Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, May 23, 1888.

WHAT?

What are we going to do about it? We mean in reference to the statements of Dr. Day and Bro. Cohoon in our last issue, what Bro. Freeman says in this issue, and what Bro. Saunders has been pressing home. The Home Mission Board must have $4,200 between this and August, or end the year in debt; the Foreign Mission Board are similarly circumstanced, while the Jubilee offering for Acadia must go on by leaps and bounds, or the $50,000 will not be secured.

We do not believe any of our readers are so wanting in intelligence as not to see that the crippling of these great interests means disaster to our denomination and the work of the Lord in connection with us. If we stay our hand in Home Mission work, what will be the result? We must give up the hope of future enlargement. No new ground can be taken up: the promising centres must be left to others. Worse than this, the spirit of aggressiveness will die out from among us, which always means decay, as we are crowded out by those who have more of the life and spirit of the gospel. Not only so, but the weak interests which have been long maintaining a struggle for existence, must be left to die out; the most sacred obligations to our needy brethren would be violated; the stronger churches would lose many of their best workers, and our people would grow feebler and feebler, as we should deserve to do. We are sure none of our true-hearted brethren and sisters would assent to his great vital interest being pushed with less vigor, especially as God is signally blessing the effort put forth in connection with it.

Take Foreign Missions also: are we prepared to relax effort here? Shall we close our ears to Christ's parting words to his people for all generations, "Go ye into all the world," etc.? Are we ready, rejoicing as we do in the possession of eternal life, with all its unspeakable hopes and deliverances and prospects, to turn a deaf ear to the cry of the perishing which comes to us from over every sea, as one thousand millions of souls are without the light and blessing of the gospel? If we were without the gospel and they had it, how should we feel if they shut up their bowels and mercies, and left us to perish? If we should do this, we would prove ourselves unworthy of the gospel; we would be guilty of the most terrible ingratitude to Christ, whose wish and command we disregarded; and of the most heartless cruelty to men whose souls we did not strive to save. No, brethren, we cannot lessen our effort in Foreign Mission work—we should redouble it.

And what shall we say of Acadia? She has been carried forward by the prayers and labors of the past until her halls are thronged with students. She has been used of God to the salvation of hundreds of precious souls. She has helped deepen spirituality at the very springs of our denominational life. She has been the means of thrusting scores of young men into the ministry. She has stimulated the slumbering energies of many minds, and aroused them to make their mark upon communities, and to win places of influence and power. She has also lifted up our people to a leading place in the march of progress and of culture. She has been the chief means in increasing their general intelligence. She is now where she has prospects for a career of ever-increasing helpfulness in all these directions, such as never were so bright before. The question is, shall we equip her so that these prospects shall be fulfilled with overflowing blessings upon the generations as they come and go, or shall we allow her to fall behind in the race, and get a set-back from which she can scarcely recover? As in the other cases, we are sure our people cannot abide the thought of her waning.

So far so good, but what does all this mean? It means that all these grand enterprises must be supported by the contributions of our people. But this is too general and indefinite; it means that each one is to do his and her part. And who is there that does not want a share in work which is so far reaching and grand? The obligation and the privilege are for all alike. Will not each reader for himself and herself apart, ask seriously, what should I give to these great objects?—what does my Master wish me to give? Surely no one, redeemed by the precious blood of Christ, will refuse to help on such works, which are so obviously those of Him whose they are and whom they serve.

Don't forget the call to prayer. Let those that give pray that those who are indifferent or too worldly to take interest in these enterprises upon which so much depends, may be awakened and aroused. If we but pray for an object, our hearts will soon open to helpfulness, and the God who is our only hope will hear and answer. Let us honor God in the efforts of the year by recognizing Him as our only hope and help, and cry mightily to Him. If those who have but little concern for these great objects would but pray, they would soon have their hearts quickened. Hence the need of pastors leading in public prayer for them, and that special prayer meetings be held to lay their needs before the throne of power. Pray and help.

THE CHARLOTTETOWN CALAMITY.

Since writing the note which appears on our first page, we have received the communication informing our readers of the action of the Charlottetown Baptist church, under the stunning calamity which has fallen upon them. This church has made a brave struggle with the incubus of debt which was upon them, and deserved and have had general sympathy. This church is a necessity to the whole Baptist interest on the Island. Doubtless, they can do no more than they propose, in handling the debt upon them and meeting current expenses. They must have help, immediate and generous, or they will sink under the weight of misfortune which has come upon them. We are sure their great need will appeal to the hearts and purses of our people, and they will give a response which will encourage and gladden our Charlottetown brethren. Let us say by our gifts that the Charlottetown church shall not be crushed out by calamity.

SOUTHERN BAPTISTS.

The Southern Baptists have just held their May meetings at Richmond. The attendance reached up pretty well toward 1000. Dr. Boyce was elected president of the Convention in place of Dr. Mell, deceased, who has been president for many years. We have already given the summary of the work and contributions in connection with Home Missions. Through this work, 4,887 were baptized during the year, and 2,638 received by letter; 366 churches have been organized, and 64 houses of worship built. The most of the work has been done in Texas and Cuba.

THE FOREIGN MISSION

work has been fruitful in results, considering the expenditure of work and means. The following is a summary of results in the various missions under the Foreign Board:

Mexico.—Churches and stations, 27; baptized, 234; membership, say, 531; pupils, 133; contributions, $850.

Brazil. — Baptized, 49; membership about 210.

Italy.—Baptisms, no full report; church members, about 356.

