

Messenger and Visitor.

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NO. 3.

—STILL RAGING.—That epidemic which struck St. John and suburbs a short time ago is still raging. Portland has had an attack, and Bro. Troop, one of our aged brethren, who has affliction in his family, is better off by \$41.00 and some other gifts. Carleton has also had a relapse, and Bro. R. H. Bishop, who is living there, after having preached to the church during a part of Bro. Cahill's vacation, received \$36.00, and a good poultice with useful articles besides. We hope the epidemic may take a turn in the direction of the Convention Fund before very long.

—SELF-SUPPORTING MISSIONS.—The *Christian at Work* gives some very trenchant criticisms on self-supporting missions. It refers to Bishop Taylor's African mission, and calls attention to the fact that all who go on his mission require to have their expenses all paid for several years. It declares, also, it has been the experience of missions of this kind, that the energies of the people are absorbed to such a degree in the struggle to support themselves, that little time or force is left for mission work. In addition to this, it might be said that Christians at home are injured, if they get the idea that a few are to make all the sacrifices in the evangelization of the world. They need to have large demands made upon them for the work of saving men, to quicken their sympathies and develop their spiritual graces. All should be made to feel that equal responsibilities rest upon all, so far as they have the ability to help.

—HEATHENISM.—There are people to-day who would have us believe that Brahminism or Confucianism is as good as Christianity. In China, evidence in courts of justice is not given by witness, because for a few cents men can be hired to testify that a man has stolen or committed a murder. They torture the suspected man, to wring out from him a confession. This is what the Chinese religion has done in this matter of truth telling. While our courts of justice are not free from false witness, they are mayfold purer than this, and Christianity has made the difference. How grand was the stern truthfulness of John Huss, for instance! While on the way to the stake, the Emperor Sigismund, who wished to find an excuse to save him, said: "Only confess you are willing to recant your errors. Any man can recant his errors. You shall not be asked to specify them." But Huss saw there was an implied untruth under the suggestion, and went forth to the flames rather than tell even what might be construed into a falsehood. How grand this was! Does not the Bible aim to make us perfect in all things pertaining to life and conduct? What other system of religion does? Unless, then, we suppose God has left the world without any light from above, Christianity must be from him. The evidences are overwhelming.

—ETHIOPIA.—Few of our readers have read this name. He is an Austrian physician, entrusted with the command of the Upper Nile by the Khedive of Egypt, when Gordon was in command lower down. For several years he did wonders in promoting the welfare of the country. When the Mahdi began his conquests, he was able for a long time to keep his followers at bay. At length he was out of connection with the outside world, by the conquests of the Mahdi, and for four years was not heard from. Letters from his companion, Dr. Junker, have arrived, giving an account of as heroic a struggle as was ever made, as he has been forced back from station to station by overwhelming force. At last accounts he was in the greatest extremity of peril. It seems that Stanley is on his way to organize an expedition for his rescue, to start from Zanzibar. Fighting is expected, and all his grand capabilities as an African explorer and leader will be needed. There is no definite news of what is to be done on the Congo.

—WHICH?—We read that at Yale College the students of each class are ranked in four grades. Recent inquiries developed the following facts as to the relations between the use of tobacco and low grading. Of the forty students in the first rank, only ten used tobacco, while twenty-two out of the twenty-six in the lowest grade used it habitually. We believe that like examination was made in France some years ago, and with like results.—*Ex.*

On this the *Index* queries: "Did the twenty-two use tobacco because they were naturally low grade men, or did the use of tobacco make them low grade?" Either horn of the dilemma is an unpleasant one to be on.

—RUM IN AFRICA.—A Methodist minister in Bechuanaland, in referring to the licentiousness of the British police in that land, in a memorial to the British government, gives a dark picture of the ravages of drink among the natives. He says: "Before the English Government came to Mafeking, Mafeking could keep brandy out of his town. He cannot do so now. Mafeking said to me, in the presence of his council, and with their approval, 'If this thing goes on, we shall have to leave our

beautiful chariot, leave our town, and go to the desert, that we may get away from the white man's brandy.'"

It is not so much wonder that the Mohammedans are making so many converts in Central Africa and that Christianity is making no noise. Wherever there are Mohammedans, drink is banished; wherever there are English people—professedly Christians—their rum and brandy are brought in, and are associated with them and their religion. Rum is a curse to the ends of the earth.

