

# Messenger and Visitor.

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VOL. I.

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NO. 20.

The "Messenger and Visitor" from this time to the end of 1885, for One Dollar. Do not forget. Get your friends to send in their dollars at once, so as to make the most out of our Special Offer.

A BAPTIST MINISTER on being asked why his denomination had so generally given up Wesley's doctrine of perfection, replied, because we have never been able to produce a specimen.

The BAPTIST MISSIONARY UNION of the United States makes the following financial showing for the year ending May, 1885—Receipts have been, in donations, \$29,413.33; legacies, \$29,902.41; woman's societies, \$71,479.67; other sources, \$31,131.19; total, \$161,936.50. The deficit is \$50,616.76; a result of the year's operations much more favorable than was at one time feared.

The BAPTIST PUBLICATION SOCIETY have a Children's Day each year, in which its work is brought before the Sunday Schools of the land, and collections taken in aid of its S. S. missionary work. Last year \$10,000 were realized. June 14th will be the Children's Day this year.

The REPORT OF THE BOARD OF SCHOOL COMMISSIONERS for the City of Halifax is a pamphlet of 120 pages, and is filled with useful information. The total number of different pupils reported attending school during some part of the year is 5,529, or 210 more than during the preceding year. The expenditure during the last year was \$77,739.47. The estimated expenditure for the year ending April 30th, 1885, is \$78,080, of which \$66,820 are received by direct taxation.

We learn from *Bon's Advocate* that a Presbyterian Church was recently organized in Portland, Maine, and that it is the only one of this denomination in the State. Maine was once well leavened with Presbyterianism; but all the churches died out, or were swallowed up by the Congregationalists. This seems very strange for Presbyterianism. While not so aggressive as some other forms of denominationalism, it is noted for the quiet tenacity with which it maintains itself.

We may well dread an Indian war. Few are aware of the proportions which such a war might assume. The total Indian population on Reserve and nomadic is 131,962. Of this number about 45,000 are located in Manitoba and the now distributed North-West Territories, and of this number only 30,000 are resident on Reserves. In case of a general Indian war, the nomadic tribes might be the first to rise, but, as we have already seen, many of the largest tribes and on the most extensive Reserves are only too ready to take up arms. A general uprising of so many savage men, fighting in the wilds of the vast North-West, and practicing all the cruelty which is usual to their mode of warfare, would be hard to master, and might be attended with consequences which it is fearful to contemplate.

A REVEREND LYNCH, the Roman Catholic Primate of Ontario, has come out in opposition to the Scott Act. He does not think we have drunkness enough to warrant such an Act. The rum traffic has 16,000 victims in Canada yearly. We wonder whether he takes the same ground in reference to murder. To be consistent, as there are much fewer victims to the knife and pistol than to the assassin, he should come out in opposition to our laws against capital offenses, until the last ax in blood. He also thinks one cure for drunkenness is in providing undiluted liquor. We have had an impression that good whiskey and rum, etc., will excite an insatiable, raving as hell, and will make men drunk, and we have not yet learned that a man drunk with good liquor is in much better case than one drunk with bad, neither will he be any less likely to beat his wife, or murder his enemy, or make his children beggars because he gets drunk on good liquor. The Archbishop has other reasons why he opposes the Scott Act, and other substitutes for it; but when examined there is a spice of firm absurdity in them all.

A FINE EXAMPLE of the natural tendency of open communion among Baptists is the well-known case of Bunyan's church. Dr. Cook, in his admirable "Story of the Baptists," thus describes the condition of this Baptist church: "The church carried out the principle of open communion to its logical result and received Pedit-Baptists into its membership as well as to the Lord's table. The consequence was, that, in the course of time, the Pedit-Baptist party became the strongest and elected a Pedit-Baptist minister as pastor. For the last thirty years or longer Bunyan's pulpit has been occupied by ministers who preach and practice infant baptism! Sometimes the church has had two pastors at the same time, and both of them Pedit-Baptists. So this illustrious church, which Bunyan desired to establish in the Baptist faith, has been handed over to the Pedit-Baptists by the operation of open communion. Well

has it been said that when Baptists practice open communion they commit themselves to a course which must end in suicide.

The HALIFAX INSTITUTION for the Deaf and Dumb has just published its 10th annual report. The Province represented in the school attendance of last year are as follows—Nova Scotia, 45; New Brunswick, 18; Prince Edward Island, 6; Newfoundland, 6, total, 75. While in receipt of a government grant, this most excellent institution depends largely upon voluntary offerings. To prepare these unfortunately to help themselves, and to be more happy through the power to converse and read and write, is a work which appeals strongly to all humane and Christian people.

