

der and are the presupposition of true marriage, since this (marriage) also unites differences. Consequently in thinking of the members of the first family, we are not to restrict their love to that simply of brothers and sisters. As that family represented mankind, so it carried in its bosom the entire fulness of the feelings which unite human beings in the various relations of neighborly, friendly, and conjugal love. They were all planted in the human breast by the Creator in the beginning, and were gradually to be unfolded. Only in the mass as the family developed into mankind, could there exist a distinction between the love of brothers and sisters, and conjugal love, which distinction cannot now be ignored without violating a law of nature.

When however the objection is raised that in so short a time as the Scripture supposes, mankind could not have spread so widely abroad—as for example between Adam and Noah, or between Noah and Abraham—it might be replied, first, that this objection is comparatively unimportant, since it pertains only to chronology, and it is really a matter of little consequence whether an interval of one thousand or ten thousand years is required; and secondly, that it can be refuted by a mathematical computation of the possibility of increase in the race. It has been computed that a billion of men can descend from one pair in a period of 1600 years. But the sum of all men on the earth at the present time reaches the number of 1800 millions only. Yet the domestic animals which have been imported into America have from one or a few original specimens multiplied themselves enormously.

For the Christian Messenger.

Foreign Missions of the U. S. Southern Baptist Convention.

No. 4.—JAPAN.

BY REV. CHARLES TUPPER, D. D.

Among the nations of earth, none seems to have been more firmly locked against the introduction of the gospel of Christ than Japan. The causes of this need not be here specified: the fact is notorious. One illustrative circumstance may be briefly recorded. The writer has not now access to the published statement; but his recollection of it is distinct, and he believes it to be perfectly reliable. The event occurred a considerable number of years ago; but it was recorded at the time, in effect as follows. A British ship ran into one of the Japanese ports. According to law and custom, an officer was sent on board, especially to take an exact account of the persons in the ship. The next morning he came to see if they were all there. But, alas, one man was missing. After strict examination and inquiry, he could not be found; nor could any satisfactory reason be assigned for his absence. As he could not have swam ashore, and no boat had left the ship, and as he was grossly addicted to drunkenness, the most natural inference, or conjecture, was, that in a state of intoxication he had fallen overboard, and was drowned. But the Japanese were almost frantic from the apprehension that this profligate drunkard had, by some unaccountable means, reached the shore, and stealthily gone into the interior parts of the Island, to preach the gospel of Christ.

Happily a wonderful change has by the good Providence of God, come over that people. They are now disposed to cultivate friendly intercourse with nations nominally Christian. Moreover, as is stated, (p. 246.) "Recently a flood of light has broken over the country, which is wide open to the missionary laborers of the cross of Christ." Of these a number belonging to different denominations of Christians have entered upon their labours in various parts of Japan; and their efforts have already been crowned with a very encouraging measure of success.

As there was, however, a very large field thus opened for cultivation, with comparatively very few engaged in cultivating it, our Southern Brethren justly regarded it as proper to cultivate a destitute portion of it. In an early stage of Christian missions to Japan, Rev. John L. A. Rohrer and his wife expressed a readiness and desire to go thither. As both were manifestly well adapted to the work, they were readily received by the Board. In reply to objections made by friends to their going, Mrs. Rohrer remarked, "If we are lost at sea, death will find us in the path of duty." They sailed in the "Edwin Forest," which did not reach the port of her destination. No one

escaped to give an account of the disaster. Rev. Alfred L. Bond and wife, persons of like disposition and qualification, seem to have been also intended for this Mission; but they too, while on their voyage, met with a watery grave.

Such disastrous scenes, removing by sudden death eminently pious persons while in youth, and just entering on a work which cannot be otherwise than pleasing and honoring to God, as well as infinitely important and beneficial to the children of men, naturally lead us to exclaim, with the apostle, "How unsearchable are His judgments; and His ways past finding out." We must not, however, allow such circumstances to deter us from engaging in every good work. They may be suffered to transpire for the trial of our faith.

Two other missionaries, with their wives were designated to this mission; but war prevented them from going forth. This mission has been suspended for the present.

For the Christian Messenger.

In Memoriam.

REV. LOUIS ROUSSY, OF THE GRAND LIGNE MISSION.

Our beloved brother Roussy has been called home. He died on the third inst., in the 69th year of his age.