—SPAIN.—The gospel is making some progress in priest-ridden Spain. The first Protestant church was organized in 1869. Now there are sixty societies scattered among all the larger cities of the country. Thousands of Bibles have been distributed. There are supposed to be 26,000 or 30,000 Protestants in the country. There are 7,000 scholars at Protestant schools. The work goes on in the face of the fiercest opposition of the priests. Often the passions of the people are aroused, and the Protestant workers are in danger of their lives from infuriated mobs.

—THE TYRAN WAR IN WALES.—The resistance of the Welsh Nonconformists to the payment of the tithes to support the Episcopal church, in whose doctrines they do not believe, has assumed large proportions. In many places the people are determined that nothing but force shall compel them longer to pay this unrighteous exaction. Not long since, ten bailiffs were sent down from London to one district to make seizures for unpaid tithes on five farms. They were refused food and shelter, and had to return as they came. There are other questions than the Irish looming up in the near future, for the politicians of Great Britain. The people move slowly; but this will be the first agitation that has right on its side that will fail, if it does not succeed. Disestablishment must come some time, and it may come sooner than the most sanguine suppose. The resistance of all concessions by the Established Church and the rank Toryism of its clergy, will but hasten the day.

—MONEY INVESTED IN LIQUORS.—There is what is called a Licensed Victualler's Protection and Benevolent (?) Association in London. At one of their public dinners the other day, one of the speakers paraded the fact that the amount of capital invested in the cotton trade is \$85,500,000; in the woolen trade, \$22,500,000; in the iron trade, \$22,500,000; while in the liquor traffic \$117,000,000 is invested, adding, "there is no trade in the world that has grown so much as the liquor traffic." The *Freeman*, in commenting on this statement, says:

It is said that more than—we make a considerable reduction so as to keep within the fact—100,000 deaths occur every year in the United Kingdom through strong drink. If so, or if even 10,000 such deaths take place, what then? We hang a man for killing a single individual. What should be done to a traffic which slays its ten thousands, its hundred thousands, some say its two hundred thousands yearly?

—SUBSCRIPTIONS COMING IN.—The advance subscriptions are coming in right merrily. Send them in, brethren, and assure the reduced rate!

—THAT DAY FOR THE MESSENGER AND VISITOR.—Have all our pastors given that one day to secure new subscribers for the *Messenger and Visitor*? How many of our interested brethren and sisters have done this? It is not yet too late. We can supply all the January numbers. Would not the putting of the *Messenger and Visitor* into families be a work for God?

—BASIS OF UNION.—The committee entrusted with the duty of putting the Basis of Union into form for publication have had a meeting, and found that there was more to be done than they had anticipated. They will have another meeting in a week or two and hope then to finish their work.

—PRAYER FOR COLLEGE.—Do not fail to read Dr. Sawyer's communication, in another column. Let all who can, gather together for public prayer for our institutions of learning, on the day named. If any cannot do this, will they not, at home, lift up their hearts to God for his blessing upon these centres of power, and those who are gathered there for study?

—UNION BAPTIST SEMINARY.—Bro. Wm. Vaughan, the President of the U. B. Education Society, has been appointed financial agent, to collect old subscriptions to the stock of the Seminary, and to secure new stock. We hope he may meet with a favorable reception.

—BRO. SANFORD AND FAMILY SAFE IN INDIA.—The following note, just received as we go to press, brings the good tidings of the safe arrival of Bro. Sanford and family at Bimlipatam:

We take the first opportunity to report our arrival on Sabbath evening, 5th inst. Surely the kind providence of our Heavenly Father made the passage a safe and pleasant

one. A little less than two months had been spent on the way. We were cheered by the hearty welcome accorded us by all who knew us, and had the opportunity of expressing it. Found our missionary brethren in usual health. We are glad to meet them again. R. SANFORD, Bimlipatam, India, Dec. 8th, 1886.

Correspondence.

The leading article in the *Messenger and Visitor* of the 22nd ult., seemed to me very timely, and one deserving more than a passing notice, especially in view of the fact that many of our leading church members to-day defend and patronize the "kating rinks, the dance, and the whist party on the plea that they are harmless and innocent amusements, and it seems to us folly for a church to discipline a few boys and girls for dancing, and yet condone greater wrongs in the more influential. Its piety is thus left open to be questioned, and its influence for good materially lessened.

At the risk of being considered fanatical, I shall, by your permission, give expression to the thoughts that came to me on reading the article referred to. My mind at once recalled the sixth chapter of Numbers, which, from the 1st to the 8th verse, reads as follows: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate himself from wine and strong drink, and shall drink any wine or vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernel even to the husk. All the days of the vow of his separation there shall no razor come upon his head; until the days be fulfilled, in the which he separated himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth himself unto the Lord he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration of his God is upon his head. All the days of his separation he is holy unto the Lord."

