

Messenger and Visitor.

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VOLUME I.

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Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

All our Pastors are Agents.

—SPRINGFIELD COLLEGE.—At the anniversary, just held, it was stated that 700 men passed through the college since its founding. Of these 547 are still in the ministry, 120 out of England. In the ten years from 1875 to 1885, \$8,808 had been added to the churches under the ministry of these brethren. Over \$10,000 were given at the anniversary meeting, to the funds of the college.

—CONVENT 7.—Rev. E. White, Chairman of the Congregational Union of Great Britain, gave an address at the Baptist Union in London. He stated that he was a Baptist, that the reading of books in favor of infant baptism "had the effect upon his mind to produce the conviction that had destroyed one another like Kilkenny cats, and that scarcely even the tails were left." Referring to the approaching conflict with sacramentalism he said to the Baptists, "You are the people, I maintain, who are in the strongest position for reviving the ancient solemn testimony against the pernicious doctrine of baptismal regeneration." And yet he does not ally himself with the Baptists again, because the Congregationalists are so tolerant of his Baptist views. In the final prevalence of Baptist sentiments which he prophesies, will he have as much glory as if he had taken his place where his belief would have put and kept him? He does not conceal his belief, however, and think well. It may require as much moral nerve to speak out, even though the life influence is not cast with the words, as though it were.

—UNIVERSITY OF CHICAGO.—A committee of business men to whom was submitted the consideration of the legal and other difficulties of Chicago University with instructions to formulate some plan of action recommended (1) that all connections with the insurance company cease; (2) that arrangements be entered into with the company permitting the University to hold the property until July, 1887, with the privilege of redeeming it on or before that date for the sum of \$300,000; that \$10,000 rent for the premises be paid by August 10, (3) that there be raised \$10,000 for rental by Aug. 1, and \$500,000 payable by April 1, 1887 to be expended in redeeming the property, for current expenses, improvements, for the nucleus of an endowment fund, etc. If it were as easy to raise \$500,000 as it is to resolve to do so, this University, so full of promise of great good for the future, would be delivered from its troubles, at once. It is to be hoped that the princely givers of our denomination in the U. S. will take the matter up, and carry it through, as they did the providing of a building for the Seminary at Louisville.

—GERMAN CORRESPONDENCE.—Last week the first communication from our German correspondent appeared. We are sure it has been enjoyed, as will be the others we expect to receive. Bro. Boville is a graduate of Toronto University and McMaster Hall.

—REDUCED FARES TO SOUTHERN N. B. ASSOCIATION.—The following reduction of fares has been secured for those attending the Southern Baptist Association at Pearsfield, Char. Co., The Great Southern, St. Martins and Interprovincial Railroads, and the Union line of river boats will give a return free on the presentation of a certificate from the Clerk of the Association.

—TOO BAD.—A father sends some time since, to enquire about the society lately formed in Boston to look after the Baptists moving in from abroad. His daughter had gone to a suburb of Boston to live. We quote from his letter, which explains itself: "I naturally being anxious that she should find a home in a convenient Baptist Church have been communicating with her in regard to this. She has always enjoyed the Baptist society, if the most pronounced type, and been a member of the church here for some years, which makes her present circumstances the more curious. I quote from her letter written after four months' residence, viz.: 'I have not got a sense of the church. The minister has done nothing to stir me. I had no prayer meeting very often, but have not lately, every one straggles to me—that is the reason. Now, under such circumstances I do not wonder that so many of our Baptist church members drift away back into the world or make their home with other denominations.'

It is a fact that many of our members are lost to our churches in the provinces for a similar reason. They move from country place into the towns and cities, and drift away from us. They are often to blame

themselves. They do not invite friendship. They expect to be neglected, and are ready to put the worst construction on actions. At the same time, it must be said that generally too little attention is shown strangers. They are feeling lonely, and need a kindly word and a warm hand-clasp. It is also a critical time, and there should be special effort made to transplant the old interests to the new sphere. Pastors cannot do all this. If our members would only all be on the lookout to speak a kindly word or do a kindly deed to the stranger, or to direct the pastor to his case, how much might be done. And what a privilege it should be. Jesus will say to all who look after the stranger, "I was a stranger, and ye took me in."

