

Messenger and Visitor.

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All our Pastors are Agents.

—THINK OF IT.—Dr. T. A. Higgins spoke some wise words at the Central Association. He feared that our Associations were often robbed of much of their power because so much of the time was spent in the consideration of details, and discussions on points of order and methods of conducting business. Is not this so? Would not our gatherings have double power if all the force of the speaking were expended on the discussion and exposition of the great principles which underlie all our studies in the various departments of our work. What grand meetings we often have when the strength of the strong men is given to discussions of this kind! Why should it not be so always?

—LADY ANN.—It is with deep concern that we hear of the prostration, from overwork, of the editor of the *Wesleyan*. We have never had the pleasure of the acquaintance of the Rev. Mr. Smith; but the praise of his deep piety and kindly Christian charity has gone abroad beyond the bounds of his own denomination. We tender to him our sympathies. Editors have a great burden upon them, and often sink beneath it. Who will be the next? It is a question in which some of us may have a deep personal interest.

—AN EVIL.—Is it possible to secure the care of all the members of the Associations to all the great objects of our denominational interests? At the N. S. Central Association the profit of the gathering was much lessened, as before, by the fact that the one subject received the attention of the whole Association. The people did not all gather till Monday. The forenoon was taken up by the Associational sermon and the Offering Letter. The afternoon the sisters were all absent, in the Ladies' Aid meeting. Monday evening, at the male missionary meeting, there was the only truly representative session. Tuesday morning there was a general fight of ministers and delegates, and some of the most important objects received the attention of a very small number. We are glad to be informed that the sisters propose to make a change in the time of holding their meeting, so as to interfere less with their attendance at the discussion of subjects in which they are so deeply interested. A committee was appointed at the N. S. Central Association to consider whether changes might not be made in the time at which the Association meets, and in the conducting of its business, so that the undivided force of the sessions might be thrown into the discussion of questions which most deeply concern us as a body. There will be need of great care in making changes; but it is hoped a better arrangement may be made than the present.

—THE FITZ-JOHN PORTER CASE.—Whether because it is out of the general line or not, it has now come to be the custom to commend a disinterested or generous action on the part of government. The Fitz John Porter case is now occupying a prominent place in the American press on this account.

By a misunderstanding of his orders General John Porter made such a disposition of his troops in the late war, that a battle was lost to the North. He was court-martialed and found guilty. Since that time he has devoted himself to advancing evidence that the charges of which he was found guilty were false. Several times one branch of Congress has passed a bill similar to the present one, but it has failed in the other. Once a bill to remove his disabilities passed both the Senate and House, but President Arthur vetoed it on technical grounds. General Grant became convinced of the innocence of General Porter, and did all he could to create such a sentiment. It is now the received opinion of almost all military men and others who have investigated the matter, that he was not at fault. Congress has at last removed his disabilities and restored him to the regular army by a special enactment.

—MCMASTER CATALOGUE.—We have received a copy of the above, for the last year. The total number of students is 63. One thing we notice is encouraging; the healthy growth in the number of graduating classes. There run from the beginning as follows:

1882	3
1883	3
1884	5
1885	8
1886	10
1887	14

—N. B. WESTERN ASSOCIATION.—Owing to a misunderstanding on the part of two ministerial brethren, on whom we had depended for a report of the N. B. Western Association, no report of that meeting has been given as yet. We have made arrangements and hope to have one next week.

—MIDWINTER PRAYER MEETINGS.—We are now getting along into midsummer and a word of warning is perhaps not out of place in regard to the prayer meetings. The temptations to remain away are greater than at any other time; the need of going to help sustain them is greater. Let us resolve to make a little extra effort to be present, even if it is a sacrifice.

—PASTORS IN THE PRAYER MEETING.—Some pastors seem to regard the prayer meeting as a kind of machine which must be kept going at all hazards, lest it hesitate for a moment and come to a standstill on a dead centre. It is very nice, of course, to have enough taking part to occupy all the time; but if not, there is no occasion for disquietude. One of the main benefits to be derived from the prayer meeting is that which comes from self-examination and meditation.