This ordinance of Nazariteism is certainly full of interest and practical instruction. Here is a setting apart in a very special manner from what, though not absolutely sinful, was calculated to interfere with real consecration embodied in the ordinance. To this Nazarite, wine and the fruit of the vine in every shape and form was forbidden. Now, wine, as our best writers admit is the apt symbol of earthly joy—the expression of that social enjoyment which the human heart is so fully capable of entering into. From this Nazarite was carefully to keep himself. With him, doubtless, it was a literal thing. He was not to excite nature by the use of strong drink. The strictest abstinence was enjoined during all the days of his separation. Such is the type as we find it written in this wonderful book of Numbers. A book so full of instruction and interest in all that pertains to the wilderness life.

As we glance at the lesson taught in this vow of consecration, we see that there has been but one perfect Nazarite in the world; but one who kept himself separate from sinners and from the baneful influence of all mere earthly joy. From the moment he entered upon his wondrous work, his heart was set upon God and his work with so perfect a devotion, that neither the claims of earth or nature were allowed for one moment to come between him and that work. "Wist ye not, I must be about my Father's business," and again, "Woman, what have I to do with thee?" This is how he adjusted the claims of nature. He had a work to do, and to that he addressed himself with a single eye and individual heart. To his disciples he could say, "I have meat to eat ye know not of." "My meat is to do the will of Him that sent me, and finish his work." So also at the close of that wonderful life, we find him uttering with the Paschal cup in his hand, the following: "Take this and divide it among yourselves, for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." No joy in the earth; none in the nation of Israel. That time had not yet come, and therefore he separated himself from all that which mere human affection might find in association with his own, in order to devote himself to the one great object of his life. The time will come, we believe, when he, as the Messiah, will rejoice in his people and in the earth; but, until then, he is apart as the true Nazarite and his people linked with him. They are not of the world. "Sanctify them through thy truth; thy word is truth." "As thou hast sent me into the world, even so also have I sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified by thy truth."

Let us pause here and ponder this

feature of our character as Christians. A self-examination in the light of it is important. How far are we entering into and realizing the meaning of this intense separation from natural excitement and earthly joy. Many ask, "What harm is in amusement or recreation?" We are not called upon to be recluses, hermits, or monks, &c. "We are in the world, let us enjoy it." To all this the reply comes, "It is not a question of the harm of this, that or the other. There was no harm in wine as a general thing; nothing abstractly wrong in the vine tree, but the point is this, if anyone aimed at Nazariteism, if he aspired to this holy separation unto the Lord, there was he to abstain as commanded. Others might drink wine or eat of the fruit of the vine; not he."

Now the question for us is this: Do we long for entire separation and consecration of ourselves, body, soul and spirit, unto God? If so, then apart from all these things, where mere nature finds its enjoyment, is our position. The question is not, "Are we to be monks, &c.," but do we want to be followers of the Lord Jesus Christ? Is it our heart's desire to be separated unto God from those things which, though not absolutely sinful in themselves, hinder that entire consecration, which is the true secret of real enjoyment? And we know that the number of these things is legion, and if tried by the rules of ordinary morality, might be allowed as harmless. But we must not, yet cannot, measure our conduct by any such standard. We look at things from a Divine standpoint, and hence cannot suffer anything to pass as harmless which tends to interfere with that consecration to God after which our souls should be so fervently burning, and that holy communion, which it is our privilege to enjoy.

Our letter has already grown too long, so we must close, and by your permission resume in another issue.

Missionary Correspondence.

S. S. DACCA, Nov. 25, 1886.
INDIAN OCEAN.
Many of your readers will be interested in hearing that we have reached the vicinity, where one may smell the spicy breezes as they blow soft off Caylon's Isle, if such breezes still continue to blow. There is a gentle zephyr from that direction this morning. We will be attentive to the first sweet scent, while mindful "That only man is vile."

Up to this time, since leaving England, a comparatively smooth sea has yielded to our power. We have ploughed a long, crooked furrow, about twenty-five feet deep, fifty wide and six thousand four hundred miles long. Yet there remains no visible trace of it on the hearing bosom of the deep. Some one has said—

"So dies in human hearts The thought of death."

It is pleasing to know that the dangers thus far have been passed in safety. We will hope for like safety during the remaining distance to our station at Bimlipatam.

