Randolph. Fourth division—Miss Ada Hooper, Mrs. J. J. Wallace, Mrs. William Alwood, Mrs. Robinson, Mrs. James E. Masters, Mrs. C. Martell.

On motion the report was unanimously received.

The committee appointed last year to make such changes in the constitution as would admit of taking in home missions, presented their report. The constitution for the union was, on motion, taken up section by section, and after a very full discussion was heartily endorsed.

Constitution for the aid societies was read, and the first and second articles adopted. A division, however, occurred on the third article, and the whole matter was referred back to the committee to be reported on next year.

The committee as it now stands is Mrs. A. W. Sawyer, Mrs. John March, Miss Amy Johnston, Mrs. Tufts, Mrs. Jessie Harding.

The corresponding secretary presented the following list of work selected by the ex-board from the estimates of the missionaries, and endorsed by the F. M. B., to be taken up for the year:—  
Miss Gray's salary.....\$ 500 00  
Travelling expenses.....15 00  
Miss Wright's salary.....500 00  
Travelling expenses.....25 00  
Miss Wright, Bible woman.....75 00  
Miss Gray, Bible woman.....60 00  
School at Bimlipatam.....100 00  
School at Chicacoole.....150 00  
School at Bobbitt.....100 00  
Books and tracts at Bimlipatam.....40 00  
Books and tracts at Chicacoole.....60 00  
Books and tracts at Bobbitt.....20 00  
Towards male missionary salary.....1,865 00

\$3500 00

This, although five hundred dollars more than last year, was most enthusiastically adopted.

Mrs. March spoke of the great need of the Chicacoole field and of the proposed building at Kimidy, and on motion \$500 were given from the surplus on hand to that work.

Mrs. Hutchinson, a returned missionary, being present, was called upon, came to the platform and gave an interesting and touching account of her work on Chicacoole.

On motion it was decided to ask the societies to make collections for the home work as last year. M. E. March, Cor. Sec.

Monday, Aug. 22, 1887.

The Mass Meeting of the Woman's Baptist Missionary Union was held in the Methodist Brick Church, Charlottetown, P. E. I.

The president in the chair, the hymn, "All hail the power of Jesus name," was sung by the choir. The scripture was read by Mrs. Parsons and prayer offered by Mrs. W. J. Stewart. An address of welcome was given to the Union by Mrs. Lavers. The president replied in fitting words and followed with her address.

The secretary's report was read.

Miss Johnston read a letter from Mrs. Sanford to the Union. Mrs. J. E. Hopper addressed words of welcome to Mrs. Hutchinson, and was replied to by her; both addresses were touching and beautiful.

Mrs. March read an address sent by Mrs. Churchill.

Mrs. Hutchinson spoke of the condition of Hindoo women, of the terrible condition of the widows, of whom there are forty millions; and showed very clearly that nothing could be done for them but to give

them the religion of our Lord and Saviour Jesus Christ.

Mrs. Bates from Ontario being present, was called upon, and in response said their sisters were engaged in this same work, advancing from year to year. She spoke encouragingly to the workers and presented greetings from their society.

Mrs. Barlow from Illinois was also called upon. She spoke of these foreign mission work done by the women of the western states, was proud to belong to a society that had done something towards piercing the shadows of heathenism in India. She thought wherever in Christian lands should feel more equably the responsibility of raising money to carry forward that grand work.

Mrs. Emerson felt it was a great privilege to be present and had received a new inspiration.

A vote of thanks was moved by Miss Lytton of Truro, and seconded by Mrs. Parsons, to the editor of the *Link* for the able means in which this paper is carried on, and urged the members of the Aid Society to see that this valuable missionary paper was more widely taken. This was heartily passed.

A letter was read from Miss Wright, and one from Miss Gray, and also from Mrs. Archibald, and one enclosed from Kirshnamuti, a converted Brahmin. These letters cleared all hearts.

A vote of thanks was moved by Miss Johnston and seconded by Mrs. March to the pastor and trustees of the church for their wholeheartedness and Christian brotherly kindness in giving the use of their house of worship in which to hold the meetings of the W. B. M. U., and also for the generous hospitality extended by them to the delegates and members of the Union. This passed unanimously, with many prayers that God would prosper those dear people.

Tuesday morning, 23rd.—A special meeting of the Executive Board was held in the vestry of the Methodist church.

On motion it was resolved to publish the work done for the year. Committee to take charge were Mrs. March, Miss Johnston, Mrs. J. F. Masters, Mrs. Parsons.

On motion, resolved that the Aid Societies be recommended to make their contributions early in the year.

The following committee were appointed to look after the procuring and distributing of missionary intelligence for the year: For N. S., Miss Johnston, Mrs. Martell, Miss Layton and Mrs. J. J. Wallace. For N. B., Mrs. Emerson, Mrs. March, Mrs. James E. Masters, For P. E. I., Mrs. Lavers, Miss Hannah Jones, Mrs. Clark.

At 10 o'clock the sisters assembled for prayer. Mrs. D. F. Higgins of Wolfville, N. S., conducted the meeting. An hour and a half was spent in prayer and earnest exhortations, all realizing unmistakably the helpful presence of the Almighty, and felt their health renewed for the work for the year. M. E. March, Cor.-Sec.

A secular paper is authority for the statement that from 1850 to 1880, the numbers of Romist priests in this country increased 5,100, while Baptist ministers increased 11,428. During this time the whole increase in the ministry of Evangelical, or Protestant Churches, was 44,315. This does not warrant the too common opinion that Romanism is making rapid gain in the United States.

In the course of a tersely written article on "Aristocratic Baptist Churches," contributed by Rev. T. L. Foster to the *Cincinnati Journal and Messenger*, occur the following telling passages:—The Church is never less Christian than when she spies the proud ways and haughty manner of the world and forgets that, if she is anything, she is that through the fulness and merits of another who made Himself of no reputation that He might enrich and sanctify our fallen, ruined nature, and adorn it with graces of His Spirit, and that humility should shine as its brightest star. If this be so, is there any such anomaly on this planet of ours as an 'aristocratic Baptist church,' where fashion rules and the poor man has no place? We are persuaded that if Christ came into this aristocratic centre, they would not so cruelly crucify him, but when the usher saw Him in His humble tunic, he would assign Him a back seat and give Him no encouragement to come back again. Brethren, other churches perhaps can afford to be what we call aristocratic, but we cannot, for we are all saved by grace; and though we are 'saints,' we are sinners still, and are as dependent on Christ as ever we were. Remember your Master was a carpenter. He was poor and humble. If you are not poor, you can imitate Him in His humility and lowly-mindedness; then, without aristocratic airs and feelings, you will be members of His true nobility of heaven—the highest of all."