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Progress of Truth.

BY REV. GEORGE E. TUFTS.

While we rejoice in the prosperity that attends the efforts of Christian workers of every name, it is with devout gratitude to God that we look at the rapid growth of the Baptist denomination. To the Baptists is accorded the honor of starting anew the missionary enterprise, which is rapidly revolutionizing the world. To the Baptists history accords the honor of being the champions of civil and religious liberty. In the legislature of Massachusetts colony in 1644 an act passed condemning the Baptists in severe terms. Among the charges brought against them was that they considered it unlawful, and refused to baptize infants. Some years later two Baptist ministers for preaching the same truth that their successors preach to-day, suffered the penalty of the law,—one was tied to a post and publicly whipped on Boston Common, and the other was banished from the State. Baptists were not allowed the liberty of public worship, nor were their ministers allowed to solemnize marriages. But they kept pressing their claims and gaining little by little till the end they sought was reached, and civil and religious liberty enjoyed equally by all. With the entire separation of church and state, their point was gained. This took place in Virginia in 1802; in Connecticut in 1818; and in Massachusetts in 1834. A hundred years ago the Baptists were few in number and humble in position, and, like their founders, a sect everywhere spoken against. To-day, the Baptist population of Boston—a center of literary activity—outnumbers any other denomination by some thousands. From 1860 to 1880 Baptist churches in the United States were organized at the rate of more than one a day on an average. In 1882 the number of Baptist ministers ordained was 181. During the year 1883, the number baptized was 111,932, giving a net gain of over 80,000, or an average of 1,539 per week. The Presbyterians in the United States number nearly a million, the Congregationalists nearly half a million, the Episcopalians a little more than one-third of a million. We rejoice in their success and their work. Yet the fact that the Baptist membership outnumbers them all—having reached two and a half millions—should lead us to rejoice in our own prosperity. At the beginning of the present century our denomination in Massachusetts numbered only about 75 churches and less than 1,000 members. To-day they number over 290 churches and about 50,000 members. In 1781 the Baptists of America numbered 25,000. In 1881 they numbered 2,296,327. By multiplying the number of members by 4, we get the estimated population of the denomination. On this basis the Baptists in 1810 numbered one to each 44 of the population of the country; in

1830, one to each 33; in 1850, one to each 33; in 1870, one to each 27; and in 1880, one to each 22. May our rapid growth make us more devoted, prayerful, diligent, and benevolent.

Objectors.

The people who are 'opposed' to things are a social curiosity. At every turn they encounter something that does not please them, and then 'I am opposed to it' is their protest and conscious release from all obligation and responsibility. It is a duty to be opposed to certain things; nobody can be in favor of everything. At the same time the chronic opposer is usually one who is either a constitutional fault-finder, or an insincere person who wishes to shirk his duty and thus cover up his delinquencies. If money is asked, he is opposed to something and cannot give it. If work is wanted, he is again relieved by his convenient protest. If friendship be solicited, or brotherly kindness, charity, union in some line of Christian effort, help for work at home or far away—anything indeed, that requires the least outlay of money or strength, he has something to which he can put himself in opposition, and then settle down in satisfied contentment and repose. He is like the stick fastened in the bank of a stream that refuses to break off, but 'opposes' and frets the water and keeps up a gurgle as it hurries by, but has only a little transient foam to show for its influence. Above and below it there is the glad music, and the margins are as green and flowery as if it had no existence.—*United Presbyterian.*

RICH MINISTERS.—The worst failures as ministers are not among those who have turned aside determined to be rich and have failed, but among the few who have succeeded. The rule is that their reputations have been spotted; their moral power as men and as ministers has declined; their preaching has become hollow, and men have felt that their minds and hearts were not wholly in their work. Thus, a layman noted for wealth and proportionate liberality commonly says: "I tremble for a minister, no matter what his talents or piety when I see him wish to get rich faster than what little he may save will accumulate at simple interest." Some ministers have floated back into the world on oil; some have been lost while grasping in the bowels of the earth for silver and gold; others have found a grave for their spirituality while building a monument to their covetousness and pride on the shore of the sea.—*Christian World.*

Tearless Eyes.

