

# The Christian Messenger.

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## Correspondence.

For the Christian Messenger.

### "Death of the Righteous."

BY W. P.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

Nearing the end, he said, "Eternal things seem vested with a solemn, living reality that they never had before. Heaven is nearer. Our earthly tie, oh, so dear, is severed,—a heavenly one is formed." How often he said, "It is well." His quotations of Scripture and poetry were so impressive and full of meaning. I can hear his rich voice now,—so clear and strong to the last,—ringing out those golden utterances. He often said he would not die in delirium, or under a cloud, and frequently repeated that sweet promise, "At evening time it shall be light." God honoured his faith in a remarkable manner. About a half-hour before he breathed his last, when he seemed unconscious to all around, as we watched, through blinding tears our loved one pass away, amid the death-like stillness of the room, he started me by calling out in a loud, clear voice, "Light! light!" as though he wanted me to know that the flood-gates of light and glory had already entered upon his soul, as he neared the brink of the dark river. Those were his last words. In a little while he sweetly, peacefully fell asleep, without a struggle or a groan. His tired hands he folded himself across his breast, and his face looked so beautiful, it seemed almost as if it were the face of an angel.

"Asleep in Jesus! oh, how sweet,  
To be for such a slumber meet!  
With holy confidence to sing  
That death hath lost his venom'd sting."

"Let me die the death of the righteous."

As Tupper says:

"For I saw him after many days when the time of his release was come,  
And I longed for a congregated world to behold that dying saint,  
As a meteor travelleth in splendour,  
but bursteth in dazzling light;  
Such was the end of the righteous; his death was the sun at his setting."

"But after all I know,—  
And let the truth be said  
In memory of the dead;  
In marble let it glow;  
What'er love's hand might trace,  
Could he but have his way,  
He'd dash it all and say,  
A sinner saved by GRACE."

PHIL. III. 9.

For the Christian Messenger.  
The Palm Tree,  
(Pa. xcii. 12-14).

BY W. H. P.

Besides its "usefulness,"—which has been alluded to,—the palm tree is remarkable for its longevity, surviving successive generations of ordinary trees. "The palms, which never die, but stand, immortal sea-marks on the strand."  
"The righteous shall flourish like the palm tree. They shall still bring forth fruit in old age: they shall be fat and flourishing."

How strikingly the late venerated Drs. Cramp and Tupper illustrated this. "And years ago when he died; his eye was not dim; nor his natural force abated." (See Josh. xiv. 10-12). How his words ring with a joyous and courageous hopefulness. One can scarcely believe him to be over eighty. What a striking contrast to the despairing wail of young Byron:  
"My days are in the yellow leaf;  
The flowers and fruits of love are gone;  
The worm, the canker, and the grief,  
Are mine alone."

Truly, "The fear of the Lord prolongeth days; but the years of the wicked shall be shortened." By inculcating right sentiments and habits, and inspiring real happiness, "righteousness tendeth to life." "For length of days

is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace."

But another distinguishing characteristic of the palm tree is its superiority to outward circumstances.

It flourishes amid desert wastes, where other vegetation would languish and die. Striking its roots down deep into the soil, it derives its sustenance from hidden and unfailing sources.—"Like a tree planted by the rivers of water," though all else may be perishing with drought, "his leaf shall not wither." And such is the man who lives in communion with God and with His Word.—John xiv. 21-23.

## MISSIONARY INTELLIGENCE.

[From the Missionary Herald, Jan. 1882.]

### Christian Missions in India.

We propose briefly to consider our mission work in India. In regard to it, or any other department of Christian effort, we may pretty fairly cover the ground by seeking to answer four simple questions—What have we to do? What are we doing? What have we done? And what do we hope to do? Of course it will be understood all along that we, of ourselves, can do nothing; it is only God who worketh through us; and it is because He is with us that we have reaped any fruit, or can hope to reap any in the future.