You would like to know a few things incidental to our passage. You followed us out the Halifax harbor, and left us tossing upon the Atlantic. The weather was quite severely cold, with a strong breeze from the north, the place of ice, until we passed the cold water current coming down from the Labrador coast past Newfoundland. All our sails were spread, and we went along quite steadily at an expenditure of about thirty tons of coal each day for steaming purposes. The usual solitude as to health, ill feelings because our ship seemed so loose in the water, concern lest she might lose her balance altogether, affected the passengers variously. These things have been the common experience of many who have crossed the Atlantic, for no royal road, exempt from such trials, has yet been found over that broad sea.

The commander and officers seemed very attentive to their duties and very obliging to the passengers. We were struck by that youthful appearance, especially by that of the commander, the youngest of the staff. Surely it indicates the high degree of proficiency attained by him in the science of navigation, else he would not have been put in charge of interests so valuable. It was pleasant sailing with so quiet and orderly a ship's company. We were able to have Christian worship on Sabbath days, and the singing of social hymns on other occasions.

As we neared the shores of "old England" the wind from the north-east increased, and there were frequent rain squalls. Ofttimes the seas broke over the decks. On one occasion the bulwarks were bent inward, and the covering over several head of cattle was swept away; but no serious damage was done. The captain lost his cap. A young lady passenger had her shawl blown overboard, and a younger one endeavored to comfort her with the assurance that the next steamer coming along would pick it up. We had as much storm as we could endure with safety.

On reaching the Scilly Island's light,

the sea became smoother. At Portland, a channel pilot came on board, and with him a few of the very severe storms which had swept over Britain, especially damaging the southern part of it, two days before our arrival. We were thankful to have been spared the trial and danger of so terrible a storm.

In London our stay was short. Only one week between arrival and embarkation. These were busy days. On the Sabbath, almost as a matter of course, we went to hear Mr. Spurgeon. It was the fourth occasion that some of us had attended the Tabernacle, and heard him. Our estimation of him as a Christian minister increases. Well may he be called a Prince among preachers. His ministers as an ambassador whom the Great King honors with the manifest presence and power of the Holy Spirit. The Christian world has abundant reason to thank God for the grace displayed in raising up and sustaining him in a work so grand, in the midst of that vast metropolitan. Our prayer is that he may be sustained even unto the end.

On noon, Thursday, Oct. 29th, our ship, the "Dacca," had cast off her moorings and was following the P. and O. Steamer "Kaiser-a-hind" out of the Royal Albert Dock into the Thames. We were off for India on a well freighted steamship, having an experienced commander, a good staff of officers, a large crew, made up of Europeans and Asiatics, and a company of 67 fellow-passengers, adults, and 12 children. These all were expected to remain together from three to five weeks, sharing the same blessings and exposed to the same dangers of the deep.

Away we steamed. In due time we had passed the dreaded Bay of Biscay, rounded Cape St. Vincent, passed within the Straits of Gibraltar, and reached the memorable Island of Malta. There we remained ten hours and took a supply of coals. At Port Said we tarried one night, and took in more coals. Three nights and two days were spent in getting through the Suez Canal. A short call at Aden and we came along toward Colombo. R. SANFORD.

Toronto Baptist College.

A few words from this College in reference to the students from the east, would no doubt interest some of the readers of the *Messenger and Visitor*. There are six students from the Maritime Provinces studying at this College. They are H. E. S. Maider, J. W. Mann, E. L. Stevens, T. J. Bennett, J. D. Freeman and the writer of this note. Three of these, H. E. S. Maider, J. W. Mann and the writer, will finish their course of study this term. W. W. Weeks was here the first of the term, but has accepted the pastorate of the Brockville Church, Ont., and has been ordained to the work of the gospel ministry. J. W. Mann, has accepted a call to the pastorate of the Southwold Baptist Church. He enters upon his pastoral work May 1st (n. v.). C. E. PINCO.

Toronto, Ont., Jan. 13.

Literary Notes.

Wide Awake for January has a table of contents especially rich and varied. There are three serial stories: Romulus and Remus, Montezuma's Gold Mine, and Howling Wolfe and his Trick Pony. They are full of incident and adventure. The completed stories are good, and there is considerable matter which is both entertaining and profitable. *Wide Awake* is published by D. Lothrop & Co., Boston. The price is 2.40 per year.

The February number of *Scribner's Magazine*, of which 125,000 copies have been ordered as a first edition, will contain a most interesting article, by Mr. John C. Ropes, upon the "Likeness of Julius Caesar," with 18 portraits, one of which, engraved by Mr. W. B. Close, will be the frontispiece of the number. A new story is begun in the same number, by Mr. F. J. Simson (J. S. of Dale), entitled, "The Residuary Legatee." The second installment of ex-Minister Washburne's "Reminiscences of the Siege and Commune of Paris" is of the greatest interest, describing as it does the most interesting phases of the Siege.