'God shall wipe away all tears from their eyes.' The expression is one of exquisite tenderness and beauty. The poet Burns said he could never read this without being affected. Of all the negative descriptions of heaven, there is no one perhaps that would be better adapted to produce consolation than this. This is a world of weeping—a vale of tears. Who is there of the human family that has not shed a tear? And what a change it would make in our world if it could be said that henceforward not another tear would be shed, not a head would ever be bowed again in grief? Yet this is to be the condition of heaven. In that world there is to be no pain, no disappointment, no bereavement. No friend is to lie in dreadful agony on a sick bed; no grave is to be opened to receive a parent, a wife, a child; no gloomy prospect of death is to draw tears of sorrow from the eyes. To that blessed world, when our eyes run down with tears, we are permitted to look forward; and the prospect of such a world should contribute to wipe away our tears here, for all our sorrows will soon be over. Amidst the trials of the present life,

when friends leave us, when sickness comes, when our hopes are blasted, when calumnies and reproaches come upon us, when—standing on the verge of the grave and looking down into the cold tomb—the eyes pour forth floods of tears, it is a blessed privilege to be permitted to look forward to that brighter scene in heaven, where not a pang shall ever be felt, and not a tear shall ever be shed.—*Rev. Albert Barnes.*

MISSIONARY INTELLIGENCE.

Our Personal Obligations to Missions.

At one of the late Baptist Missionary meetings in London, the Rev. G. P. Gould, M. A. of Bristol, presented this plea as forming a strong claim upon the people of England. He said: "Where, we must ask, would our Christianity have been, apart from missions to the heathen? Do we not ourselves owe, under God, everything to them? It is salutary for us to remember that we ourselves are descended from heathen of by no means a specially promising type. And if our forefathers were brought to a knowledge of the truth, it was because believers in early ages did not shun to proclaim even to such barbarians the Gospel of the grace of God. We must, therefore, be wholly unmindful of our own past, wholly forgetful how this came to be even nominally a Christian land, if we venture to cast doubts on the efficacy of missions, or if we feel that they have no special claim on our support. Let any man who finds it convenient to speak disparagingly of 'the poor heathen'—to make much of differences in race and circumstances—let any one who thinks it can be of small avail to send to men differing so widely from us in thought and attainment, the religion which avails for ourselves, ask where our superiority would have been now if Christians in bygone ages had judged in like fashion. It is common enough, though it is not held to be very reputable, for men to forget their origin, if it had been lowly—to kick away the ladder by which they have risen. Something like that is done whenever men talk here as though they had never had affinity with heathenism—as though the heathen were not blood-relations of their own—poor relations it may be, but capable of being enriched and raised by what has given its greater elevation and joy to our own life. I think it was in this place last year that one of the speakers said that some men of practical mind would not believe in missions unless they could see some specimens of the fruits of them. It would not be quite fair to missions to bid such men look at themselves, but one might fairly ask them to look round and inquire whether whatever is best and sweetest in the life about them is not traceable to the outcome of missions to the heathen. See only what has been done here by the planting of the truth, and it becomes less possible to doubt whether it can spring up and grow elsewhere. Consider only what missions have done for us, and it will not be possible to ignore their claim to our grateful support."

THE MISSION TO CENTRAL AFRICA.

The work of our English brethren in Central Africa is full of interest. It is gratifying to see that whilst actual work is being performed and good done, yet that the men engaged in the work are laying broad foundations and making important explorations and making stations at various points where future operations may be carried on.

Our readers have been informed of the small steel steamer *Peace* which was sent out in pieces to be taken into the interior and put together to enable the missionaries to visit places on the great lakes which so abound there. From the Annual Report of the Society we learn the following:

THE "PEACE."
"Considering the difficulties of portage which existed in the early part of the year, we estimated that the transport of our steamer, the *Peace* would occupy at least two years; indeed, we felt that we should be devoutly thankful if in that time every load of steamer and stores were safely landed at the 'Pool.' Instead of the utmost difficulty to induce men to carry, to our surprise and joy natives came in crowds. The other day, at Manyanga, I received one caravan of 258 natives; these would return; but, as the news

got about that there were loads for the Pool, within two days of checking and paying, the stores were again cleared out and 100 volunteers sent away empty. . . . On the 20th of June last, the first plate of the *Peace* reached Stanley Pool, and in four months only a few stragglers were left. The steamer, her stores, duplicate parts, oil and paint, our private goods, provisions, &c., and stores for the stations are safely landed at their destination, and of all the thousand and one things that go to make up a steamer not an article is missing. Of course, our estimates of expenditure for the year were all wrong. Two years' work and expense was crowded into a few months. But the heavy amounts tell of a large sum of money saved, and unlooked-for progress. The transport by native help has been much cheaper than if all had been done by Kroo boys."

LANGUAGE.