—ENGLISH BENEVOLENCE.—It is proverbial that the poor give more proportionally than the rich. We were so prepared, however, for the facts brought out in a statistical article in the *Church Missionary Intelligence*, by a Mr. Grubb. The income of the Church Missionary Society, which represents the giving of the Evangelicals of the Church of England to Foreign Missions, amounted in 1885 to the splendid sum of \$1,157,700. Of this sum the titled classes, numbering over 7000, gave but the pittance of \$6,550. The following table shows the contribution of each of the classes of the nobility:

2 dukes give.....	\$42.50 each.
1 duchess give.....	15.75 "
15 earls give.....	80.50 "
14 countesses give.....	9.80 "
6 marquises give.....	13.50 "
2 marchionesses give.....	30.50 "
4 viscounts give.....	7.75 "
20 lords give.....	19.75 "
133 ladies give.....	9.50 "
83 honorables give.....	less than 10.00 "
82 sirs give.....	16.00 "

The showing made by the gift of the wealthy is not much better: Only \$46,750 came in subscriptions and benefactions of \$50 and upwards. Of 295 subscribers, 150 give \$50 each, one gives \$2,500, one \$1,250, one \$1,000, one \$750 and one \$150. Twelve give \$500 each. The comparison, county by county, between the amounts received by subscriptions of \$50 and upwards with the amounts received in smaller sums is, as Mr. Grubb observes, "a marvelous witness of the power of titles." The Society receives but a "fractional support from the moneyed classes," but Sunday-school children and persons of limited income are the unfailing source of its financial strength.

Is there not here a suggestion as to our financial work? Let us get as large subscriptions as possible from the more wealthy; but let us adapt our system to the gathering in of the titles. In this way there will not be the same risk of a variable and uncertain income, dependent on the good or bad times. There will also be that more general Christian culture, through the habit of giving, which shall make our people most large-hearted and devoted.

—MINISTERS' AID SOCIETY.—Our readers will have pursued with deep interest Dr. Bill's communication in last week's issue. It would be a grand thing if our Nova Scotia brethren could get put down \$10,000 beside the \$10,000 given by Mr. Bradshaw. If the Lord will put it into the hearts of some of his viewholders to provide a fund for the aid of his worn-out servants in Nova Scotia it will be reason for gratitude. It will also make it possible to do away with the sectional nature of the present society.

Ministry Correspondence.

IN TERT, 5 MILES FROM BOBBILL,
INDIA, APRIL 8, 1886.

I do not like to be always receiving and making no return. Every week, whether in camp or at the station, your visits are proving a source of mental awakening and spiritual uplifting, and it seems but right that now and again I should try to make some return. My last was from the Bimlipatana field and was written near the end of November. The tour upon which I then was, was continued for eighteen days, during which time forty-nine villages, large and small, were reached. This tour was followed almost immediately by one on the Bobbili Field of 25 days duration, during which work was done in 69 villages, in but few of which I had been before. We told the crowds of people who gathered to hear that they were perishing through sin and exhorted them to believe, now in the Saviour of sinners, the Lord Jesus Christ. I had with me all the available helpers from both stations, and by dividing them into bands we were able to visit some villages two or three times. Retained from this tour in time to attend the Association of our four Telugu churches, which was held in Bobbili, beginning on Saturday, the 9th of January. There were present 4 missionaries and 24 Telugu church members. Of the latter 5 were preachers (4 converts) 4 Bible women, and 2 teachers. Bro. Hutchinson wrote that he did not feel able to undertake the journey. Saturday was spent chiefly in hearing the letters from the churches and eliciting from the delegates further information regarding the work on the different fields. The association sermon was preached on Sunday by