The BAPTIST MISSION in Mexico is full of promise. At the recent Convention at Augusta, missionary Powell declared that the sentiment of the people was with the Baptists, and that the government would protect them—recently when they were threatened with some violence in Saltillo the lawyers of that city offered to defend them without pay. To illustrate the interest felt in our mission work by the people of Mexico, he stated that Governor Madero, the Governor of the State of Coahuila, had told him that we must do more work, and had offered him the use of five or six churches, which he owns, and agreed to pay one-half of the expenses of the missionaries who might be put in charge of them.

Religious Herald.

LADY DELEGATES to the Southern Baptist Convention were sent by the Arkansas State Convention. This raised the question of the constitutionality of their reception, and it was finally decided to be both unconstitutional and inexpedient.

A BROTHER encloses us \$1. for a new subscriber, and explains, "I loaned this brother my paper last week, and this is the result. I shall loan it again." Could not the most of our present subscribers get one new name, if they would kindly interest themselves? The above note may give a hint to others. What an impulse might be given to our denomination if the *Messenger and Visitor* went into as many again families, with its information as to our work and needs, and what a shaping power it would be in a position to exert on the forming characters of the young! Is it not worth the effort, brethren?

IF THE COLUMN of news from the churches will be found, a communication lamenting that the power of God is not displayed in the church to which the writer belongs. We refer to it for several reasons: First, it shows what an effect is produced by news of ingathering elsewhere upon churches which do not share in the blessing. We have no doubt but that the greater amount of news of this kind which the *Messenger and Visitor* contains through being the paper for the whole Maritime Province, is acting helpfully upon our churches by stimulating a greater desire to have souls saved. Second, this fact shows that there is an obligation resting on all those who have good news to communicate, to send it on. To withhold such news is to rob all the churches of inspiration to earnestness, and a longing for the saving blessing to be felt among them. Thirdly, notice the requests for prayer which are made. Let us recognize our brotherhood, and our common interests; let us not treat these urgent pleadings for our sympathy and aid before God as though made as a matter of form; let us never forget, when we read these, to offer up prayer as requested. If we could keep in this relationship of fellowship and sympathy with our brethren, and of pleading before God, our whole denomination would feel the pulsing of increased life.

Dr. SAWYER, in a note to the editor of the *Messenger and Visitor*, says of the meeting in Toronto—

"The delegation from the east was very kindly received by the Baptist Union of Canada. The meetings were well attended and the discussions interesting and valuable. Though the work of the committee on Union is not yet completed, I think that you would be warranted in saying that there is an assured prospect of some organization being effected at an early day, by which the churches in Ontario and in the east can unite in the support of missions in Manitoba and the North West. All the indications of the meetings pointed, also, to an early union in missionary labor in other fields. Our expectations in regard to Toronto Baptist College were fully met. It promises to be of great assistance to the churches in the support and dissemination of the truth."

\$3,500 REDEEMED by our Home Mission Board before August 10th, to end the year without debt! Read Bro. Cohoon's report.

HALF PRICE BOOKS, from the Religious Tract Society, for sale at Baptist Book and Tract Society, Halifax. Also war maps of Afghanistan and of the North-West, price 10 cents.

Sooner walk in the dark and trust to a promise of God, than trust in the light of the brightest day that ever dawned.—C. H. Spurgeon.

## Russian Diplomacy.

That English people have good reason to distrust Russian diplomacy can be seen from the following facts given in an article in the *N. Y. Chron.* Advocate.

The history of the intrigues of the various Russian Ministers at the Persian court against England and English interests gives, independently of the recent Central Asia campaigns, the clearest evidence as to Russia's designs in Southern Asia. When, as long ago as 1834, the Shah fell ill, the question of the succession gave an occasion to both the English and Russian Governments, and it was thought a great triumph of diplomacy when an agreement was reached which was mutually satisfactory. But two years later the British Minister, Sir John McNeill, discovered that the new Shah was contemplating an expedition against Herat, and he called the attention of his Government to the danger of such an approach to the "frontiers of India." The Russian Minister was the chief instigator of the scheme, using all his influence to advance it, even aiding it with money, while the Russian Government was assuring Lord Palmerston, the British Premier, that it was actively opposing the Shah's designs through its Minister in Tehran. Herat was besieged, however, and was defended by a British officer, and the Russian Minister had the mortification of seeing the Persian troops retire in defeat. But there were other resources, and when in 1837 a British Commission went on a mission to Cabool, the Afghan capital, the Russian Minister sent one of his trusty agents to the favor of the Ameer, offering vague assurances of "imperial protection" to Afghanistan. Another intrigue was begun for the possession of Candahar, and the Governor-General of India became alarmed, and called the attention of the Home Government to the "part taken by Russia and her agents in these transactions," menacing the "security of India."

