

Messenger and Visitor.

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John, N. B.

Messenger and Visitor.

WEDNESDAY, DECEMBER 28, 1887.

SUBSCRIBERS IN ARREARS. READ!!

We are glad so large a num-
ber of our subscribers pay up
promptly. There are some, how-
ever, who are in arrears since
January, '86, indicated by the
figures "86" on the labels of their
papers. Would all these kindly
pay what is due or let us hear
from them at once, as a rule of
the directors of our Company
requires these to be cut off from
our lists by February 1st, 1888,
unless we get word to the con-
trary from them or their pastors.

THE NEW YEAR.

It is another year of the Mes-
senger and Visitor has been hurried on
over the boundary of eighteen hundred
and eighty-seven into eighty-eight. The
close of the year is a good time to take a
retrospect. To many, childhood lies away
back in the dim distance, covered by the
mists of many years. As one looks back
over a country traversed, the hills and
valleys appear as sugar intervals the closer they
are at hand. Not so the way of a year of
the years as we pass on in life. There are
crowded miles thick together the nearer
they lie to the feet wearied with the length
of a long pilgrimage. It is not a proof of
the divine goodness that this is so. In the
merry and flowery meads of gleeful child-
hood and happy youth our heavenly Father
grants us to go with lingering step; but
when the way grows rougher and darker,
and the life becomes burdened with the
weight of advancing years, we seem to be
hurried on more and more rapidly unto the
end.

In a review of the past, one is often sad-
dened that the hopes and aspirations of
long ago have not been realized. In the
first great awakening from the careless,
pious play-acting, especially when the
new life came with all its better
longings, how much we wished to make
of ourselves, how much we desired to do;
how much we expected to do and be.
As we look back pensively upon the now,
they appear, many of them, like day-
dreamings, and we almost doubt whether
they served any purpose.

Do they not, however, have a merciful
effect? They are not merely to disappoint
us because so many are too high and bright
to be realized by us, weighed down as we
become by sin and worldlyness, but to
stimulate us to make a better struggle and
so to raise us actually above the grade; we
would otherwise have gained. And is
not the sense of failure and disappointment
they bring also a mercy. This but lead-
out the mind and heart in the greater
yearning after that all blessed life when
the soul will grow up into the stature of
the highest ideal.

A review of the past also serves many
useful purposes. The heart must be
calmed indeed, in which it does not stir
gratitude and love in view of the goodness
of God. The years are all crowded full
of records of mercy, forbearance, grace, help,
comfort, forgiveness, bounty, loving
kindness, and last but not least, fatherly
discipline. Is there a reader of these lines
who has never knelt and thanked God for
his goodness? Stop and think, and if your
heart does not grow warm toward him as
the source of all good, wonder at your
own heartlessness.

This review will also help us take our
spiritual bearings. It is like taking stock
to see how the business of the soul is get-
ting on. Which way is the progress? Are we
better than we were years ago—than we were
last year? Do we love our Saviour more?
Are we more careful? Do we give more
liberally to the Lord's work? Do we love
the Bible more? Are its promises sweeter?
Do we have closer fellowship with Christ?
Are we more conscious of his presence, and
does it thrill us with a warmer joy? Are
our sympathies broader? Do we have a
greater longing that all the world may be
brought to Christ? More closely, how is
it in the home life? Are we more patient,
gentle, consistent? Do we try to live

so as to recommend the gospel? Are our
motives pure and true? Is our eye more
fixed on the Saviour, and is his glory the
great object of our striving? Are we more
willing to suffer reproach, if need be, that
his cause may not be hindered but
advanced? These and a thousand other
questions might well be suggested, as we
review the past.

It might not be out of place for pastors,
deacons and church members generally to
review the past year. There will be food
for profitable reflection in each case. If
the church has been making progress, and
the property may continue. If there has
been no progress, but decline, then there
should be deep searchings of heart. Also
that there should be so many examples
of this. We know of many churches that
should humble themselves in lowly con-
fession before God, because of sin that is
harbored, because of selfishness that is
treating out their bowels and nerves, and
because of a selfish indifference to the great
condition of the parish, which is simply
appealing. Let these stop and think over
the past, and see how far they have gone
astray, and repeat and do the work.