Mr. Roussy was a native of Switzerland. Converted in early life, he spent much time in inquiring into the state of religion in different parts of the world, and the success of various missionary enterprises. When he heard of Madame Feller's determination to engage in a mission to Canada, he resolved, if possible, to accompany her. They left in August, 1834, sailed from Havre in a French Packet, and landed in New York Oct. 31, whence they proceeded to Montreal. Mr. Roussy commenced his labors by taking charge of a school which was then vacant. Many of the parents of the children were accustomed to visit the school, and this gave Mr. R. the opportunity of conversation. He had a ready utterance and an affectionate deportment. He talked "of Jesus and his love," and the usual results followed, Christ crucified became "the wisdom of God and the power of God." Several conversions took place. Teaching led to preaching. The people urged the young minister to preach regularly to them, and he cheerfully complied. The good work spread extensively, gladdening Christians and exciting the wrath of antichristian opposers. Mr. Roussy was stoned—was shot at—and endured manifold cruelties and insults. The ignorant Romanists treated him as a demon incarnate; they examined his clothes, expecting to find the cloven foot, and would have willingly murdered him, but for fear of the just vengeance of the law. When the Canadian rebellion broke out, the congregations gathered by Mr. R., were forcibly driven from the country, and found refuge for a time in the State of New York. Their crops were plundered and destroyed, and their furniture and effects broken in pieces. The devil was lively in those days.

Mr. Roussy's labors for the gospel were incessant. He was a warm-hearted preacher, and he was understood. As a pastor, he was the friend of all, and he knew how to interpret and apply the laws of the Saviour. We quote an excellent passage from the Montreal Witness:

"Tender as a mother, brave as a lion, always ready at all times of the day or of the night, with a patience never at fault, he would labor on faithfully, and thus enlist the hearts of many hearers, to whom he spoke of Jesus with the spirit of the Master. We regretted at times that he was ever called to do anything else but evangelization, during at least the best years of his ministry.

The scarcity of laborers forced upon him duties that ultimately impaired his naturally strong constitution. For a few years past he has had repeated seasons of sickness which began to tell on his well-built frame, and on his refined and benign countenance. To his numerous duties as Evangelist, pastor, and at times director of the institute at Grande Ligne, where a farm has to be taken care of, Mr. Roussy added the work of a physician, and became as skillful as he was devoted in ministering among Catholics as well as Protestants.

Mr. Roussy never married, thus his whole time was given to the mission, for whose success he labored with all his might and all his loving heart.

Many French Canadians scattered over the northern part of this continent, will drop silent tears of gratitude and sorrow when they learn that this spiritual father, beloved pastor and steadfast friend, is no longer among the living, to love and to do good."

On the day of the funeral "devout men" bore the beloved pastor to the

grave, and "made great lamentation over him." He had taught them in their ignorance—answered their questions—removed difficulties—advised in their perplexities, and comforted them in their griefs. He was "gentle among them, as a nurse cherisheth her children."

They thought of the growth of the cause, and of the brethren whom God raised up from time to time to co-operate with his servant, of Auger—and Cote—and Normandeau—and Riendeau, and Lafleur and Rossier and Letourneau, and many more; and they "thanked God, and took courage."

J. M. CRAMP.

Nov. 19th, 1880.

ASAPH MARSHALL, ESQ.,

Died on the 14th of Nov., of apoplexy, at his late residence, in Paradise, Annapolis Co., aged 78 years. Mr. Marshall had been for upwards of 60 years a consistent, faithful, and devoted member of the Baptist Church. He will long be remembered by those who have received his instruction in the Day and Sabbath School, as well as by a large circle of friends and relatives, as one who endeavored to serve God and his fellow men, conscious that the christian calling is a high and noble one. In his death, the church has lost a valuable member. May the mantle of his devotion fall upon his only surviving son, and the event be sanctified to the community.—*Com.*

[We enjoyed an uninterrupted warm hearted friendship with the deceased for the past twenty-four years, and ever found him faithful and kind, and ready to do what he could to promote the circulation of the *Christian Messenger* in his neighbourhood. He had strong convictions, and was accustomed to express his opinions freely. His memory is blessed.—*Ed. C. M.*]

The Church of England in London.