These intrigues and the duplicity of Russian diplomacy was made the subject of a very sharp note by Lord Palmerston to the Government of St. Petersburg. In the correspondence which followed Russia declared that she had no "intention dangerous to the security of the British possessions in Asia." It is worth while to quote the reasons accompanying the declaration—

"The idea of assailing the security and the tranquillity of the possessions of Great Britain in India has never presented itself, and will never present itself, to the mind of our august master. He desires only what is just and what is possible. For this twofold reason he cannot entertain any combination whatever directed against the British power in India. It would not be just, because nothing would have given cause for it. It would not be possible, by reason of the immense distance which separates us, the sacrifices which must be made, and all this to realize an adventurous scheme which could never be in accordance with sound and reasonable policy. A glance at the map ought to be sufficient to dissipate, in this respect, all prejudice, and to convince every impartial and enlightened man that no hostile design against England can direct the policy of our Cabinet in Asia."

The aspect has changed greatly since 1838, and what was regarded then as not "possible" is now seen to be not only possible, but probable, so successful has Russia been in overcoming the impossible. A glance at the map of to-day can scarcely be said to be reassuring to the "impartial and enlightened man."

In this same correspondence Russia, after having positively denied that her Minister to Persia had connived with the Shah concerning Herat and Candahar in Afghanistan, declared that in the part he assumed as a friendly adviser of the Persian monarch he had no thought of menacing the interest of neighboring countries, and if Herat had been captured Russia would have insisted that it be made over to the chief of Candahar. This is only an average specimen of Russian diplomacy.

A quarter of a century after these facts had been set at rest by British energy and vigilance, another Russian movement aroused the susceptibility of the British public, and a correspondence took place between the two Powers, which resulted in the agreement to recognize "some territory as neutral between the possessions of England and Russia, which should be the limit of those possessions, and be scrupulously respected by both Powers." Prince Gortschakoff, in accepting this proposition, said: "Russia looks upon Afghanistan as completely outside of the sphere within which she may be called upon to exercise her influence." "An independent state," he argued, "would prevent immediate contact, and would leave each Power free to accomplish its mission of civilization." But Russia had not then taken Khiva and Bokhara and Merv, though she evidently

was planning, even then, to secure them, but thought it wise to dissemble her intentions.

In 1870 rumors were current that Russia meant to advance on Khiva, but Prince Gortschakoff gave the most positive assurance that no such intention was entertained. On the contrary, the possession of Khiva "would only be an embarrassment." In 1871 he confessed that a campaign against Khiva had been planned in the previous year, but had been abandoned. In 1873 he admitted that it might be carried out in the spring of 1873, but it "was far from the intention of the Emperor to take possession of Khiva." Nevertheless, Khiva soon became Russian territory. As to Merv, the same assurances were given in 1873. Russia had "no intention of undertaking an expedition against the Turcomans," and it was declared by Gortschakoff that the Emperor had given "preliminary orders" against such a movement.

Year after year similar declarations came from Russia, but in 1884 Merv was added to the Central Asian conquests, and Russia approached the limits of Afghanistan, which she had solemnly asserted, and would remain "outside the sphere of her influence." But even while she was repeating this assurance her agents were intriguing with Sher Ali, the Ameer of Afghanistan, as the letters of that ruler, which fell into British hands after his death, abundantly prove. The British campaign against Sher Ali in 1879 frustrated these plans, but the capture of Pendjeh is a revival of them. The intrigues at Teheran, the nominally Persian movement against Herat, the negotiations for Candahar, the bargaining at Cabool, the capture of Khiva and Merv, and the demonstration at Pendjeh, are "simply a breaking out at different points and in different ways of the Russian fever for India."

From this brief history of Russia's Central Asia diplomacy any one can judge how much dependence is to be placed on the Czar's declarations that he desires peace with England, and only claims what belongs to him.

Address forwarded by Dr. J. H. ... on Friday, May 16th.

Deputy Adjutant-General, Col. Blair, Officers and Men of the 62nd Battalion.

When called upon to-day by Col. Blaine to say a few words of cheer to the boys on the eve of their departure for the front, I at once and heartily responded. I have strong feelings of attachment for the 62nd, for with them I have seen service. True it was not real war, only a sham fight on the plains of Abraham, in the heroic City of Quebec. On that occasion I and two other laymen filled the responsible position of chaplain for the Battalion. The men assured us, never before had their spiritual wants been better attended to.