But space would fail us to note all the
points called up by the retrospect; this is
also a good time for an outlook on the future. Of
course the future is hidden; but still in
character, so far as our deepest life, our
highest interest, and our best interest are
concerned, is in our own hands. It will be
what we, in lowly dependence upon divine
help, shall make it. What a good time to
begin anew, if we need to make a change.
It is often said that the new year is a good
time to make good resolutions; but good
resolutions may not amount to much.
Many people, like the son in the parable,
put them in place of a new beginning of
real sturdy effort, and make them a means
of procrastination. "Come to do, evil,
learn to do well," is the command, not
resolve to come and to do. If any are
seriously inclined toward the great
salvation, you need not resolve to
seek salvation this year. What you
should do is to seek it. Resolving to
seek is but a way to cheat your own soul,
and remain at ease while you are slipping
down nearer and nearer to the doom of
the impenitent. Let us all then not merely
make the new year a time for new resolves,
let us make it the time for new beginnings,
depending on the present help of God.

Our final wish is that all are readers
may have a happy new year, and to this
end, that they may make their living
most pleasing to God and profitable to
men.

A VISIT TO ST. MARTIN'S.

On the invitation of Bro. Parker, the
pastor of the Baptist church there,
we visited St. Martin's last week.
The drive from St. John to St. Martin's
by the Loch Lomond road is one of the most
picturesque and pleasant in the summer
time. The country is rather rough and
broken. There is that charming diversity
of hill and vale, forest and meadow, lake-
let, stream and water-fall, which relieves
of monotony and combines to make a
landscape of rare but quiet beauty. It is a
favorite drive for those fortunate St. John
people who have carriages. But our drive,
with the wheels of the carriage plunging
through mud and slush, was not one to
arouse the pleasant sense of the beautiful.

St. Martin's was formerly called Quaco.
There is a legend about the origin of this
name. It is said that the Indians, when
finally driven from the place, took refuge
in their canoes. As they paddled out into
the bay, they turned and shouted back the
word "Quaco," "Quaco," which meant in
their language, "Curse you," "Curse
you." There is no doubt but the Indians
were ill-treated; still their curse has been
left a blight upon the place, for it has been
one of the most prosperous localities in our
province until a recent date. Probably as
much wealth has been made here as in any
place of its size in the Dominion. There
have been times when as many as thirty-
two vessels have been on the stocks at
once, in the shipyards which once lined the
shore and the banks of the tide river, the
most of them large ships. The depression
in wooden vessels has put an end to all
this. Only two or three small schooners
are now in course of construction. Those
who were once the largest ship owners have
disposed of the chief part of their shipping,
and St. Martin's can scarcely hope to
flourish as she once did, unless the old
boom in wooden vessels should come again,
which is scarcely to be hoped for.

THE BAPTIST CHURCH

in St. Martin's is one of the oldest in the
province. It sprang up out of the great
New Light movement under Henry Alline.
Francis Pickle, David Nutter and Jos.
Crundall all labored with the church in its
early years. For the last twelve years it
has had the labors of Dr. Bill, in all the
ripeness of his wisdom and Christian
growth. It still holds to itself the most
of the people. The later generations of
the old families of the place—the Vanguas,
the Bradshaws, the Browns, and the
Mothers—almost all hold to the faith of
their fathers and mothers. The Methodists
and Episcopalians have houses of worship,
but their following is not large nor influ-
ential. There is a Catholic chapel in West
Quaco, but it draws its congregation chiefly

from outside. The Presbyterians have
been having services in a hall for a time.
As in other places where the Baptists are
strong, the other denominations have been
under much obligation to them for financial
help.

The St. Martin's field is a large one.
There is no labor except from the pastor of
this church, all the way along the shore to
Alma, Albert co. Bro. Parker has been
making an effort, under many difficulties,
to get the work in hand. He has been
holding five meetings a week, besides the
Sabbath services at the centre, and there
are other places he is longing to visit. He
needs the sympathies of all at present in
his anxiety over the severe illness of Mrs.
Parker. May she be upheld and restored,
and may our dear brother have great com-
fort, wisdom, and grace given him. With
his energy, courage, and devotion, we have
great hopes for the prosperity of the cause
here. May the members of the church all
hold up his hands.