We once attended a meeting of the Society of Friends (Quakers). They spoke, we suppose, in accordance with the custom commonly attributed to them—"as the Spirit moved them." What a quiet, sweet hour it was after the distractions of daily toil! How conducive to communion with Him whom we must worship in "spirit and in truth." There were no long prayers that the time might not "go to waste," no hastily prepared and heedlessly delivered exhortations, because "some one must say something." When one of them spoke or prayed, it was done because what he had to say was felt to be peculiarly applicable to the meeting. There was no minister to invite them to speak, as is often done in a way implying that speaking rather than saying something is the desired end.

Perhaps, if we thought the matter over, the ideal which Paul had in mind when he said, "Let all things be done decently and in order," will be found somewhere between the two.

Baptist Mission Work in Burma.

It is strange to observe how indifferent the public generally is to the best and soundest work being done in its midst. This has been so at all times in the past and probably will be so in the future. It is being strikingly exemplified now in the matter of the quiet and unobtrusive work of the Baptist missionaries. Those of other sects have also done much good work; but several circumstances have recently occurred leading to make many test the excellence of the work done by the American missionaries and it is to these therefore that we now more particularly refer. We do not in any way disparage the labor of others or the excellence of their work, but nothing special has happened recently to draw attention to it; whereas the capture of the Mayan Chong Phoozye by the Christian Karens is one of many things which have recently drawn public attention to the effects of the labors of the Baptist missionaries.

In spite of discouragements, a small but devoted band of Baptist missionaries has labored in Burma for little more than half a century, and is now able to show results which make the old somewhat contemptuous indifference impossible. Even those who may be least disposed to regard the conversion of the Karens to Christianity as a gain, cannot but admit that they, and consequently the state, have gained enormously in many ways from the devotion of the missionaries.

Some sixty years ago, the early American missionaries found the Karens wild savages, with no religion but the most primitive and worshiped so terrified by the brutal treatment they had received at the hands of the Burmese, that they would live only in the most inaccessible parts of the jungle. They must have seemed a most unpromising people to labor among, for they had to be taught every thing. It was not only a religion that the missionaries had to give them, but every art of civilized life down even to an alphabet. What was even harder: they had to be taught courage and self-respect; for they would fight sometimes with the courage of despair, knowing by bitter experience that defeat at the hands of the Burmese was always worse than death, their first idea was to hide themselves and avoid a conflict. Like all people who have long been accustomed to nothing but ill-treatment, they were very suspicious; but gradually the missionaries won their confidence and convinced them that in British territory they had the rights of men and would not be treated like wild beasts. Courage came to them by degrees; they ventured to settle in the plains as cultivators; and the very race, which little more than half a century ago had most of the instincts of a hunted animal, is now the race which is doing more than the other

indigenous races for the maintenance of law and order. In time equal laws for all might have brought about this result; but, without the labors of the American missionaries, it would probably have taken several generations to change the wild Karens into a bulwark of order. As it is, some of the very men who have hunted down the notorious dacoit, or rebel Phoozye, may have died in their boyhood, with their parents, at the very sight of a Burman.

Not is this the only change resulting from the long unnoticed labors of the American missionaries which has attracted public attention of late. The last census astonished most people by bringing out the fact that out of 84,000 Christians in the province, 55,000, or considerable more than half, are Baptists. The great majority of these are converted Karens, who are living apart in Christian villages, maintaining their own churches and schools. The savages who had no alphabet have now books in their own tongues; and many of them are no mean musicians, as was amply proved by those who sang in the Assembly Rooms a year or more ago. All this change has been wrought by the unnoticed labors of self-denying men and women, who have gone and lived among these people, in remote villages; sacrificing for themselves almost all the comforts of civilized life in order that these people might become civilized and Christian men and women.—*Rangoon Gazette*.

The Christian College.

We commend to our readers the following abstract of a discourse by Dr. Porter, of Yale College, on the need of maintaining Christian colleges.

Yale College was founded avowedly as a Christian college. All the other colleges were originally established in the interest of Christianity and the church, the church being conceived as providing for every interest and relation of human society. Within a very few years, however, another theory has found many advocates and been embodied in a few colleges and universities. This secular theory is briefly this: Education of every grade and pre-eminently of the highest to be consummate must be free from all alliance with religion. It must forever sever its allegiance to the Christian creed and dispense with positive Christian influences. While it may accept the fruits of Christian civilization so far as science and letters, art and culture, law and morality, have taken them into the general life, it will best do its appropriate work and even best serve Christianity itself if it leaves all positive teaching and training to the household and the church.