Our first question, then, is, "What have we to do?" In reference to India our reply is, We have to preach the Gospel through the length and breadth of the land, and to seek to bring India to the obedience of Christ. But then comes the further question, What is India? People have a very inadequate idea of what is really comprehended within this short name. Let it be remembered, to begin with, that India is not a country, but a continent; that it is not peopled by a single race speaking mainly one language, but it contains a large number of different people speaking different languages. We sometimes hear in England of the "language of India;" but we might as well talk of the "language of Europe;" for there are as many different languages spoken in India as in Europe; and if we take in all the different dialects spoken by the various hill-tribes, there would be many more still. This difference of language increases our difficulties in India. Sometimes a missionary needs to learn more than one language; missionaries in one part of the country cannot, in cases of urgency, be sent to aid their brethren in other parts; and, above all, the important and arduous work of Biblical translation and the preparation of a Christian literature has to be carried on in more than a dozen totally distinct languages. India is not much less than 2,000 miles from North to South and 1,500 from East to West. It is equal in extent and in population to the whole of Europe outside of Russia. The last census showed that the population of India is about 250,000,000, equal to the population of the British Isles seven times over. Of this enormous number of people, about one quarter belong to feudatory States, which manage their own affairs, though under the general supremacy of England; while over three-quarters, or about a hundred and ninety millions, are under direct British rule.

The population of India in 1871 amounted to 240,000,000. The census of 1881 gives the population as about 250,000,000. We may roughly divide this enormous population into three classes. The smallest, numerically, is composed of the various hill-tribes. When the conquering Aryan hordes, the ancestors of the present Hindus, entered India some three thousand years ago, they found a number of aboriginal tribes occupying the country. These they conquered and drove to the hills; the result is that now the hills scattered through India are inhabited by races entirely different from the people on the plains. The next class of the population of India consists of the Muhammadans. It is a mistake to suppose that all the people of India are idolaters. There are more worshippers of one God and haters of idolatry in India than there are in the British Isles. The Mussulman population of India numbers about 40,000,000. Queen Victoria has far more Muhammadan subjects than the Sultan of Turkey has. She has more than any other potentate

on the face of the earth. She has nearly as many Mussulman as Christian subjects.

These Muhammadans, as we all know, worship one God and hate idolatry. They profess to believe in the Old and New Testaments, and reverence all the prophets. Speak to a Muhammadan of the law, the Prophets, and the Gospel, and he will acknowledge that they all are the Word of God. Speak to him of Adam, Noah, Abraham, Job, Moses, David, Jesus, he will acknowledge that they are all the prophets of God, and that Jesus is the greatest of them all. But the Muhammadans are harder to win for Christ than the Hindoos. In fact we may adapt to these two classes the words of the Apostle in I Cor. i. 22-24. The Muhammadans hate,—with all the intensity of their nature, the doctrine of Christ crucified; the Hindoos, in many parts, look down with scorn upon our learning—they think we English can make railroads, and build bridges, and wage wars, but, if it comes to a question of philosophy and religion, we are mere unclean, uncultured barbarians. The main element in the population of India is the Hindoo. Since many, even of the aboriginal tribes, are becoming Hindooised, the probability is that about two hundred million souls are more or less Hindoo in their religion, most of them thoroughly so. Who can estimate what is meant by such a number. We have in India, forty millions of Muhammadans who profess to know God and yet reject the Gospel of His Son, and we know that "Whosoever denieth the Son the same hath not the Father" (I John ii. 23). We have, in the Hindoo and aboriginal population, at least two hundred millions of idolaters. The Son has made us free; are we not bound to make Him known to these ten millions of Mussulmans? We have the Bread of Life; are we not bound to offer it to these hundreds of millions who are feeding on ashes? We have the truth which has delivered our souls; are we not bound to tell it to those hundreds of millions who have a lie in their right hand and cannot deliver their souls?