This was the first time we had the priv-
ilege to visit St. Martin's, and we looked with
much interest to see the

CHURCH BAPTIST CENTRAL.

It stands out, in fine proportions, on the
side of the slope behind the centre of the
village. There is no question but that it is
a beautiful structure. St. Martin's itself
is one of the most pleasant places to be
found in our province. It is built around
the semi-circular sweep of the bay, with
out of the front of houses, crowding
from headland to headland, up which the
waves keep rising with curling crest and
breaking with foaming rack, year in and
year out. The scenery is in the high ground
near the centre of the arc of the semi-
circle. In the summer time the view
must be most charming, with the waters of
the Bay of Fundy stretching away to the
Nova Scotia shore in the distance.

All that has been said about the building
is true. It is built solidly of brick and
stone, with great regard for taste as well as
for use. It is to be heated throughout with
the forced furnace, which will ensure the
best heat and the best ventilation com-
bined. It has between seventy and one
hundred rooms of all kinds, and will be
capable of accommodating over the hun-
dred students.

The contractors are pushing on the
work. All the walls and roofs are com-
pleted, and Bro. De Witt, of Brunswick Street
church, who has all the wood work to do,
is planning to have it all complete by the
first of May next. We are not an architect;
but we believe there are few buildings so
large and so well constructed that have been
put up for the same amount of money. No
one need fear to help pay for it, because it
is over expensive for the work done.

This all goes to show that the contractors
need to be paid promptly and fully, other-
wise they will suffer loss; but if the two
denominations interested rally to their aid,
there need be no fear.

It would be one of the finest sights, if we
could have in this building a school as well
equipped as any of the grade in the Mari-
time Province, and filled with the brightest
intellects among our youth. If this is to
be, our people must put their hands down
well into their pockets. The payment for the
building is the first thing; then there will
be other difficulties with which to
grapple, enough to try the mettle of those
who have it on their hearts.

We may add in closing that all who
know St. Martin's speak of its good morals
in the highest terms. This will be an
assurance to those who may desire to send
their children there that they will not have
temptations thrown in their way. It is
said that much has been done for the
morals of the youth by a juvenile lodge of
Templars, under the conduct of a Christian
lady, through the pledge against drinking
liquor, smoking tobacco, and profanity.

PATIENCE.

The Christian (?) ladies of Dubuque,
Iowa, have been used to having a
grand ball each year to raise money
for a Home for the Friendless. This year
several of the churches have been holding
social meetings, and a work of grace was
in progress. The ladies desired to put off
the ball for a season, at the opportunity of
the pastors, who feared the effects of such
an affair on the religious work in their
churches. They were then asked to give
it up altogether, the pastors promising to
raise more money for the Home than they
could expect to realize from their ball; but
they would not. Finally, ladies interested
in the meeting and the Home offered \$1000
to the latter on condition that the ball be
abandoned. Although this was a large
sum than had ever been obtained from a
ball, the ladies having it in charge refused.
In the letter of refusal they have the
affrontery to

"Barely recommend these young
converts and those that may feel that
this or any other amusement or recreation
will be a blemish on that higher and better
life to which all these things must be sub-
servient, to lean not on any human arm,
for counsel or support, but as individuals
to search their own consciences in the
sight of their Heavenly Father and he will
give them strength to follow his dictates
freely and cheerfully."

So the earnest Christian workers of
Dubuque have had to have their efforts
interrupted and the minds of the
young turned away from the solemn
concerns of their souls by this subter-
fuge of the devil under the patronage
of nominally Christian women and for a
Christian object. It is matter for wonder
that such means should be resorted to in

any case to help a good object. Imagine
the apostles getting up a grand ball to raise
money for the poor saints at Jerusalem!
Even among us there is not the care there
should be in this matter. To pretend to
have the object of making money for a good
cause while the real object is to have an
opportunity for display and leadership, is
most miserable business, and develops
hypocrisy rather than sin.

THE PACAP IN ITS GLORY.