I propose to defend the old theory, on which this college stands, as contrasted with the new theory. With those who deny and half believe Christianity, supernatural and permanent, we can hold no argument; they have already decided the question at issue. We can only address ourselves to those who believe in Christianity as permanent and divine, but yet honestly question whether in the present condition of our higher schools of learning and of Christianity itself, it is wise or practicable any longer to make these schools distinctively and earnestly Christian. I do not propose to make this discussion controversial or critical. I would rather seek to portray in positive form the ideal Christian college in its aims and the conditions of their realization. This ideal ought to be made real.

It is the glory of Christianity that it presents the noblest ideas. It is not the less its glory that it inspires men with courage and self-sacrifice to turn these ideas into facts. The ideal Christian college should continue and supplement the functions of the family and church. If the family and church should be Christian, the college, for similar reasons, should also be Christian. It finds men with a home and temple of some sort. It roots itself in one and expands itself within the other, purifying and elevating both. The college trains and teaches the young on a higher scale than the family or the church. If elementary instruction should be positively Christian, why should not that of the higher? The school of the highest grade should be emphatically and positively Christian. It should be wisely Christian, and not undo by overdoing. That Christianity should seek to found colleges seems as natural and necessary as that it should seek to animate the family and church with its truth and life. The story of the Gospel every student must accept or reject with some measure of judgment. The speculative conception of God, of duty, immortality, government, law, religion, origin of the earth, and the spirit of man, which the educated man must accept or reject are necessarily theistic or atheistic. The practical principles of manners and morals which the student receives or rejects as the living spirit of his own moral life must be sharply Christian or non-Christian, or as many blinded and inconsistent as the line of the character, which is colored by what it changes

to feed on. We cannot understand the logic of those who admit the necessity of Christianity at home but exclude it from the college. It is true that the student is no longer a child and perhaps not a youth, but neither in character or conviction has he become a man. He is just at the period of life when he is doomed to pass through that fermenting and transition period in which he must form for himself practical convictions and theoretical judgments to the light of independent thought. There is no time or condition of life in which wise Christian influences are more needed or are more effective than when confirmed or rejected by the growing man. If the teacher's character is elevated and refined by Christian earnestness, a single word or sentiment will go further to confirm the halting faith or rekindle the smoldering fervor than a sermon from any preacher or a homily from any exhorter; or, unhappily, a contemptuous word or sarcastic utterance may send the feeble fabric of a falling faith and poison the heart with distrust and scorn of what is noble and good.

Knowledge and culture in their highest perfection are needed for the complete manifestation of what Christianity can do for man. The import of the kingdom of Heaven in its inner spirit and eternal manifestations can only be comprehended in its full significance by the most enlarged and best instructed mind or appreciated by the most refined or cultivated soul. This ideal will never be perfectly understood and exemplified until the results of science and culture shall have been applied to all the forms of individual morals and manners and all those agencies which Christian ethics and social science shall mature and put in force. To such a consummation the Christian is as necessary as Christian preaching; the university as the Sunday School; the conscientious culture of science literature and art as the prayer meeting and the Bible reader. It will be still every thought is subjected to the obedience of Christ that the tabernacle of God shall indeed be with men.

We are forced to confess that with all that is noble and Christian-like in its spirit much remains that is base in manners and morals. See the church forgetting that it should be militant only against its foes. Think of the secularism which is the scandal and shame. Think also of its hard and scholastic statements of doctrine; of its narrow judgments of character; its scrupulous parsimony in some directions and its original luxury in others; the tenacity with which it adheres to old errors, and the credulity with which it runs after the latest sensationalism. What might Christian culture do for our individual and public morals and ceremonies were it rightly enforced in our colleges? It should give us worthy conceptions of Christianity as an historic phenomenon. It should effectually arouse the sense and quicken the imagination that among all the heroes of the earth Christ should be visibly transfigured high and lifted up. All should bow with wonder and worship and say: "It is good for us to be here." Christian faith is the perfection of human reason as truly as a necessity to the human heart, and therefore essential to the highest forms of human culture. No institution of higher education can attain the highest ideal excellence in which the Christian faith is exalted as supreme; its truth not asserted and defended and enforced with a fervent and devoted zeal, in which Christ is not honored as the inspirer of man's best affections, the model of man's highest excellence and the master of all human duties.