Rev. T. P. Dale, rector of St. Vedast, Foster-lane, Cheapside, is apparently an aspirant for the honours of martyrdom, and, unlike some of his brethren of the same faith, he has obtained the object of his ambition. It is known that he is a High Ritualist. Some time since, his church-wardens made a complaint before Lord Penzance of the illegal manner in which he was in the habit of conducting the service in his church. He made no defence to the charges against him, and they were declared to be fully established. He was thereupon admonished to discontinue his illegal practices, but he took no notice of the monition. He was then, under the provisions of the Public Worship Regulation Act, inhibited from all exercise of his sacred office; but, on the very day on which the inhibition was served upon him, he proceeded to perform service in his church, and he has continued his ministrations ever since, with no abatement of his illegal practices. Under these circumstances, the church-wardens called upon Lord Penzance last Thursday to compel Mr. Dale's obedience to the inhibition of the court by imposing physical restraint upon him; and his lordship, saying that he had no alternative but to comply with the request, issued his warrant for Mr. Dale's arrest. Accordingly, the rector of St. Vedast was arrested on Saturday evening, and was lodged in Holloway Prison. On Sunday morning the congregation assembled as usual, but the church was found to be closed, and on the door was a placard informing the parishioners that "in consequence of the rector, Rev. Thomas Pelham Dale, M. A., being confined in prison for conscience sake, there will be no services in this church till further notice." It is not "for righteousness' sake" at all that Mr. Dale is called upon to suffer. He is suffering because, being the minister of a church established by law, he contemns the authority of the law. He is willing to take all that the State will give him, but he seems to comply with the conditions. That is not what people usually call "righteousness." Why does not Mr. Dale follow the example of Mr. Stopford Brooke? He would then be as free to practise his Ritualism as Mr. Brooke is to preach his Unitarianism, if it is Unitarianism he preaches.—*London Freeman.*

A distinguished professor, it is related, once said to his students, "Gentlemen, if you are to preach in the city, wear your best coat; if in the country, carry your best sermon." A more correct rule would be that wherever a pulpit is entered it ought to be with the best of both.

The Christian Messenger.

Halifax, N. S., Nov. 24, 1880.

THE REV. JAMES STEVENS

died at Gaspereaux, on Saturday evening about 9 o'clock, in the 77th year of his age. He bore his last illness with great meekness, and in entire resignation to the divine will. He repeatedly gave expression to his strong faith in God, and looked forward with the utmost assurance to the rest prepared for the people of God. He experienced no doubt as to the future. The presence of his Saviour gave him continuous comfort and hope. Thus sustained, our aged brother passed quietly away, yielding up his spirit without a struggle to the Father whom he had so long loved and revered. At our departed brother's request, Dr. Crawley officiated at the funeral services on Tuesday afternoon.

The numerous friends who recently joined in tokens of kind regard for our departed brother on the 50th Anniversary of his wedding day, will probably be surprised at his passing away so soon and so suddenly. But when they remember that he had been greatly afflicted for many years, and had never the less exceeded his three-score and ten years, they will not think it strange that "the silver cord" is loosened, that "the golden bowl," "the pitcher at the fountain" and "the wheel at the cistern" are all broken, and the spirit returned to God who gave it. Our brother has left his record—some of the "nails" he has driven, have been "fastened by the masters of assemblies, given from one Shepherd." We shall probably soon receive a more extended sketch of the life our departed brother.

WEEK OF PRAYER 1881.

The Evangelical Alliance, as representing Protestant Christendom throughout the world, have for years suggested a programme for the Week of Prayer, so that, as far as possible, all praying people might unite on the same day in the same petitions. The Branch Alliance of the United States adopt, with slight modifications, its programme, and suggest the following themes and order for the approaching Week of Prayer, January 2-9, viz:

- Sunday, January 2.—Theme: Christ the only hope of a lost world.
- Monday, 3.—Thanksgiving for the blessings, temporal and spiritual, of the past year, and prayer for their continuance.
- Tuesday, 4.—Humiliation and confession on account of individual, social and national sins.
- Wednesday, 5.—Prayer for the Church of Christ, its unity and purity, its ministry; and for revivals of religion.
- Thursday, 6.—Christian education: Prayer for the Family, Sunday schools, and all educational institutions; for Young Men's Christian Associations, and for the Press.
- Friday, 7.—Prayer for the prevalence of justice, humanity, and peace among all nations; and for the suppression of intemperance and Sabbath desecration.
- Saturday, 8.—Prayer for Christian Missions and the conversion of the world to Christ.
- Sunday, 9.—Theme: On the Ministration of the Holy Spirit.