An article in an exchange tells us, that
the state of Ecuador, South America, is
the most completely papist of any in the
world. The pope names the Presidents,
and the priests make the Lords. As a
result, there are no telegraphs, railways,
stage coaches, or highways fit to drive on,
except those built by the Indians, before
the Spanish invasion. No books are
allowed to enter the country, except those
approved by the priests. The President and
Prime Minister are unable to give account
of the revenue, or disbursement of the
country. It is supposed a large part go to
support the army of priests. When the
revenue is not sufficient, force loans are
made upon the merchants of Guayaquil,
the principal sea port, where there is some
light, because more open to the outside
world. The rest of the country is in the
most wretched state.

A religion which, where its national
results are not hindered by any other faith,
takes the following showing, must be a
wretched one:

Drunkennes, indolence and licentious-
ness are the lessons taught by the priests.
To attend mass every morning and contin-
ent once a week, are the only requirements
of good citizenship, and vice of every
description is not only licensed but
encouraged. Four fifths of the population
are neither read nor write, and the only
knowledge they have is what the priests
have told them. Ecuador is a republic in
name, but its constitution declares that the
"divine rights which alone devolved to the
Holy Church." The army is divided into
four divisions called, respectively,
"The Division of the Blessed Virgin,"
"The Division of the Holy Ghost," "The
Division of the Son of God," "The Division
of the Blood and Body of Christ," "The
Sacred Heart of Jesus," "The Sacred
Emblem," and the body-guard of the
President is called "The Holy Laurels of
St. Mary." There are no Protestants in
Quito, and none are allowed to reside in
the city. Everything is tolerated but
opposition to the Church, and he who will
not partake of the sacrament is stoned.—
Dominican Churchman.

THE WEEK.

There is very little news of much im-
portance this week. The leading politicians
of Great Britain have had their say, and
are now awaiting the working of the
leaven these cast into the electoral meal,
while they enjoy the holiday season. Mr.
Gladstone, on being solicited to make
another tour and deliver some more of his
great speeches, has declined, asserting that
he has been said. The latest deliver-
ance by Salisbury at Derby was to the
effect that the British farmer need hope for
no relief from a protective measure, as
such legislation would lead to civil war.

Parnell has come forth from his retire-
ment much improved in health. It is said
he intends to break his sphinx-like silence
by an address to his constituents in Cork
in January. His utterance will be anti-
cipated with much interest. It will probably
be found that all the rumors about the
divisions among the Irish members of
Parliament are without foundation, and
that their old leader still holds the reins
with a firm hand.

It is said that Goheen, the chancellor
of the exchequer, is considering a scheme
to refund a large portion of the national
debt at two and a half instead of three per
cent. Could this be done it would be a
great saving of revenue. It shows the
unbounded confidence capitalists have in
the stability of the British realm when her
securities will be taken at so low a rate of
interest.

The British trade returns thus far this
year show substantial improvement. Thus
the October imports are valued at £36,-
550,807 against £29,064,399 last year, an
increase of £7,486,408. The returns for
the ten months past show an increase in
the value of the import trade over the first
ten months of last year of £9 486,668.
The exports have increased £4,094,823.

The new Reichstag of Germany was
predominantly in favor of the government,
pledged to support the army bill. Still, its
members do not follow Bismarck tamely.
The government wished to put a tax of six
marks on wheat and rye; but their proposal
was negatived and one of five marks
substituted.

The rumors of preparation for war by
Russia, and of counter measures by Austria
and Germany, are of the most uncertain
and conflicting character. These empires
seem to be in a state of chronic suspicion of
each other. It is said the Czar is surrounded
by men who are determined to have war if
possible, and that he is not allowed to
receive a true idea of the situation. In the
meantime, military councils continue to be
held, the Austrian reserves in South Ger-
many have been ordered to hold themselves
in readiness, and the officers of the Prussian
army corps on the Russian frontier have
had their furloughs curtailed.

One of the Russian semi-official papers
has published an article in defence of the
increase of the Russian forces on the
Austro-German frontier. It shows that
both Germany and Austria have built

military railways to the Russian frontier,
enabling them to mass a large force there
at short notice, and that the armament in
cavalry, infantry, artillery and fortresses
have been largely increased. Russia's but
making herself seen in view of the power
this puts into the hands of her neighbors.