Nutiah of Bobbili. Monday was spent in the discussion of the following questions which were opened by the persons named:

1. "How should the Lord's day be observed by us?" Mrs. Archibald.
2. "That the kingdom of God may be speedily established in the land, what are the great needs of Christian workers?" Bagawan Behar of Ankalatumpara.
3. "What is the object of church discipline and for what offences should it be administered?" B. Subaratu of Bimlipatana.
4. "By the adoption of what plan of raising funds can our church members be most successfully induced to contribute as they ought for the extension of the Lord's work?" B. Kottiah, Pedda Penki.
5. "Are we praying and laboring as we ought for the salvation of the children of this land?" James of Ankalatumpara.

The topics were all discussed with interest. The brethren show that they are gaining in the knowledge of the things relating to the kingdom as well as in the power to express their thoughts and convictions in an orderly way. The Association on being informed that there were yet in Canada many places where the gospel was seldom or never preached, and that for this work the Home Mission Board was now calling loudly for funds, voted unanimously that the collection of Sunday morning be devoted to that object. The said collection amounted to 21 Rs. or about eight dollars. This will be duly forwarded with an appropriate letter from one of our Telugu brethren. The collection of Sunday afternoon, was given to the Bobbili church.

This interesting and profitable gathering closed on Monday evening—to next year with the Ankalatumpara church on the Chicacoole Field.

The following evening found Miss Wright, Miss Gray, Mrs. Archibald and myself again by the sea at Bimlipatana.

On Wednesday morning of the following week the Conference of the Baptist Missionaries of the Dominion began at Cocanada and continued until Saturday noon. The statistics of the churches are not at hand but I know that the total membership Dec. 31st, 1885 was 1870 and that of this number 1286 belong to the Akkidi Field.

The sessions of the Conference were profitable, but not so much so as either of the other three which it has been my privilege to attend. We missed more than words can tell, the loved form, the wise counsel, the soul stirring enthusiasm of our now estranged brother Timpany. We missed, too, Bro. and Sister Hutchinson and all of those at home on furlough.

On Monday evening, the 25th of Jan., Messrs. McLaughlin, Craig, Archibald, and their wives, Misses Gray and Frith and Mr. Currie—nine in all—started in the two boats of the Board of the Upper Province Mission, for the Jubilee at Nellore. Next day we crossed the Godavary, on Thursday, the Kistra; and on Sunday morning we arrived in Ongole, and received a most cordial welcome from Bro. Clough. He prevailed upon us all, i. e. the male portion of our company, to speak to the audience of upwards of five hundred people who were assembled in the church.

Rev. D. Thompson and Campbell were also present and spoke.

By six next morning the tide was in and we were off again. Soon we found ourselves passing through that part of the great Buckingham canal, which Dr. Clough dug at the time of the famine.

British Columbia Letter.

On the first Sunday of this month, Rev. Robert Lennie, of New Westminster, and I, THE ONLY BAPTIST MINISTER IN B. C., exchanged pulpits. Leaving Victoria in the steamer "Rithet" the Friday morning previous, I arrived the same afternoon in the Royal City (population about 3000), which is presently situated on rising ground overlooking the placid waters of the Fraser River. Without pausing to mention the business outlook of that city, I hasten to speak about our Baptist interests there.