The conduct of officers and men, since ordered to hold themselves in readiness for service, deserves the highest commendation. Although only four companies can go, each with the other to be among those selected.

This young country of ours has already a military record of which it needs not be ashamed. The famous march of the 164th Regiment, over snowy wastes and through dense forests between the Bay of Fundy and the banks of the St. Lawrence, forms a brilliant episode in Canadian history. The splendid record of the Canadian voyageurs, last year on the banks of the Nile with Wolsey's expedition to the Soudan, has likewise won for us renown and elicited from the most distinguished military authorities a high note of praise: while the daring and coolness of our volunteers at the recent battles of Fish Creek, Cut Knife Hill and Batoche Landing serve to show we have the materials of which heroes are made.

The immediate future presents two pictures for you: the one shaded with sombre hues—the other relieved by brighter tints. Before you is the pang of separation from father, mother, and wife; the long dreary ride by rail for two thousand five hundred miles the weary, exhausting march through forest and over prairie; the bivouac on the frozen desert in summer's heat and amid dreary rain the cheerless duty of sentry under "heaven's glow and brand," the solemn stare, the aspen of life and limb on the perilous edge of battle, and mayhap, God only knows, for some of you the open grave, far from friends and home.

Yet placed in sharp contrast to this, you go forth on the most sacred mission that ever entrusted the services of men. You go to uphold constituted authority. You go to preserve law and order and to protect the home of the pioneer on the outskirts of civilization and to save his helpless children and wife from the tomahawk and scalping knife of the merciless Indian. You go to subvert the empire, and to subvert the crown your mission. The cost you have counted and the sacrifice you are willing to make. The life of the state is

more than the life of the individual, of many individuals, and to preserve it, a Latin poet has sung, it is sweet to die.

Officers and men, you have heartily responded to the call of duty, the noblest word in our language. Our poet Laureate tells us, the line of duty is the path to glory. Axioms friends will watch your progress on the march, and note your conduct in the face of the enemy. They will eagerly scan the daily bulletin for tidings from you. You are borne forth on the prayers of the people. Bright eyes will greet you and fond hands clasp yours, as you return, whether in the rear or distant future, with peace and honor, so doubtless you will. Go then, and sustain the honor of our city and of the people down by the sea.

## A Lady's Visit to a Thieves' Haunt.

In the *Sunday Magazine* Mr. G. S. Bessey writes a brilliant and practical paper on "Finding and Doing One's Own Work," and quotes the following realistic illustration.

"In a street, known for its open profligacy and sin, down which the police paraded toward dusk in couples, turning a deaf ear to many a cry from some wretchedly drunken woman or man; because it was impossible to deal with tens and twenties as they might with individual cases—at the far end of this street stood a house known to be the haunt of thieves. To the door of this house at dusk, came a worker whose energy of love made him unmindful of the difficulties which must have driven back one less moved."

"What do you want here, I should like to know," said a bloated, hard-faced woman, in answer to the visitor's knock. "I heard in the next street but one," was the simple answer "that your husband was dying, and I came to see him."

"Well, well that's a joke, if ever there was one," said the woman, laughing boisterously, and swaying herself backward and forward in her hilarity. "Come to see my husband, have you? To talk religion to him, ah? Bless me! How would you like now if I took to your words, and really let you see him? May be you wouldn't mind a black eye or two? Why, look at mine; I got one for doing a thing not half as crossing to his temper! Are you ready for that, I say, and abuse into the bargain?"

"I'm ready for anything," is the quiet answer, spoken in firm tones, although the cheek has blanched somewhat. "I feel sure you need not fear. Your husband would not behave in less than a gentlemanly way to a lady who is a stranger to him!"

"What a way of putting it!" exclaimed the woman, with another burst of laughter. "Well, come along," she added, "I'll put you in the way of getting up stairs, but mind, I don't ask you to go, and I wash my hands of consequences!"

"So saying she opened an inner door, passed through a low room, fairly furnished, but very dirty and untidy, and motioned to a staircase. 'First door on the right,' she whispered, as she pointed upward."

"With a beating heart but firm step the self-invited visitor ascended. Possibly her very footfall, so gentle when compared with the heavy steps of the wife, arrested the notice of the sick man pleasantly. As she crossed the threshold he was looking toward the door with an eager-wondering look. This look became, however, dark and almost fierce as his visitor approached the bed. Instinctively his hand felt for a stick which lay within easy reach, there doubtless to be used to knock on the floor did he require anything from below, but the action was a menacing one. Quite undaunted the visitor said gently, not waiting for him to speak nor moving from the spot by his pillow where she had paused:

"I am so sorry you are ill. It is hard for women to suffer, but far harder for men. I have come to sing to you something that will comfort you. Listen, and without a moment's hesitation she sang the hymn, beginning—

"I heard the voice of Jesus say,  
Come unto me and rest;  
Lay down thy weary one, lay down  
Thy head upon my breast."

