

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXIX., No. 20.

Halifax, Nova Scotia, Wednesday, May 14, 1884.

WHOLE SERIES.
Vol. XLVIII., No. 20.

A series of articles in the *Pall Mall Gazette* on "Centres of Spiritual Activity" has just included one on the Metropolitan Tabernacle. Most of the facts given, as to the work of the College, the Evangelists' Association, the Orphanage, etc., are doubtless familiar to our readers; but they may not all be equally acquainted with the internal work of the church itself:—"When the free seats and aisles are occupied, a congregation of 6,000 can be brought within range of the speaker's voice, and at present there are 5,339 members in fellowship with the church who have been seen by one of the pastors, interviewed at their own homes by an elder, baptized by immersion on profession of their faith, and elected by the vote of the church after making a statement of their Christian faith and experience. The celebration of the Lord's Supper takes place every Sunday; but the majority of members are present on the first Sunday evening in the month. As the number of sittings is 4,000, it follows that the number of church members exceeds the sitting accommodation; this being probably the only instance of the kind. There are nine deacons, and also from thirty to forty elders. These latter see inquirers and candidates for membership and visit the sick. The Monday evening prayer-meetings are usually attended by upwards of two thousand of the members."

The *Monthly Messenger* for March of the Glasgow South-side Baptist Church remarks:—"An eminent doctor of divinity is credited with saying that he always endeavoured to secure the entrance of a good weekly religious newspaper into every household of his congregation, for it was as good as fifty-two pastoral visits a year. The influence of a good newspaper in a family is great, and we are not sure whether the attention this matter deserves is in all cases given. We have visited houses which have been supplied from week to week with little else than columns of trashy anecdotes, sensational reports of a certain class of meetings, worthless prophecies, and so forth, and far from such reading being helpful to the pastor in his work, nothing could more effectively oppose it."

A Presbyterian minister infers from Rom. 11: 13-25 that children of Christian parents are born Christians, and are therefore fit subjects for baptism. Please print an answer. A. H. K.

The most effective answer would be to point to the children. There are, alas! too many children of Christian parents who are evidently not Christians; some of them—like Ingersoll, the son of a Presbyterian minister—are blasphemers and infidels. They could not have fallen from grace, for Presbyterians agree with Baptists that Christians never fall from grace—that God having begun a good work in a soul will continue it to the end. The conclusion is irresistible that they never were Christians. Then point to the third chapter of John, where natural birth as a title to membership in Christ's kingdom is rejected. It is not enough to be born of pious parents, one must be born again of the Spirit to enter the kingdom of God.

By what authority do Baptist ministers refuse to baptize believers unless they unite with a Baptist church? C. J. R.

By the authority of Matt. 23: 18-20. What consistency would there be in a Baptist minister giving Apostolic baptism to a believer who did not intend to walk in conformity with his baptism, or, in other words, to observe the "all things whatsoever" Christ has commanded? If a person wishes to unite with a Pedobaptist church, he ought to be satisfied with such baptism as he can have there.—*Examiner.*

Correspondence.

For the Christian Messenger.
Missionary Correspondence.
FROM REV. R. SANFORD, IN INDIA.

Dear "Messenger,"—
Please convey our Christian love to the many friends who are anxiously praying for the heathen, and invite them to look in upon us at "Rehoboth." They may not wish to tarry long. This age has become such a busy one, few have time either to visit much, or listen to long stories. But those who love Foreign Missions, frequently are able to take a great deal of pleasure in visiting scenes of missionary operation. Neither do they weary soon, like others who vainly wander through this wide world and find no rest.

We presume, dear friends, many of you do not know how the name "Rehoboth" became attached to the Mission premises in Bimlipatam. Our lamented, late Foreign Secretary, Dr Cramp, on receiving intelligence that after much anxious trial we had secured land for mission buildings, rejoiced with us and wrote, "I think we must call it Rehoboth." For now the Lord hath made room for us, and we shall be fruitful in the land." It was indeed the first piece of land obtained by your Foreign Mission Board in their efforts to carry on work among the heathen. It is an eligible site, giving your mission buildings a beautiful situation. The appearance, however, at first, was forbidding. One would be inclined to agree with the missionary's little girl when she first came to see the place, the buildings then in process of construction; "How do you like it Lottie?" she, shaking her head after the Telugu fashion, and looking around again to make sure, said doubtfully—"yes, I like Hoboth: but, got plenty stones."