The Mexican government seems to be
bestirring itself to get into the currents of
progress and growth. It has granted great
concessions to a gigantic company which
has obtained 55,000,000 acres of land to
help induce immigration from Europe.
Exemption from taxation is to be granted
the settlers on these tracts where protection
is assured.

Chamberlain is in Ottawa. It is rumored
his object is to induce the Canadian gov-
ernment to yield to his views on the
settlement of the fisheries dispute. He has
expressed himself very strongly on the
question of commercial union with the
United States. He expressed the opinion
that Great Britain would not re-
frain from independence to Canada wherever Canada
desired it, but while the connection existed
the mother country would certainly resist
any attempt at a discriminating tariff in
favor of a foreign power.

India Correspondence.

BOMBAY, Nov. 8, 1887.

I have been thinking for some time of
sending you some specimens of our Indian
newspapers, as I presume you do not have
any of them on your file of exchanges.
They were forwarded two weeks since;
and I hope will reach you all right. I do
not know that you will find any thing in
them worthy of a place in your "clippings,"
but if you have time to glance over them
you will get some idea of how currents of
thought are running among the educated
Hindoo, and of the style of literature
popular among them.

There is a reading club here in Bombay,
composed mostly of English speaking
natives, who take quite a number of
papers. I have joined the club, partly to
encourage the enterprise, and partly to see
things from the native standpoint. The
papers I sent you are a fair specimen of
native newspapers. One of them, the
Bazaar Patric, is one of the most rabid
against the English of any that I know.
There is no opportunity lost of saying
bitter things against them and the govern-
ment. Everything is criticized in the
most hostile spirit, and set forth in the
worst possible light.

Every attempt to change Hindoo customs
is bitterly opposed. Of course, mission-
aries and their work receive no word of
approbation, and when they are noticed it
is with a sneer or something worse. So
far as it has influence, its object is to stir
up ill-feeling against the English in India.
It serves one good purpose, however, and
that is in calling attention to the wrong-
doing of English officials, of which there is
far too much. The other papers are more
moderate in tone, but the greater part
of their burden, also, is the faults of Eng-
lish officials and English government in India.
There is a great howl at present among
the educated class, on account of their not
being more freely admitted to the higher
government offices. They have certainly
truth on their side, for most of such posi-
tions are monopolized by the English. But
one would feel more sympathy for the
natives if those who are making the out-
cry were any other than the Brahmins.
They represent the larger part of natives
who are sufficiently educated for govern-
ment employment, and they have almost
exclusively filled such offices hitherto
were open to natives; and so far as they
could do so, have hindered other castes
from any share in education, or office
holding. So now when they cry out
against the English officials, one can but
feel that their complaints are not with a poor
grace, and that they are only being served
as they have served others.

Another question, freely discussed, is
that of representative government. A
National Congress has been established,
holding its meetings yearly. Its third an-
nual session is to be held this year in
Madras, and the probability is there will
be a large gathering. So far, its principal
outcome has been to afford an opportunity
for speaking, but in time it may possibly
become an important movement, in draw-
ing different parts of the country together.
It is one of the signs of the times that go
to show that there is some life and move-
ment in India.

The complaints and accusations made
by this Congress, partly as against the
unjust monopoly by the English of the higher
offices, has led the government to
appoint a Public Service Commissioner, to
inquire into the subject. It is rather
amusing to read the testimony of him.
The English officials examined, almost
to a man, declare that the natives are vul-
garly and physically, for higher office,
while the natives claim just the oppo-
site. The natives, however, will be the real gain-
ers in the end, because they can work more
cheaply than the English, and this question of economy is becoming
a very serious one to the government.

Of religious movements I cannot say
much from personal knowledge. Here in
Bombay and its neighborhood there
seems to be not much sign of a change yet.
The people have more knowledge than
formerly, but it does not seem to lead them
to Christ. The darkness is still very great.
On Sunday there was a little ray of light,
one of our school boys was baptised.
He is one of the boarders, living on the
compound; he is ten or eleven years of
age, rather bright, and I hope will prove a
true Christian and a good worker.