"When we started out, the only clue to the language we possessed was a grammar of the Swahili, spoken at Zanzibar, on the opposite side of the continent. It did not help us much, but there were some points of similarity, and the comparative study was very interesting. To take down an unwritten language, to check repeatedly and carefully the meaning of each word to deduce the grammatical rules from accumulated examples, and that in the midst of building, travelling, and bartering, is difficult and trying work. We have pressed on with it, and my brethren have desired me while at home to prepare for the press a dictionary and grammar of the Kixhi Congo. The language spoken at San Salvador is no barbarous jargon; rich, flexible, and precise, it is in no way to be despised. Its grammar can be reduced to definite rules, and the exact principle of a rule being ascertained, there is scarcely ever an exception—no irregular verbs. The verbs to be (kala) and to go (kwenda) are defective in some tenses, and are supplied from other roots, but the irregularities of the language can be counted on one's fingers."

Mr. Bentley one of the missionaries who had spent five years on the dark continent, spoke to the assembled brethren and friends as follows, on

THE PROSPECTS.

"Now as to the future. When you sent us out, the prospect from Stanley Pool to the Upper Falls was fraught with difficulties and dangers. Mr. Stanley, passing down those 1,020 miles in his canoes, was frequently chased and fought by howling, hungry cannibals, hunting him as good 'beef.' To-day the aspect is altogether changed. Mr. Stanley has peacefully established four stations up to the Equator, and has just returned from a splendid journey up to the Falls, where he has founded a station, and left a Scotchman in charge. The people, under the altered circumstances, can behave decently, friendships have been made, and often it was difficult to persuade the people to wait a little, so eager were they to have white people settle among them. He passed great affluents, and at the mouth of one learned that the natives ascend it for two months for trade, another for three weeks, and so on. He has discovered two great lakes, and it is probable that many more exist in that great unexplored blank. We have, then, most likely as much as 3,000 miles of waterway open to the *Peace*. At a thousand miles from the sea the river is ten miles wide. Here, then, is an opportunity for us. With many prayers you sent us to do the preliminary work, and with many prayers sustained us. Our Great Master has blessed our efforts, has cleared away our difficulties, and has laid open to us a field far larger, far readier, than we had anticipated. We have asked of Him great things; He has given greater. We have proved Him; He is proving us. What shall we do, then? It is proposed that we plant ten stations 100 miles apart, along the 1,020 miles between Stanley Pool and Stanley Falls. We need only choose sites where food is plentiful and living inexpensive, and then, as stations are built, gardens are producing, and expenses lessened accordingly, we shall be able to extend our operations upon the affluents. The cost of this mission would be from £9,000 to £10,000 a year. The line of communications must be kept up whatever we do, and to prosecute our work thoroughly and with energy will cost but little more than if we stint. Surely the *Peace* is not to rust out in

the snug little harbor at Arthington? After all these preparations and prayers, after this expense of treasure, and of precious lives, too, we cannot stand still; we must go forward. We are ready; are you? Our zeal to go forward is not damped by the deaths of our comrades. These deep trials are but a call to nobler consecration. Let them not silence your prayers, nor induce your despair. Say to us, 'Go!' and before many months have passed away, by the help of God, by your gifts, and your prayers, we hope to bear into the Upper Congo our banner with our adopted motto, 'Africa for Christ.'"

Correspondence.

For the Christian Messenger.

Missionary Jottings.

Dear Editor,—

On the 28th of May I took passage from Isaac's Harbour in the splendid schooner "Fred. E. Cox," Capt. McConnell for Port Hillford. The main purpose was to sympathize with my venerable and highly esteemed brother Henry Eagles in his present sore affliction caused by the loss of his sight. The object of my visit was more than realized. I did what I could to cheer the heart of this worthy brother, who has for nearly 40 years preached the gospel in Guysboro County, and has exemplified that gospel by a blameless life, but were I was permitted to help forward the work of God. Sabbath, June 1st will be remembered for years to come. In the morning two women who had lately obtained hope in Jesus were baptized, and after preaching and the communion it was ascertained that a young man from Labrador, an Esquimaux who had spent the winter at Port Hillford had been converted and desired to be baptized before returning to his people. An arrangement was accordingly made for a Conference and baptism in the evening, after my return from Sonora, and this young brother and another man were baptized at sunset under circumstances peculiarly impressive. Two young men from the coast of Labrador had been baptized in the winter by Rev. P. S. McGregor, and these all reside in the same place, Gros Water Bay, and it is hoped they may do much to promote Christian work among their countrymen.

On my return two precious meetings were held at Port Beckerton, and two more at Fisherman's Harbour. In both meetings hopeful conversions to God took place. At the latter place we had a solemn baptism, the first time the ordinances were ever administered there but from the deep impression it will not likely be the last.