The months and years have been passing along, bringing their full quota of duties, presenting open doors for usefulness, mingling joys, sorrows, disappointments, discipline. They have also taken with them the record of all that has been attempted in the service of Christ. Whether in any respect we have merited the term faithful, remains for Him to say, who knows more about it than we. The consciousness of failure is ever present, it is ever painful; but there is one consideration, somewhat helpful in itself, and that is the conscious aim to do what the Master requires.

During the last two years it has been my lot to remain here without my family. Probably another will have passed before we shall meet again. This long separation is very undesirable to both parties, and is a trial. Nevertheless goodness and mercy have been vouchsafed. 'We will sing of the Lord's mercies.'

But you were invited to Rehoboth, because we know you would like to share the joy we have in the prosperity of our common cause. Mr. and Mrs. Archibald went to their work in Bobbili, Feb. 7th. Mr. Churchill and family left Bimlipatam on the 3rd inst., and now are far on their homeward voyage. Although alone, the usual work of the station, excepting the Girl's Boarding School department, is in full operation. Indeed there is more than usual interest among us in regard to the salvation of souls. It is gratifying to observe, on the part of some of our Christians, a growing desire to see the Lord's work prosper.

Up to this time in the new year, we have assembled at the seaside twice, to observe the ordinance of Christian baptism. The first was on Feb. 3rd, a beautiful Sabbath morning, when Lizzie, one of the boarding school girls, having been accepted upon the profession of her faith, followed her Saviour in this act of obedience. Her happy countenance bespoke the Christian joy which filled her soul. There were many present, for the day was one in which multitudes of the heathen, since early dawn, had been coming to the sea to receive "Snanum" at the hands of their Brahmin priests. They looked on, and listened with much interest while the world's Saviour was being honored in the 'Christian Snanum,' the rite

delivered us from heaven. On coming home I could not but reflect, how the arch enemy had anticipated, in India, by counterfeit, the holy ordinance of our Lord.

The second occasion was on the 9th inst. About seventy in all had gathered at the Sunday morning religious exercises. After the opening of the school, a young woman, whose religious experience we had known, and whose desire to follow Christ in baptism was manifested on the Saturday previous, arose and told what the Lord had done for her soul. By vote of the church she was received for baptism and membership. We all felt it was good to have such testimony given for the Saviour. In the evening, as the sun was sinking behind the western hills, she too sank into the liquid wave in symbol of fellowship with the death and burial of her Lord. Though exceedingly timid and lingering long before she could trust all to Him, she meekly obeyed, and has indeed seemed to arise to newness of life. She is now heartily engaged in Christian work on behalf of others, and in giving testimony for Christ as opportunity occurs. She, with two others, who are very helpful, is now a teacher in the Sabbath School.

It encourages me greatly to have every one who comes into the church a living, active witness for the truth. There are others in whose hearts the leaven of righteousness is working. We are hoping and praying unitedly that they also may be given us. Now, requesting you to join with us more earnestly than ever before in prayer that God may be pleased to bestow His Holy Spirit in large measure, upon your missionaries, the native helpers, the Christians and all the heathen whom the Word of Life reaches.

I remain,
Your brother in the Gospel,
R. SANFORD.
Bimlipatam, March 27th, 1884.

For the Christian Messenger.
Shall Our Weak Churches be left to Perish?

To all who have considered the condition of many of our small churches, it must be apparent that they cannot support pastors without the assistance of the Denomination. But without pastoral labour they will soon lose their visibility, and the ground, now occupied by us, will be occupied by others. Now the question we address to you brethren, is this: Shall they be left to perish? It is not the will of your Home Mission Board that one of these little ones should perish. But the power to keep them alive is yours not ours. If you will give us the means wherewith to send them the "Bread of life," then your hands will be clean, and if they perish their blood will be upon us.

But shall not the weakest be left to die? We regret to see that some of the stronger of the weak churches are answering this question in the affirmative. This they are doing by breaking away from the group and securing a supply for themselves, regardless of the fact that the others are left in a condition when even the Home Mission Board cannot, except at great expense, give them assistance. Independence is good, but both churches and individuals should remember to "bear one another's burdens and so fulfil the law of Christ." And again, "Look not every man on his own things, but every man also on the things of others." I am feeling more and more that if the weaker churches are to be supplied, more attention must be given to grouping, both by Churches and ministers. Let the Churches be wisely grouped and let it be understood that it is just as much a wrong for a minister to take the oversight of a part of the group to the neglect of the other part, as it is to take a part of a church.

But some will say, what does it matter if these weak churches are left to perish? The Denomination will be just as well off without them. Do we say that of the weak and sickly ones in our families? Why then should we say it of the weak ones of our Denominational family?