Ascetic Piety.

Earnest piety is not to be considered identical with asceticism. On the contrary, the difference is precisely that between health and disease. The one is a natural development of love to God and to man, while the other is an artificial product of narrow and mistaken ideas of duty. The one is legitimate growth of principle in the use of divinely given powers and opportunities and results in "the beauty of holiness." The other is a persistence of will in the repression of faculties and the neglect of relationships, and produces a distorted and unlovely, though it may be sincere, character. The latter may have an occasional use in an individual who has an exceptional mission in the world—some Elijah, or John the Baptist. The former is for universal cultivation, as exhibited in our perfect exemplar, the Lord Jesus Christ. Of John the Baptist it was declared that "he came not eating and drinking," that is, that he did not eat and drink with others, socially, or as did others, in respect to his food and beverage. As the stern reformer, he led an ascetic life, living apart from the world, in the wilderness, not participating in human affairs, not entering the homes of the people, not partaking of their feasts, but confining himself to the simplest possible diet, "locusts and wild honey." Jesus identified himself as in this respect, the mystical counterpart of John. He was more than a negative reformer, he was the positive

illustration of piety. Hence, he "came eating and drinking;" that is, he was one of the people, was found in their cities, villages and homes, conformed to their social customs, accepted invitations to their feasts, and ate and drank what others usually did. We are to imitate him, therefore, and not John, in the character of our piety and the method of our usefulness.—*Congregationalist*.

Peace At Home.

It is just as possible to keep a calm house as a clean house, an orderly house as a furnished house. If the heads set themselves to do so. Where is the difficulty of consulting each other's weakness, as well as each other's wisest? It is by leaving the peace at home to chance, instead of consulting it by a system, that so many homes are unhappy. It deserves notice, also, that any one can be courteous and patient in a neighbor's house. If anything goes wrong, or is out of time, or is disagreeable there, it is made the best of, not the worst; every effort is made to excuse it, and to show that it is not felt; or if felt it is attributed to accident, not to design; and this is not only easy but natural in the house of a friend; we will not, therefore, believe that what is so natural in the house of another is impossible at home, but maintain without fear that all the courtesies of social life may be upheld in domestic societies.

A husband as willing to be pleased at home, and as anxious to please, as in a neighbor's house, and a wife as intent on making things as comfortable every day to her family as on set days to her guests, could not fail to make their own home happy. The sweetest, most clinging affection is often shaken by the slightest breath of unkindness, as the delicate rings and tendrils of the vine are agitated by the faintest air that blows in summer. An unkind word from one beloved often draws blood from many a heart that would defy the battle-axe of hatred or the keenest edge of vindictive satire. Now, the shade, the gloom of the face familiar and dear, awakens pain. These, in the elegant words of the preacher Head, are the little thorns which, though men of rougher form may make their way through them without suffering much, extremely incommode persons of a more refined turn in their journey through life, and make their travelling irksome and unpleasant. How careful we ought to be not to darken and mutilate the sweet images of hope and joy and peace, that might gladden the curtains of our companion's life, by suffering these spots to mingle with them—these shadows of unbelief to be collected in the stream. Of all cruel words or deeds, those that would darken hope are the most cruel.

To Make a Happy Home.

1. Learn to govern yourselves, and to be gentle and patient.
 2. Guard your tempers, especially in seasons of ill-health, irritation and trouble, and often them by prayers and a sense of your own shortcomings and errors.
 3. Never speak or act in anger until you have prayed over your words or acts, and concluded that Christ would have done so in your place.
 4. Remember that, valuable as is the gift of speech, silence is often more valuable.
 5. Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.
 6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
 7. Beware of the first disagreement.
 8. Learn to speak in a gentle tone of voice.
 9. Learn to say kind and pleasant things whenever opportunity offers.
 10. Study the characters of each, and sympathize with all in their troubles, however small.
 11. Do not neglect little things, if they can effect the comfort of others in the smallest degree.
 12. Avoid moods and pets and fits of sulks.
 13. Learn to deny yourself, and prefer others.
 14. Beware of mediators and tale-bearers.
 15. Never charge a bad motive if a good one is conceivable.
 16. Be gentle and firm with children.
 17. Do not allow your children to be away from home at night without knowing where they are.
 18. Do not allow them to go where they please on the Sabbath.
 19. Do not furnish them with much spending-money.—*Intelligencer*.
- A clergyman at Nashville, Tenn., has offered to give \$10,000 to any believer in the faith cure who will cure by faith a disease which a reputable practitioner pronounces incurable.