The prospect is most encouraging, and marked progress has been made in the face of great obstacles. Since the arrival of their esteemed pastor, a little more than a year ago, the membership has increased from six to thirty-one, the financial and spiritual ability has quietly strengthened, and the Baptist brotherhood have won a position of deep respect in the community. Best of all is the news that a BRICK CHURCH EDIFICE is now being built, which will probably be dedicated this summer. The building site being central, the edifice when completed will be favorably located and easy of access. As to architectural features I would simply state that the church will be a square, 42x46 feet, with a basement of the same dimensions, which will serve the purpose of a schoolroom. Both upper and lower rooms will be well lighted. It is a mystery to other denominations how a handful of poor Baptists can accomplish so much. Feelings somewhat different from brotherly love were aroused when pastor Lennie had the

"presumption" to immerse several candidates in the presence of the largest religious gathering ever seen in that city. As is usual in such cases, a series of stirring addresses followed, attacking our views of the ordinance. But, like the boomerang, this weapon is apt to return and hit the one who uses it, and we find that sermons against immersion help us eventually.

THE NEW CITY OF VANCOUVER.

Having conducted morning service in the New Westminster Court House, I rode on horseback to the new city of Vancouver on Burrard Inlet, 13 miles northwest. This is a town of great expectations in view of the western terminus of the C. P. Railway being established there. Threading my way through crowds of men who, like Macabeber, are "waiting for something to turn up," I entered a room used for a public hall. Here I preached to fifty or 60 people, and then there followed a delightful social meeting of testimony and praise. Having invited any who were interested in starting a Baptist church there to remain, to my surprise and joy about twenty responded to the invitation. After an informal expression of opinion, it was unanimously and heartily decided to take prompt steps towards having regular meetings, and organizing as a Baptist Church.

The outlook is hopeful, but these good brethren, as was the case with Victoria and New Westminster churches when they started, are very weak financially. Here is a chance for a grand investment in the Lord's cause, with compound spiritual interest. This new city is fairly swarming with people and our aim should be to establish a good Baptist interest in such a thriving heart of commercial activity. Concentration of forces is a great secret of success.

Returning on my pony, I preached in New Westminster again in the evening, and had the privilege of meeting the dear brethren there around the Lord's Table and partaking of the memorials of His dying love. This ended a busy but most delightful day's work for the Messrs. Oh! that our trembling interests in B. C. may be laid upon the hearts of some "restless Jacob," that they may prevail with God in prayer on our behalf. W. BASS.

Victoria, B. C., May 10, 1886.

P. S.—Upon returning to Victoria I have had the privilege of baptizing four happy believers. Two of these, Bro. and Sister Wilson, formerly Congregationalists, had become convinced of the scripturalness of our position, and with their only son, requested baptism. Here is another instance of "household baptisms." It was at Bro. Wilson's house that our Spring Ridge mission work was begun and there it has been chiefly carried on. The fourth candidate was a young man, a member of the Episcopal church, who had been living with this family, and had experienced a change of heart in these cottage meetings. As we look upon these first fruits of our mission work, we feel that our labor has not been in vain in the Lord. Please remember that whoever buys a photograph of our new church is helping to build a little chapel for our mission. W. B.

Islands Correspondence.

Nearly two months have glided into the past, since your readers have had word from this quarter. There have been busy months here, both in the natural and spiritual fields. One of the finest seasons has just closed in Dakota for tilling soil and sowing seed, that has ever been enjoyed in any country or any clime; and by far a larger acreage in this territory has this season been put under crop than ever before. The growing season came in some three or four weeks earlier than usual, and with the exception of a few days now and then, of cold, frosty, raw weather, the season has been all that could be desired by the most impatient of pleasers.

The prices for grain that were expected to improve in the spring, have very perceptibly depreciated. Many who took special pains to wait and with some expense retained their wheat through the winter, are now taking 55 cents and from that to 60 cents, for their wheat instead of 75 cents or more, which they could have had last autumn, and in the early winter. Yet notwithstanding this, the masses of the farmers are with characteristic western pluck and persistency, sowing much more largely than heretofore.