But let not the stronger churches deceive themselves. We should not be just as well off without them. The

great river may boast that it would be as well off without the little streams that flow into it. But would it be? Would not its waters soon diminish, and that which had been a great highway of commerce, become an insignificant stream. Our weak churches are the streams that help supply our stronger churches with members and ministers. If they thus give to you of their spiritual strength, is it a great thing that you should give to them of your financial strength? Instead, then, of permitting one of these streams to dry up, let us put forth renewed efforts not only to keep alive those that now are, but to erect others. In this way the weaker and stronger churches will be built up, and every denominational enterprise strengthened.

On behalf of the weak churches,
A. COBURN,
Cor. Sec. H. M. B.
Hebron, May 7th, 1884.

Micmac Literature.

The bureau of ethnology of the Smithsonian Institute, Washington, has opened negotiations with Rev. Silas T. Rand, of Hantsport, Nova Scotia, with a view of obtaining the MS. of his Micmac grammar and dictionary, upon which he has been engaged for over thirty years. The bureau is publishing a Bibliography of North American Linguistics, about one thousand pages of which are in type. We understand that Mr. Rand has three large MS. volumes of his dictionary ready for the press, and the materials for two other MS. volumes, being the remainder, are ready to be copied out.

The following are the titles of the books in the Micmac language which Mr. Rand has already published. The list is worthy of permanent record:—

1. A short statement of Facts relating to the History, Manners, Customs, Language and Literature of the Micmac Tribe of Indians, in Nova Scotia and Prince Edward Island (1880).
2. The History of Poor Sarah, a pious Indian woman (a translation of a tract of 12 pages.)
3. The History of the Word of God. (An original tract of 10 pages.)
4. The Gospel of Matthew.
5. A small First Reading Book. (About 24 pages.)
6. The Gospel of John.
7. The Book of Genesis.
8. The Gospel of Luke.
9. The Book of Psalms.
10. The Book of Exodus.
11. The remaining portion of the New Testament.
12. Four small tracts.
13. A First Reading Book (108 pages) in the Micmac, comprising the Micmac numerals and the names of the different kinds of Beasts, Birds, Fishes, Trees, &c., of the Maritime Provinces of Canada, also some of the Indian names of Places and many familiar words and phrases, all translated literally into English.
14. Several Hymns (1) Paraphrase of the 23rd Psalm. (2) A translation of Cowdell's Hymn, commencing: "In de dark wood no Indian nigh. Den me look heben and send up cry." (3) A Hymn of the Incarnation, Life and Death of the Lord Jesus Christ. (4) A translation of the Infant Hymn: "Now I lay me down to sleep."

Besides the above he has published in English, Annual Reports of the Micmac mission from 1850 to 1866, and occasional reports since. Also, a number of Indian legends, among them that of Glooscap, whose mission and work exceed those of Hiawatha. Mr. Rand has collected many other legends. Mr. Charles G. Leland, of Philadelphia, who has written so much and so well concerning the Romances of Europe and America, is now preparing for the press a volume of folk-lore in which the legends gathered by Mr. Rand will appear. Mr. Leland has expressed his great delight in the materials supplied by these legends, and wonders that it was left for Mr. Rand to discover the great Glooscap. Mr. Rand's labors in the field of

Indian philology have not been confined to the Micmac tribe. He has gathered quite a full vocabulary of the words and grammatical inflections of the Maliseet, a cognate dialect spoken by the Indians of N. B., and has published a large tract of 23 pages, and the gospel of John, in that language. He has also collected a very considerable vocabulary of Mohawk words, the language spoken by the Indians at Caghawagha near Montreal, and also in Tuscarora, and, we believe, elsewhere. Besides these he has a small list of Seneca words, and a few words of the Tuscarora dialect. The most interesting, perhaps, of all his collection, is a Boethic vocabulary of two hundred words. They were originally obtained, we know not by whom, from a woman, the sole survivor at the time, of the Red Indians of Newfoundland. No analogy has ever been traced between these words and Micmac, or, indeed, any of the Algonkin dialects.