### Christian Work in India.

The Lucknow Witness gives the following account of the work in Calcutta: Exceedingly interesting is it to witness the labours of the noble band of ladies who may be found every Sabbath among the saloons in Lall Bazar. They extend a cordial personal invitation to all they meet with in these places to visit the coffee-rooms instead; and their success is truly astonishing. Men of every variety of temper and degree of intoxication, with many reached before they may have begun to drink, and of every age, from the boy of fourteen to the shaggy old tar of half-a-century's experience, will respond most politely and promptly, as a general rule. Not many require a second appeal, or refuse to follow them at all. There were thus gathered in the rooms, from four to five o'clock one Sabbath, some seventy-five or a hundred men. When in the rooms, a number of the ladies busy themselves in conversing with them while they take their refreshment, and pledge-books and Bibles are in ready use. Other ladies, younger sisters, at the same time form a choir in the chapel-room. On the occasion referred to, forty or fifty willingly spent the time with them in singing Gospel hymns of their own selection. It is a good work.

The London Baptist Missionary Herald notices in the following terms the work among the Telugus:

ONGOLE, SOUTHERN INDIA.—It is most gratifying to report that the blessing of God continues to rest in a remarkable manner on the mission of the American brethren among the Telugu people. Between January 1st and April 11th of past year, 1,669 persons were baptized. The Rev. W. R. Manley now writes that "two weeks later 338 more were baptized (Sunday night) and twenty-three more the following Wednesday." The next (Thursday) morning eight young men were ordained to preach the Gospel, one of whom, Animiab, had "given up a good situation to become a preacher, and, being asked what reward he expected, replied that heaven was already secured to him by faith in Christ; so it was not to gain anything, but simply because he felt he must preach." What wonder Mr. Manley's

"Munavee" (petition) is for more men for the Telugus at once.

In China, Roman Catholic converts have long been exempt from the payment of taxes for the purchase of incense and offerings in the idolatrous rites of their national religion; but Protestants have not been so favoured. Recently we are glad to see that the Hon. James B. Angell, the American Minister, has just brought this matter to the notice of the Chinese authorities, and found them ready to concede the same rights, in this matter, to Protestant as to Romish converts. All Protestant missions will now share in the benefit of this tardy justice, thus secured by the manly courage and Christian principle of the American Minister.

## News of the Churches.

### Yarmouth News and Notes.

The First Baptist Church, Yarmouth, had a very successful Social on the evening of the Nov. 29th. A most excellent address of welcome on behalf of the church was given the new pastor, Rev. G. E. Day, M. D.—Bro. Goodspeed was also welcomed to denominational work by pastor Cohoon. To these addresses the pastor made a suitable reply. After enjoying the bountiful refreshments, pastor Gordon gave a very happy address.

The Hebron Church is enjoying a quiet work of grace. Encouraging indications were manifest in the prayer meetings before the close of the year. During the Week of Prayer enquirers began to come forward. One was received for baptism at the conference at the close of that week, several have since found peace in believing, and others are still enquiring.

The reaper death has been gathering some of the ripened sheaves to the heavenly garner. Bro. AND SISTER DOTY the parents of Dea. W. R. Doty, your Hebron Agent, at the advanced age of 89 years have gone to their reward. Bro. Doty, who died in October, was for some time very feeble both in body and mind; but sister Doty, though only two days younger, retained sufficient health and strength to take almost the entire care of her aged companion until he was laid to rest; and then feeling that her work was done she earnestly desired to depart and he with Christ, a desire that was not long denied, and she was laid beside her husband on Sabbath morning last.

Bro. ABRAHAM KILLAM, aged 82 years a member of the First Church, but residing with his daughter Mrs. G. R. Doty at Hebron, was stricken down with paralysis on Sunday morning, the 15th inst. Conscientiousness and speech returned on Monday, and it was thought that he might be about again, but he only halted to tell of his unshaken trust in his Saviour, for as the darkness gathered on Thursday evening, his happy spirit departed to the land of unending day. He was a steadfast Christian and his exhortation to "stand fast" will long be remembered by many.