Your readers have seen from time to time, the appalling accounts given of the devastating storms and sweeping conflagrations, that have visited the southern part of this territory, also Wisconsin, Kansas, etc.; but yet in the north here, have had much reason for gratitude, for entire exemption from such calamities. Whilst the above is true we have no room for boasting in the matter, for I fear that the triumphs of alms and might are international, and of intemperance, covetousness and profanity,

have away here nearly, if not entirely, as much as in any other State or territory in the Union. Infidelity, too, in various stages, seems to be sapping the very foundations of moral thought and principle. Indeed, the thought of bringing up a family in the midst of the skeptical miasma of the moral atmosphere in this western world, is something terrible. This insinuating poison seems to permeate every crevice and corner of society; and were it not for the assurance of the presence and cheering and sustaining power of His "enduring great and precious promises," Christians would be ready to give up. Satan and his emissaries are not, however, having it all their own way, though they are diligently establishing their strongholds. Here and there a fort of the enemy is being stormed, and encouraging victories are being achieved for King Jesus.

Since my last through your columns, a series of meetings were held in Graton church, to the quickening of the members of the church and the awakening of the unconcerned, and a few professed to be led to a saving interest in Christ. For the last few weeks Bro. P. Grant, of Park River, has been permitted repeatedly to visit the baptismal waters with rejoicing and obedient believers in the once crucified, but now risen Saviour. Our venerable Brother, Dr. John Crawford, is now, and has been for the last six weeks, enjoying an encouraging season of refreshing from the presence of the Lord, both in St. Thomas, his own charge, and also at Crystal, in the neighboring country charge. In both places several have professed, and more are awaiting. During the past past, Bro. G. B. Davies, of Hamilton, has had tokens of God on his field. Several other fields south of us are generally missionary season are enjoying similar tokens of the Spirit's favor and blessing. Some of us here, in missionary work, with the opening spring and coming summer, are extending our labors into the country by getting our people in the towns to forego one service on the Lord's day, thus enabling us to preach the word twice in the destitute regions of the surrounding prairie. This is done on the principle that souls are as precious with the dispersed and destitute in the country, as with the privileged in the city.

We are also trying to relieve the sympathies, love, and spiritual energies of our members in the towns, in the work in the surrounding country by establishing Sunday schools to be kept at least during the moderate weather. There is great danger of a species of spiritual dyspepsia seizing on Christians who are constantly fed and having little or no exercise of heart and soul. Dyspepsia, the rickets, rheumatism, heart disease, and even apoplexy, are to be met with in the spiritual as well as in the physical system, and good, wholesome, glow-getting exercise, is the specific preventative and cure. A. McD.

Love in Service.

The habit of doing God's will, not so much from a sense of duty as from deep love, is the secret of one's happiness and success. In our domestic relations it is only a tender regard for those near us that will sweeten daily life and cause us to discharge every obligation with delight and fidelity. When this is the secret spring of action, the heaviest burdens, sometimes, are carried with so light a heart that we are misunderstood by the ordinary observer. A pastor, in one of his visits, was met at the threshold by a cheerful, brave parishioner. He knew that all through those tedious days and sleepless nights the sick little child had taxed a mother's care to the utmost. He was not prepared for the courage which he then found. "Surely," he said to himself, "this is altogether unnatural." "After the terrible strain a reaction must follow, possibly severe illness, the result of a mother that none can carry, not even a mother." Ah, he had not measured the depth of unwavering love for her child; its marvelous power to endure; its instinct of hope; its ready ability to seize, at the right moment, the chosen remedy; above all, its immutable trust in the merciful Physician. Had he known how love quickened the pulses of her being, he would have expected only to have seen that morning the radiant, hopeful face that actually did beam out before him. He had forgotten, in this moment of sympathy, the invisible power within; he was absorbed only in her present burden, and in the woes of human helplessness.

So it always is in the divine life. Love is stronger than all else. When shed abroad in our hearts it scales mountains of difficulty. To follow the Master when His enemies would locate His brow with some fresh crown of thorns, or pour upon His piercing work some form of obliquity, or pierce the Redeemer of men with unholy threats of unbelief—to nobly share

the burden of his contempt then, will will help to bear His cross with the Jews of a wicked world—this, were, indeed, impossible without love. The more admiring of a warm heart, begging with love's exhaustless impulse, will make us self-denying, courageous in danger, keen in perceiving opportunity to repel assault, and joyful in acts of service for Christ and souls.