FACULTY OF ACADIA COLLEGE.—We have received from the HALIFAX PHOTOGRAPHIC COMPANY (late Millman & Ray) an excellent photograph, cabinet size, of the Faculty of Acadia College,—DR. CRAMP, and DR. CRAWLEY in the foreground, with DR. WELTON and PROFESSOR KENNEDY, one on either side. At the back, are PROFESSOR JONES, PROFESSOR HIGGINS, PRESIDENT DR. SAWYER, and PROFESSOR TUFTS. Each likeness is excellent, and the picture is one that would be highly valued by every friend of the College. It may be had, postage paid, for 50 cents.

We believe our Foreign Mission Board in St. John, N. B., hold meetings at regularly appointed times. A large number of our readers are deeply concerned in the business transacted by the brethren having these matters in charge. Even the names of the persons who attend meetings of the Board might probably be published with advantage. Of that, however, the members themselves are perhaps the best able to judge. We quite agree with brethren who have communicated with us on this, that it would be better for them to hear what is done, officially, through the recognized channels, than privately by letter or otherwise from friends in St. John.

Many of the Clergymen of the Established Church in England find it hard to have to carry out the new Burials' Act. We are continually having cases shewn in the public prints of efforts to make it as obnoxious as possible to the people. Of course there are some who are glad to have the barriers removed which have heretofore prevented them from proper courtesy to their dissenting brethren and shewing their desire to remove the restrictions as far as possible.

An incident recently took place in Wales. At Llanberis a Nonconformist gave the requisite notice that the body of his deceased child would be buried in the churchyard, and that the services of the clergyman would be dispensed with, though the usual fees would be paid. But the good man reckoned without his host. The custom of the parish is to make offerings in lieu of fixed fees, the offerings varying with the circumstances of the people. In this instance, the Nonconformist was informed that a fee of half-a-guinea would be charged. Now the man is poor and totally unable to pay so large a fee. Happily for him a committee was formed forthwith which handed over half-a-guinea to the clergyman, under protest, and which has resolved to commence an action for the recovery of the money on the ground of the illegality of the charge.

A curious incident is given in the *Gloucester Chronicle*. It states, that at a funeral which took place in a parish near Crewkerne, recently, the clergyman was unable to officiate, and the service in his absence was read by his wife. Here we have the first instance of the accomplishment of that which so alarmed the House of Commons, the idea of a woman conducting a funeral.

The Burial Act affords relief to Clergymen, as well as to Dissenters, in permitting them to officiate in any unconsecrated burial ground, or in the chapel therein; and in allowing them to "use some other than the ordinary burial service of the Church of England." Their being compelled to use the same service on all occasions, has been by some conscientious clergymen, regarded as a great hardship and inconvenience.

It is reported that immediately on the appearance of the new version of the New Testament, an eminent firm of London publishers will issue an edition and contest at law the legal right of the Company of Revisers to the copyright.

The Baptist Churches of London are all actively engaged in promoting the cause of Sunday Schools. A recent annual festival at Bloomsbury chapel shows something of what is being wrought there in this line. The account says:—

There are 1,500 scholars on the books; of these about 100 are church members; 22 joined the church during the last year. There are 112 teachers; of these 46 have been formerly scholars of this school—a fact which of itself shows that the work has not been in vain. During the last year, upwards of £38 was collected for mission work.

In England, Dissenting Ministers are not allowed to perform the solemnization of marriage, except in the presence of the registrar. This is felt to be a great injustice, and a very obnoxious discrimination to their disadvantage. A few days since a large company had assembled to witness the marriage of a couple, at Union Chapel, Blackpool, and after waiting for the registrar for an hour and a half—till 12 o'clock—they with about a thousand people, had to return to their homes, and defer the marriage till the following day. Churchmen as well as Dissenters were loud in denouncing the disability under which they were placed by this objectionable law.

The following is not an agreeable paragraph, either to publish or to read; and perhaps it gave as little pleasure to have to write it. But if it is to correct something that is wrong, it is like medicine—not pleasant for any of the parties concerned; but if it prevents a recurrence it will be beneficial and healthful:

A nice way for keeping up our Quarterly Ministerial meeting!

Publish the word abroad for the meetings to be at a certain place and time, and then when the day comes, send a despatch,—"I cannot come."

Mr. Editor will you please give the above a corner in the *Messenger*, and oblige.

THE SECOND TIME OF DISAPPOINTMENT. *Guyabero.*

We are informed that Professor Wells has resigned, or intends resigning, his position in the Woodstock Baptist College, and will become Educational Editor in the *Globe* office.