On Sabbath the 8th June I preached in the morning at Isaac's Harbour, in the afternoon at Seal Harbour, and baptized six persons, five of whom are promising young men, and in the evening at New Harbour, at the latter place I continued extra services during the week and witnessed a powerful work of grace. Very great good has been done. Yesterday it was my privilege to baptize eleven persons, some of whom are strong and promising men, and the church that had long languished is now much strengthened. Rev. D. McLeod who resides in this vicinity has been much afflicted during the past winter. He rendered me what help he could and rejoices in the good work.

Thus the glorious work of the Lord progresses and the demand for faithful aggressive effort increases. The fields all around are white unto the harvest. Let us beseech the Lord of the harvest for more labourers.

It is no small privilege for me to be denied the privilege of attending our College Anniversary this year and the approaching session of our Western Association in connexion with which I have spent the greater part of my religious life but I have considerable enjoyment in these self-denying labours.

Yours in the work,
ISA. WALLACE.
New Harbour, Guysboro Co.,
June 16th, 1884.

The bronze statue of William Tyndal, has been successfully cast, and will shortly be placed in the gardens on the Thames Embankment near Charing Cross Bridge.

In Memoriam.

ELIZA ANN BISHOP.

Died at Canaan, Kings Co., June 10th, Eliza Ann, beloved wife of Jesse Lewis Bishop, and daughter of the late Wm. Johnson, in the 72nd year of her age. In addition to healthful religious influences in the home of her youth, Mrs. Bishop was favoured with the faithful and earnest ministrations of the gospel, by the Revs. T. S. Harding, and Dr. Pryor, who then laboured together as Pastor and co-Pastor of the Baptist Church in Horton. Having experienced the renewing power of the Holy Spirit, Miss Johnson was baptized and joined that church, and exhibited great earnestness and fidelity in Christian duty during her residence in that place; and the same spirit characterized her course to the end so far as the state of her health in late years permitted. In 1835 or '6, she was married to Mr. Bishop, who now deplores the removal of his best friend and counsellor, his true companion and solace. About twenty years ago they removed with their family to Canaan, to a quiet, healthful sylvan home, where much domestic happiness was enjoyed. Though seriously afflicted for several years, sister Bishop maintained a cheerful, happy spirit, reposing unflinching confidence in the righteousness of Christ for acceptance, and in the wisdom and love of God for guidance, support and comfort in all the discipline of Divine Providence, which she recognized as holy, gracious and benevolent. Her influence for good in her own family circle is incalculable—piety in spirit word and deed, shone out in her life, and most favourably impressed the minds and hearts of her children, all of whom—six sons and four daughters—are now members of the Baptist Church. Two of the former—Rev. Chas. W. W. Bishop, of Linwood, Delaware Co., Penn., and Rawley H. Bishop, of Freeport, N. S.—are worthy, honored, and useful ministers of the Gospel. Her prayers and influence, counsels and example were a blessing to all in her home. Her death is deeply felt by her worthy husband and her children, her two sisters and three brothers, and a large circle of relatives and friends; but they mourn not as those without hope and comfort. From such a life and death a bright future is certain. "Blessed are the dead that die in the Lord." The funeral services were held in the Baptist Church, Wolfville, where the Rev. Dr. Armstrong preached the sermon from 2nd Cor. 5:8-9, and was aided in the exercises by the Rev. T. A. Higgins. The interment took place in the old cemetery beside her kindred of two or three generations.—*Com.*

Miscellaneous.

Two young men named Rice, natives of Baddeck, C. B., are among the crew of the Greeley relief expedition which left St. John's a few days ago in search of the missing Greeley party. They are brothers of the artist of the missing expedition.

The *Journal* says that in Summerside P. E. I., such a thing as a vacant store is not to be had for love or money, and the same remark holds good in regard to dwelling houses. It is with great difficulty that a residence can be obtained.

A beggar has just died in Illinois who had amassed a fortune of 65,000 dollars, although he had been born a cripple. At the close of the American Civil War he bought an old soldier's uniform, and represented himself as having been wounded in battle. In three years he had saved 65,000 dollars, and he was then content to retire and live upon the interest.

A new dock, covering an area of ten acres, was recently opened at Hull, for the fish trade.

"More things are wrought by prayer than this world dreams of; For what are men better than sheep and goats, That nourish a blind life within the brain."

If, knowing God, they lift not hands of prayer, Both for themselves and those who call them friends?

For so the whole round world is every way Bound by gold chains around the feet of God."

Tennyson.

The Emperor of China recently authorized the destruction of \$4,000,000 worth of opium, and absolutely refused to accept a revenue from its sale. A few such heathen officials are needed in Canada to deal with the rum traffic.