AT CARLETON, a little village in the interior of the County, where the Baptist ministers have undertaken to have Sabbath services once a fortnight, revivals and influences are now being enjoyed. Mr. Normandy, a son of the French Missionary, was baptized on Sunday the 15th, by Rev. J. A. Gordon, and it is expected that others will shortly follow.

Pastor AARON COGSWELL of Lake George has been "sick of a fever," but is said to be recovering.

Hitherto Yarmouth Churches have been exceptionally well supplied with pastors, but the removal of Bro. A. H. Lavers from Acadia and Chebogue to Summerside, and the retirement of Bro. Rowe from Ohio leaves three of them pastorless. Two good men are needed to occupy these fields.

January 25th, 1882.

CENTREVILLE, CAR. CO., N. B.—Rev. J. W. S. Young has been holding special meetings for four weeks, and has baptized on four successive Sundays, in all ten persons.

### Ordination of Bro. E. R. Curry.

The Council called together in connection with the ordaining of Bro. Curry as pastor of the Baptist Church of Newcastle, met in the church at 3 P. M., January 25th. After singing and prayer, Bro. J. S. Trites of the 1st Moncton Church was chosen Moderator, and Bro. C. K. Harrington, Secretary. The following delegates were present:

1st. Moncton Church—Rev. G. O. Gates, Bro. J. S. Trites; 2nd. Moncton Church—Rev. E. H. Howe. Surrey Church—Rev. J. H. Hughes; Blissfield—Rev. N. M. Edwards; Little South West—Brethren James Sommers, and Robert Taylor; Newcastle—Brethren Wm. Grimley, James Miller, Jared Tozer, Joseph Amos. (In the evening there were also present, from Brussels St. Church, St. John, Rev. J. E. Hopper, and Bro. J. S. May; and from Carleton Church—Rev. Edward Hickson.)

The delegates having taken their seats in council, prayer was offered by Rev. N. M. Edwards.

On motion, Bro. Harrington was invited to a seat in the council.

The resolution of the Newcastle Ch. in accordance with which the Council had been convened was then read.

At request of Council Bro. Curry related his christian experience, and call to the ministry, and gave a summary of his views of christian doctrine, after which questions were put upon different points by members of the council.

Bro. Curry having withdrawn, it was resolved unanimously, that the ordination be proceeded with, and the following motion in reference to the exercises of the evening was carried:

"That Rev. J. E. Hopper preach the ordination sermon, that Rev. J. H. Hughes conduct the public examination of the candidate, that Rev. N. M. Edwards offer the ordination prayer, that Rev. E. H. Howe give the right hand of fellowship; that Rev. Edward Hickson give the charge to the candidate, and Rev. G. O. Gates the charge to the church."

The Secretary was instructed to forward an account of the proceedings of the Council to the Visitor and Messenger.

After prayer by Rev. E. H. Howe, Council adjourned.

In the evening a fair audience gathered in the church, and the ordination service was conducted in accordance with the above resolution.

Text of ordination sermon was 2 Cor. v. 18. The exercises throughout were interesting and impressive.

C. K. HARRINGTON, Sec'y.

### Barton, Digby County.

We have been holding some extra meetings since the Week of Prayer with the Hill Grove Church. Many have been deeply impressed about their soul's salvation. Yesterday it was my privilege to administer the sacred ordinance of Christian baptism according to New Testament teaching, to two believers in the Lord Jesus Christ, as their only hope of eternal glory. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." We are hoping that others will soon follow the footsteps of their Lord and Master.

Yours,  
W. L. PARKER.

January 26th, 1882.

### Germain St. Church, St. John, N.B.

Rev. W. M. Weeks tendered his resignation of the pastorate of this church a short time since. We learn that the Church has accepted the same, and it will take effect in March.

An interesting social meeting was held last week by the Sabbath School to welcome Mr. S. Simms back from England, where he has been making a tour for several months past. Mr. S. has been the Superintendent of the Sabbath School for about nine years, and is much beloved by Teachers and children.