Messrs. Scribner have in press a new novel, by Mr. John T. Wheelwright, entitled, "A Child of the Century."

YOUNG MEN FOR THE MINISTRY.—Let the very best young men of our congregations be urged to devote themselves to the ministry. One man of earnest faith, clear mind, and warm heart will be worth more to us than half a score of those who, while not inactive, are very imperfectly prepared, both by nature and by grace, for the position of leaders among the hosts of Israel, and whose panics have so often to be checked, and lukewarm indifference to be spurred to action. The harvest of the Lord is, indeed, in need of laborers, but only of such as are ready for the preaching of the gospel, to make every sacrifice and face every want. We do not need men who will have

to be taken care of, but such as if they find no field of labor at hand, will create one for themselves, in the midst of the material so sadly neglected on all hands. No one can dispense with our system of benevolent education. Yet this system should only supplement other means of obtaining our candidates. We would press the claims of the Christian ministry upon all classes of our people; the very wealthiest should give their sons, with the amplest advantages their means can furnish, no less than the very poorest for whom the church has to provide.—*Bap. Weekly.*

Religion at Home.

Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.—Psalm 139: 23, 24.

It is laughable to see one hunting high and low for his spectacles, which have only been shoved over his forehead. But it is not laughable to see Christians hunting for what they call opportunities to honor God, while overlooking such opportunities as they carry with them wherever they go. A slovenly carpenter was once heard at a weekly prayer meeting to pray with great fervency for the spread of Christ's cause—a cause which he disgraced and hindered in his sphere every time he stood at his work-bench. When he had finished his prayer, a hearty "Amen" came from a servant who put her mistress out of temper a hundred times a day by her carelessness. A clerk who was there, who, although he taught a class in the mission school on Sunday, was always late at his employer's store on week days. He whispered "Amen" too, and meant it, so far as he knew himself. A lady hearer, as she listened, resolved to join the church missionary society, and then went home and found unreasonable fault with her cook. And others also felt warranted to do something for Christ, who never seemed to have thought that religion, like charity, begins at home. The mechanic who is powerful in class meeting and weak at his trade, is no credit to the cause he professes. The servant who drops tears feelingly at religious services and drops dishes uselessly in the kitchen, has her tenderness altogether too much on one side. And it is a poor kind of religion which seeks opportunities to set others straight, but overlooks its own crookedness.—*Sunday School Times.*

This, That, and the Other.

"I find," said Dr. Livingstone, in an address to the workmen of Glasgow, "that all eminent men work hard." And some one else has said: "Genius will work." May we not add, *Grace will work*? Oh, slothful Christian! how can you either know or show that you are a Christian?—Some preachers are in the habit of complaining about the hard work they have to do. Such men ought to remember the words of old Dr. Dagg, who said: "Young brethren, never complain of labor in preaching the gospel. It is a great deal harder to be set aside, as no longer of use."

A young man proposed for the hand of a beautiful girl. As she hesitated about replying he said, "I await your answer with bated breath." The girl, who is a good deal of a humorist, said, "Well, Mr. M., you will have to bait your breath with something besides high wines to catch your humble servant." Good night.—*Ex.*

Do not begrudge loving deeds and kind words, especially to those who gather with you about the same hearth. In many families a habit of nagging, crossness, or ill-natured gibing, gradually covers the real feeling of love that lies deep beneath.

Lesser things will drop out, as the hand closes upon the larger duty or the greater blessing. Just as the hand that reaches out to grasp the great strong oak, lets go its hold on the blade of grass it had gathered.—*Phillips Brooks.*

Some of the pedobaptists in England have been circulating a tract called, "The Railroad Ticket." It treats of infant baptism which, it says, is like the railroad ticket, takes the passenger through. We do not know how it is in England but in this country the babies travel free.—*Cons. Baptist.*

The railroad companies want to lay their tracks with hardened sleepers. One of the New Haven ministers says that his congregation has material enough to set up a whole parallel road.—*New Haven News.*

I must think forever; would an eternal train of my present thoughts be either worthy of me or useful to me? I must feel forever; would an eternal reign of my present spirit and desires please me—make me happy? I must act forever; would an eternal course of my habitual conduct bring blessedness, or even bear reflection.—*Anton.*

Five frogs, alive and kicking, were found in a cavity in a tree one foot in diameter recently felled at Red Bluff, Cal. The wood around them was solid.