I came to Jesus as I was,  
Weary and worn and sad;  
Found in Him a resting place,  
And he has made me glad."

The fevered and almost glaring look in the man's eyes gradually softened before the first verse ended, and toward the middle of the second, tears, large and full (as if the first flowing of some new spring suddenly started in this hitherto barren wilderness nature), rained down the furrowed cheeks. And the worker's work began. It came simply enough afterward to repeat various portions of Scripture, and to kneel in prayer, and on the sick man's part as naturally, to plead, "You'll come again; please say you'll come again."

"This illustration touches only one phase of work, and that reckoned perhaps the hardest work among the outwardly de-

based and profligate; but the same principle applies to all life, and therefore to all work. The energy of love creates its own opportunities."

## Directions for Young Christians.

The one book that is "profitable for doctrine, for reproof, for correction, for instruction in righteousness" is the Bible. This is the book for the young Christian. By its light he shall "ponder the path of his feet," that all his ways may be established. Its truth he must hide in his heart that he may not sin against God. Its living words he must cherish in love and faith, that he may live thereby. Its exceeding great and precious promises he must appropriate to himself that by them he may be a partaker of the Divine nature, and live superior to the lust of the flesh.

A good man, Brownlow North, summarized in seven particulars some of the instructions of God's Word, with special reference to the guidance of young Christians, which we earnestly commend to our young fellow-disciples to whom the *Messenger* bears this message. He says:

1. Never neglect daily private prayer; and when you pray remember that God is present, and that he hears your prayer. Heb. x. 6.

2. Never neglect daily private Bible reading, and when you read, remember that God is speaking to you, and that you are to believe and set upon what he says. I believe all backsliding begins with the neglect of these two rules. John v. 28.

3. Never profess to say God anything which you do not want. Tell him the truth about yourself, however bad it makes you, and then ask him, for Christ's sake, to forgive you what you are, and make you what you ought to be. John iv. 24.

4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done today for him?" Matt. v. 13, 16.

5. If ever you are in doubt as to a thing's being right or wrong, go to your room and kneel down and ask God's blessing upon it. Col. iii. 17. If you cannot do this, it is wrong. Rom. xiv. 23.

6. Never take your Christianity from Christians; argue that because rich and such people do so, and so, therefore you may. 2 Cor. x. 12. You are to ask yourself, "How would Christ act in my place?" and strive to follow him. John x. 27.

7. Never believe what you feel if it contradicts God's Word. Ask yourself, "Can what I feel be true if God's Word be true?" And if both be true, believe God and make your heart the liar. Rom. iii. 4. 1. John v. 15. 11.

## Improve the Odd Moments.

In almost every life there are moments of waiting, when there is nothing particular to be done. In some cases these may be properly improved by rest, so that our work, when it comes, may be better done. In many instances, however, these odd moments may be best improved by having something to do—a book to read, or some light labor to perform.

It is surprising how much may be done by using a few moments at a time. Of course, they cannot properly be used for all purposes, since there are some duties which require continued application for a long time. There are, however, many kinds of light labor, and many subjects of study, which may be followed quite successfully by taking only a few moments at a time.

It is said that Elihu Burritt, who was known for many years as "the learned blacksmith," was in the habit, when an apprentice-boy, of having a grammar of English or of some other language fastened before him on the chimney of the forge, so that while he was blowing the bellows he could get an occasional glimpse of his book.

Ben Johnson, a celebrated poet who lived over two hundred years ago, was in early life a bricklayer. It is said that he always carried a book in his pocket, and while waiting for the laborer to bring him mortar or brick, he improved the odd moments in studying his book.

Let our young friends try the experiment, and they will be surprised to see how much can be done by rightly using a few moments at a time. You need not take time from sleep to do this. Have a time for everything, and what you do, do thoroughly, whether it be sleeping, eating, working or playing, for all these are, in their respective places, right.

—Do you think it would be too great a task to lay upon a Christian, that he should lead one unswayed person to Christ in a year? Surely with prayer and personal effort under the Spirit's guidance and operation this ought to be accomplished. And what would this be? It would be the doubling of the brotherhood of Christians every year. It would be the evangelization of the entire world in seven or eight years. The evangelization of the world! What a stupendous task! But how easily and quickly it would be done if every Christian did his and her duty.