This, That, and The Other.

—"There is no bigotry," says the N. Y. Tribune, "like the bigotry of 'free thought' run to seed."

—Of the 408 Senators, members, and Territorial delegates who compose the United States Congress, 72 are Methodists, 63 Baptists, 41 Episcopalians, 23 Presbyterians, 36 Catholics, 15 Unitarians, 8 Lutherans, 10 Christians (Campbellites) and 2 Quakers, making a total of 283 who are actively connected with some Church organization. This leaves 125 who either never belonged to any church or have drifted out of such associations.

—The ancient city of Tarsus, where the Apostle Paul was born, has a railroad. British capitalists are constructing a railway in Asia Minor, the first section of which, from Mervin to Tarsus, has just been officially inaugurated. The opening of the road was made the occasion of a grand jubilee, in which the local officials heartily joined. A dozen sheep were sacrificed, there were religious Benedictions, speeches, and then a free excursion to the nobilities. Some Arab dignitaries, however, would not trust their lives on the train, saying they would wait till they saw how the extraordinary English contrivance was worked.

—Some people wanted ethical teaching—ethical reform. The true road to ethical reform was the road to Christ. Ethical reform demanded a perfect model—Christ was such a model. Ethical reform inspired a new heart—Christ alone could give it. Ethical reform needed a motive—love was the motive the Gospel had to make men ethically good. The Gospel was not alone for people who made honest effort for ethical improvement—it was for all sinners. The best way to reach the highest ethical standard—God's way, Paul's way, was to preach Christ crucified. In the course of a sermon Dr. Hall held fast to the doctrine of imputed righteousness and vicarious atonement.—*Standard*.

—SLAVERY IN MOROCCO.—Great Britain has sacrificed much to put down slavery and the slave-trade, but hitherto has not made any great effort on behalf of the victims of slavery in Morocco. It is to be hoped, however, that the revelations contained in a little pamphlet issued by the British and Foreign Anti-Slavery Society, will have the effect of rousing the public mind in connection with the sad condition of things in that country. At the close of last year, Messrs. J. V. Crawford and C.H. Allen paid a visit to Morocco on behalf of the above-named society, and at Tangier held a highly successful first anti-slavery meeting in the domain of the Sultan of Morocco. From the report which Messrs. Crawford and Allen presented to the committee, it appears that slave-dealing of a most heinous kind is carried on all over the country with impunity. Slaves are imported to the number of about 4000 annually, and their sale produces the Sultan's revenue of about \$4800 a year. Several descriptions of slave markets which are inserted in this report, show in what a revolting manner the trade is carried on. Those Governments having diplomatic relations with Morocco, could surely stamp the whole thing out. The fact that Morocco is at the very door of Europe, makes it all the more incumbent upon European powers to put forth their strength in such a good work.—*Christian World, London*.

—The summary of statistics of the United Presbyterian Church (North America) shows 9 synods, 60 presbyteries, 736 ministers, 61 licentiates, 780 congregations with 91,086 members, an increase of 1,215, and 887 Sunday-schools, with 81,295 scholars. The contributions were: For ministers' salaries, \$488,926; for congregational purposes, \$276,408; for the Board, 148,166; for general purposes, \$49,309.

—Every people that you kick with your foot, if thought about and treasured, contains the secret of the universe. The commonplace of our faith are the food upon which our faith will most richly feed.—*Dr. A. MacLaren*.

—A tree will only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is this: "What is the inclination of my soul? Does it, with all its affections, lean toward God or away from him?"—*J. J. Gurney*.

—The *Bombay Guardian* says: How many people are converted to Christianity, in all the world, every year? Three millions? Our readers will exclaim that this is an extravagant estimate, and will doubt if even one million are won. Well, it appears from Boehm and Wagner's new edition of their work on the "World's Population," that this has increased by twenty-eight millions in about ten years. So that for the Gospel to keep up with the increase of the world's population, it would need to win about four millions annually. The majority of Christians seem to think that the force of circumstances is going to bring about the conversion of the world, and that it is enough if they look on and feebly thank God. The Church of Christ must become aggressive to an extent little dreamed of at present.