We congratulate the Rev. Mr. Rand on this prospect of seeing the Micmac grammar and dictionary, upon which he has bestowed such immeasurable toil, embalmed in fair type. We have often indulged the hope that the Library of Acadia might become heir to the MS. of this Micmac grammar and dictionary, but if the Smithsonian bureau is prepared to undertake the publication of so great a work, it is surely entitled to the MS. We know that the author has made it a matter of most conscientious labor to collect and prepare this dictionary. In common with many others, he has considered that it was due to those Indians of the Maritime Provinces who speak the Micmac, that their language should not be suffered to die out and be forgotten. Such neglect, Mr. Rand has all along believed, would be, to say the very least, a deep blot upon the literary character of our people.—*Acadia Athenaeum.*

A huge crystal throne has just been manufactured in England for an Indian rajah. Some idea of the elaborate workmanship which has been employed in the construction may be gained from the fact that the spindles of the legs are each cut into 324 mathematically accurate facets. Wood and iron are used to some extent to make the throne substantial, but all such parts are covered with glass and hidden. The cushions and hangings are of crimson velvet, and altogether the rajah is destined to possess a gorgeous and probably a very uncomfortable seat.

Indians eat the horns of deer when "in the velvet," and esteem them a delicacy, the horns then being newly grown and soft. A deer was brought into a Sioux camp in Dakota not long ago and an old chief named Pahlanote knocked the horns off and ate them, velvet and all, without cooking, as if they were the most delicious of morsels. His brethren looked on rather enviously and said they "always eat um so."

Don't try to preach without preparation of heart, of intellect, and of sermon. "Go and ask brother Willingby," said a preacher to an officer who was seeking a supply in an emergency, "he's always ready." "Yes, I know he is, but his sermon isn't," was the prompt reply.

Sometimes the last hour of life is the darkest, the last battle the most severe the last temptation the strongest. It is the last mile that glorifies the race-course; it is the last battle that glorifies the campaign and puts the crown upon the whole plain. "He that endureth to the end shall be saved."—*George Cooper.*

Literary.

ARCHIBALD MALMAISON. By Julian Hawthorne. Published in Funk & Wagnalls' (10 and 12 Dey Street, N. Y.) Standard Library. Paper, 15 cents. S. F. Huestis, 141 Granville Street.

"Archibald Malmaison" is a tale of aristocratic life in England in the first part of the century. This book has been published in England, and has been received with remarkable favor by the most critical of the English Reviews. The plot is one that only a Hawthorne could conceive and properly develop, and while the novel bears throughout the stamp of a powerful individuality, yet the reader will be strongly reminded of the elder Hawthorne in his prime. There are some thrilling passages and strong situations and artistic blending of the weird and mysterious with the natural and commonplace, yet there is no trace of imitation, and one cannot help feeling that if the father had never written a line, the son would nevertheless be writing just as he is. This book contains some of this renowned writer's most powerful work.

A SERIES of especially valuable articles on educational subjects will begin in the JUNE CENTURY with a discussion by President Eliot, of Harvard, of "What is a Liberal Education?" The July number of THE CENTURY will have an exhaustive paper by ex-President Woolsey, of Yale, on the much-mooted subject of "Honorary Degrees." Other articles will follow these on the study of Greek, on Co-education, and on "The Collegiate Study of Women." This last paper is by Mr. Arthur Gilman, of Cambridge, the manager of the Harvard Annex for women.

"AMERICAN Wild Animals in Art" is the title of an illustrated paper, by Julian Hawthorne, in the JUNE CENTURY, which describes the sculptures of Edw. Kemez. Mr. Kemez it appears, spent years as a hunter and trapper among the Indians, and has studied his subjects closely from life. His work is well represented in the National Museum at Washington.

History of "The Sweet By-and-By."

Mr. Bennett and Mr. Webster were intimate friends. The latter was subject to melancholy. He came in to where his friend Webster was at business one day, while in a depression of spirits.

"What is the matter now?" said Bennett, noticing his sad countenance. "No matter," said Webster, "it will be right by-and-by." "Yes; that sweet by-and-by," said Bennett. "Would not that sentiment make a good hymn, Webster?" "May be it would," replied Webster indifferently.

Turning to his desk, Bennett wrote the three verses of the hymn, and handed them to Webster. When he read them, his whole demeanor changed. Stepping to his desk he began to write the notes. Having finished them he requested his violin, and played the melody. In a few minutes more he had the four parts of the chorus jotted down. It was not over thirty minutes from the first thought of the hymn before the two friends and two others who had come in, in the meantime were singing all the parts together. A bystander who had been attracted by the music, and listened in tearful silence, remarked, "That hymn is immortal."

It must have been sung in public shortly afterward, for within two weeks almost every child was singing it. It is now sung in every land under the sun.

A Geneva correspondent states that the Government of Neuchâtel has announced its intention of rigorously prosecuting any one who may in future be guilty of outrages against the members or property of the Salvation Army.

What unthankfulness is it to forget our consolations, and to look only upon matter of grievance; to think so much upon two or three crosses as to forget a hundred blessings.