A. C.

AN OMISSION.—By an unanimous vote of the church, at Wallace River, a license to preach the gospel was granted to Mr. Thompson Howard, on 1st Feb., 1880.

By an oversight, this act of the church has not been reported; consequently,

Bro. Howard's name has not yet appeared in the list of licentiates, either in the Minutes of the Eastern Association, or in the Baptist Year Book.

H. BOOT,  
Pastor of Church at Wallace River.

PRINCE EDWARD ISLAND NOTES.—Rev. W. B. Bradshaw is hard at work at Montague. We hope to hear of his having an early reaping time.

We understand that Rev. A. H. Lavers is about settling at Summerside and Bedouque. It is a good field for a man of the right metal.

Uggs and Belfast are without a minister and seem anxious for one to settle among them. It is good ground. Bro. Kidson is making good impressions on his field, has baptized five since 1882 opened. Bro. Kinlay is cordially received by his people and the outlook is hopeful.—Cavendish is the region of perpetual donations.

### NEW BRUNSWICK.

WOODSTOCK.—From the Sentinel we learn that on Lord's Day the Rev. T. Todd supplied the pulpit of the Albert Street Baptist Church, both morning and evening; the Pastor, Rev. Mr. Seely being sick, confined to his home. The evening discourse was on the second Advent of Jesus Christ, and was very excellent, and appreciated. The audience was large and deeply interested.

COLLINA.—Rev. W. T. Corey writes the Visitor:—"As you are always glad to hear a little news from the churches I send you the following. I have been holding a few special meetings here. The Lord has revived his church and sinners are being converted. The meetings of this week are of a most interesting character. We expect if nothing in providence prevents, to baptize a number on Sabbath. Brother E. Keirstead has been supplying for me at Springfield on Sabbath, and assisting here through the week."

DORCHESTER.—The ladies of the Baptist congregation of this place cleared \$226 at their recent tea meeting. The proceeds are to be applied towards finishing their new house of worship.

The new evangelical movement among the Jews has been begun by converted Israelites, who have established in New York a weekly prayer-meeting, and are hopeful of bringing many of their people to see Christ, the Messiah.

The Rev. A. B. Simpson, a prominent Presbyterian minister of New York city, has publicly renounced infant baptism. Previous to his public declaration of his change of convictions, Mr. Simpson was visited and argued with by one of the most eminent Presbyterian divines, who defended infant baptism on the ground of its efficacy in regenerating. "The child is regenerated by faith—the parent's faith." Mr. Simpson rejoined, "I like that. You are consistent. It is the only ground on which the ceremony can be defended; but what saith the Scriptures and where?" When his resignation was under the consideration of the presbytery, Dr. Hall suggested that Mr. Simpson have an honorable dismissal, and the resignation be received without debate. But this did not prevent another member of the presbytery from expressing the hope that they "had heard the last of that nonsense about baptism." On the following Communion Sunday in the church to which Mr. Simpson has been ministering, his people wanted him to administer the ordinance; but members of the presbytery objected, and another man was sent. This looks very much like Presbyterian Close Communion.

A man who has tried in vain to pass a half dollar with a hole in it, finally gives up in despair and drops it into the Sunday collection, to which he was formerly in the habit of contributing nothing, or at most a dime. Such coins the churches sell as bullion, at an average reduction of five per cent. of their face value.

An English justice sentenced a couple to matrimony under circumstances which seem legally just, although curious. A young man and a young woman were contesting possession of a piece of property, the one claiming under an old lease, and the other under an old will. "It just strikes me," said the justice, "that there is a pleasant and easy way to terminate the old lawsuit. The plaintiff appears to be a respectable young man, and this is a very nice young woman. They can both get married and live happily on the farm. If they go on with the law proceedings, it will all frittered away between the lawyers, who, I am sure, are not ungrateful enough to wish the marriage not to come off. The lady blushed, and the young man stammered they "liked each other a little bit," so a verdict was entered for the plaintiff on condition of his promise to marry the defendant within two months. A lovely way of settling a lawsuit.