Mrs. O told her school children in the
morning at Sabbath School that Sargana
was to be baptised, so they all came.
Standing near the tank, they sang "Nothing
but the blood of Jesus." Quite a
crowd, probably two hundred, gathered. I
spoke to them for a short time, and they
listened attentively and were very quiet
and orderly during the service. After
baptism some Brahmin young men came
to our afternoon service, and listened well,
and afterwards we observed the Lord's
Supper. We would that this might be the
beginning of many such occasions, and of
a great gathering from among the
heathen. Will not many of the readers of
the Messenger and Visitor pray for the
work here, at Bombay?

G. CHURCHILL.

ANALOGY OF SPEECH.

Why, for example, do we allow ourselves
to speak of baptism as "legislation by
apostles," "the baptism of infant
children," "pedo-baptism," and so on?
We believe that baptism is immersion, and
that immersion is baptism, and that nothing
else is either. Very well; it follows that
sprinkling is not baptism. Sprinkling is
sprinkling, that is all. It follows also that
the so-called Pseudo-baptism is not a Baptism
at all, but is simply a child sprinkler—a pedo-
sprinkler. And why permit yourself to
talk of the mode of baptism? You don't
mean it. Either immersion is baptism or
it is not. If it is, then why talk of mode?
It is simply thoughtlessness. Be accurate
in speech and your thought will be clear.
In this way we use the distinct mark that
lies between those who immerse and those
who do not. One is baptized, the other
unbaptized. Does this seem intolerant?
It is not. We cannot tolerate disobedience
to God's plain command. When this
scripture of writing, and all other uninspired
writings, are burned and forgotten, God's
command remains and calls for obedience.
Here a question: if one has studied
the subject carefully and decided that
sprinkling is baptism, will that not be ac-
cepted as obedience to the command?
That question is being asked by thousands
to-day whose better judgment tells them
they are unbaptized, but whose party
zeal, whose attachment to the sect with
which they have grown up, blinds them
and keeps them in disobedience. Oh, how
necessary to regard the plain commands
of Scripture as the very voice of God himself
speaking to us! Let no one thing in all
the world stand between you and obedience.
I like those quotations so often made from
Dean Stanley on baptism. But, dear me,
why did he not arise and be baptized him-
self? I myself know many, no: Baptists,
who cannot resist the conclusion that only
immersion is baptism, who, nevertheless,
remain unbaptized. I believe there are
many thousands of such. Let me ask them
this question: Is there any one thing in all
the universe that will answer as a substitute
for what God commands you to do? You
were sprinkled in your infancy; your
parents meant well; you have grown up;
you can read God's word for yourself; you
now know that what your parents did can
avail nothing. Then I call on you now
to arise and obey; hasten, stay not in the
plain. Do you think I am urging this
because I believe that baptism is a saving
act? Not at all. I put it on one ground
only—obedience. It is for God to command
for us there is only one thing to do—obey.
It is not a saving act. It betokens that you
are already saved. If you are already saved,
as (becomes the dead), and have risen
again to newness of life. But, why, if I
am already saved, why so much fuss upon
baptism? Why? God has said upon it.
But is the command an important one?
Is it not a non-essential? Beware how you
try to belittle God's command. Remember
Christ's baptism; on which occasion
heaven touched earth, and the three persons
of the Trinity took part in the sacred act.
These words will be read by many who
were sprinkled in infancy, who now feel
the truth pressed home upon them but
who find it difficult to submit to this simple
act of obedience. To all such who have
experienced the new birth the simple word
is, Obey.

—SPEAK KID WORDS.—"Oh," said a
little girl hurrying into tears on hearing
of the death of a playmate. "I did not
know that was the last time I had to speak
to my Amy."
The last time they were together she
had spoken unkindly to her, and the
thoughts of those last unkind words now
lay heavy on her heart.
S—K kindly to your father, mother,
—your brother, your nurse, to every
one you come in contact with. Cross
words are very, very unchristian to think of.

—THE LUTHERAN CHURCH IN AMERICA.—
The statistics for 1887 give a grand total
of 4,315 ministers; 7,992 congregations;
987,600 communicant members; 21 theo-
logical seminaries; with buildings and
grounds estimated at \$399,500; with
endowments amounting to \$210,511; with
99,550 volumes in the libraries; with 49
instructors; with 539 students. The
Lutherans have 27 colleges, 38 theological
seminaries, 11 young ladies' seminaries,
and 48 orphan homes.