Better than carthy treasures is love. Gold cannot unlock the rasures of truth; love only holds the key. Truth interpreted by love is not only explained, it is applied and enforced as well. The soul is thus filled with light. Though love, truth is made unto us manna, bread from heaven, possessing all the useful qualities of sustenance. Feeding upon truth in love is coming into Christ; and whoever comes unto Him finds all service "easy" and all burdens "light."

What is the secret of happiness and success? Love! For "he that dwelleth in love dwelleth in God, and God is in him."—*Christian Advocate.*

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Theatre.

—THEATRE.—Were the testimony taken of the 70,000 evangelical ministers in this land as to the moral influence of the pulpit, that testimony would be unanimous and emphatic that such influence is good, and only good, and that continually. But the testimony of great numbers of actors and managers of the theatre is that the moral influence is the reverse of good. McCreedy wished the ladies of his family to avoid the theatre. Fanny Kemble said that her profession was unworthy of a woman. Olive Logan said that she would not advise any woman to go on the stage, for the demoralizing influence there prevalent are daily increasing. M. Deming declared: "You would not take your daughter to see my play? You are right. Let me say once for all that you must not take your daughter to the theatre. It is not merely the work that is immoral; it is the place!" Every dollar paid at the door of a theatre is a contribution to spread immorality.—*N. P. Baxter in Evangelist.*

This, That, and the Other.

—A Brooklyn correspondent in his paper writes, "I have seen a man in the church, so crooked that if a straight line were drawn upon them from head to foot, it would cut them in two twice."

"If we cannot make men sober by law," says a newspaper writer, "we can at least stop making men drunk by law."

—Percy W. Hastings, who was completely paralyzed below the neck, but yet succeeded in winning fame in sketching and painting in water colors, died recently at Lunenburg, Mass. He first learned to write by holding the pen in his mouth. He passed from a good penman to a good artist.

—The largest German gun has just been mounted at Wilhelmshaven. Its weight is 70 tons, length 33 feet, diameter of bore 14 inches, weight of charge nearly 3 hundred weight, weight of shell over 7 hundred weight.

—A great sun of everlasting love shines upon the globe of our life with tropical force, but we get away to the North Pole of doubt and fear, and then complain that the sun has such little heat, or that it is so long below the horizon. He that will not go to the fire ought not to complain that the room is cold.

—Everything around a man looks yellow to him when he himself has been yellowed by jaundice from the head to the sole of the foot. So, we may suspect impure motives in the actions of others, because we ourselves are not free from the leaven of impure feeling. In both cases alike, it is our own color that we see; and strange to say, we see it without doubting where it is not. Thus, indulged suspicion is often an undesigned confession of personal guilt; and where that guilt has any hidden history among the shadows of the past, only waiting to be sought out, uttered suspicion often incites men to hunt after it and drag it to the light of a public exposure.—*Ex.*

—In a certain section of our city there is a branch of that great institution the theatre—an institution that, by the testimony of very many of its best friends, is like a stagnant pool from whose precincts moral malaria is continually diffused.—*Ex.*

—At Stockholm a Religious Liberty Union has been formed to bring about a separation of Church and State.

—On Sunday before last the venerable German historian, Leopold von Ranke, passed away in Berlin at the great age of 96, literally dying in the harness. Probably no man of our time has labored more incessantly for nearly 70 years, or accumulated more stores of knowledge. In 1879, being then in his 84th year, he began his famous *Welt Geschichte*, or History of the World, to be completed in nine volumes, one of which has since appeared annually. He had completed six volumes, and it is believed that he has left enough material for the seventh.