Africa.—Baptisms, 13; church membership, 140; pupils, 264.

China.—Baptized, 40; membership, 727; contributions, $446 58.

THE WEEK.

The British government came within eight votes of a defeat in the committee stage of a bill assent the salary of King-Harman. Four Unionists voted against the government, and only seven for. The rest shirked the vote. Still, the vote has little significance, as it was upon a matter of small moment.

Gen. Wolseley has answered Salisbury in the Lords. He holds his ground. He states that "As long as the navy was weak as now, the army could not hold its own dispersed over the world. The defences at home and abroad were in a very bad condition. The military forces were not organized as they should be; there was no guarantee of even the safety of the capital. He did not want to create a panic, but maintained that the condition of the country was such that if a force of 100,000 men succeeded in effecting a landing and were properly handled, there was no reason why they might not take possession of the country. He placed himself in the hands of the premier. He did not intend to cast a slur upon the government. He had endeavored to the best of his ability to serve his sovereign and country." Salisbury evidently feared that Wolseley would throw up his commission, and while he believed his strictures upon Gen. Wolseley's statement were fully warranted, at the same time he accepted Wolseley's disavowal of his intention to attack the government. He trusted that Wolseley would not take the matter too seriously. He should regret the general's leaving the service as the greatest blow that could fall on the military administration. Woloeley's statement regarding the weakness of the country's defences would be seriously inquired into.

A motion was made in the Commons for a grant of $4,000,000 for the defence of the Australian colonies, to be repaid in 12 years at 3 per cent.; also to provide for $10,000,000 for the defence of coaling stations. One-half of this sum is to make Gibraltar and Malta, etc., secure against attack, and to supply them with modern artillery.

Forty Parnellites have had a nine hour session to prepare a reply to the Pope's rescript. They challenge the alleged facts upon which the rescript was issued, and repudiate the right of the Holy See to interfere in the political questions respecting Ireland. The *Times* makes capital out of the reply, as showing that the Parnellites are responsible for the Plan of Campaign, notwithstanding Parnell's disclaimer on his own behalf.

At an election in Dublin, a Presbyterian who has become a Parnellite was elected by a majority of nearly 2,000.

It is rumored an Imperial rescript is about to be issued, intended to prevent, as far as possible, Frenchmen from visiting Alsace-Lorraine, in reprisal for obstacles placed in the way of Germans on the French side of the frontier. Measures of this kind are most fruitful in stirring up bad feeling.

Eighteen families from Lewis, consisting of 108 souls, are on their way to Manitoba. These are crofters who are assisted by government to emigrate. Few more will be sent away this year.

The Quebec legislature has just opened. The Jesuits have long made a claim upon the province for land said to have been granted on the first settlement of the country, but afterwards forfeited. The government propose to settle this claim by compensation. In order to get Protestant support for this measure, they hold out the bait of allowances to Protestant institutions as soon as this claim is settled.

The session at Ottawa is nearing its close. The supplementary estimates have been brought down. The total probable expenditure for next year is about $37,000,000.

The Governor-General, at his farewell banquet, stated that imperial federation, including customs union, is not to be entertained; because England has to depend for trade chiefly upon others than her colonies, and she could not offend them by discriminating against them. This seems reasonable.

The prospect for the ratification of the Fishery treaty is poor.

The outlook for the winter wheat crop in the west is bad, as much damage has been done by cold and wet weather.

Correction.

In the issue of the *Religious Intelligencer*, April 11th, there are some statements from the pen of Rev. A. C. Thomson, Free Baptist minister of Petitcodiac, which duty compels me to contradict. He says that in our church (North River Baptist Church) not only have "children from ten to fifteen years of age of Free Baptist parents" been "drawn away," "baptized and taken into the church against their parents' wishes," but that "members of different F. B. churches have been persuaded to leave their own denomination and join that of the evangelist." "I know of seven members that were so persuaded." The "evangelist" referred to is our esteemed brother, Rev. J. W. S. Young, Baptist minister, who was laboring with our church at North River recently. Now, in regard to children of F. B. parents, there have been none baptized from ten to fifteen years of age. Two young women, daughters of a Free Baptist lady, were baptized and received into the church, but not against the wishes of their mother (their father is dead). One young brother, some sixteen years old, son of F. B. parents, was also baptized and received, but not against parents wish. His parents have joined our church voluntarily, and their names are upon the enclosed certificate, showing any statement to the contrary to be incorrect.

As to members of F. B. churches being persuaded to join our church, only seven have joined, and I send you a statement signed by them, showing how they regard the declaration of "A. C. T." I think I have given you and your many readers abundant proof that both those statements by "A. C. T." are untrue, and fitted to injure us as Baptists, whom he professes to love. Mr. Thomson also says that he came to his church at Wheaton Settlement as soon as he could and saved the church from impending disaster—meaning that he stopped the F. Baptists and their children from joining the Baptists. Could you conceive for a moment of a man calling himself a minister, who could so devoid of religion and brotherly fellowship?

A. Wheaton,
Deacon of North River Bap. Church.
May 10, '88.

This is the certificate referred to:

We, the undersigned, beg to certify that during the recent revival at North River Baptist Church, we, of our own free will and accord joined the above named church. The assertion in the *Religious Intelligencer* from the pen of Rev. A. C. Thomson, saying "members of different F. B. churches were being persuaded to leave their own denomination and join that of the evangelist—seven that I know of were so persuaded," is a false statement, if we are the members to whom he refers. We were not persuaded by any one, and deem it an insult to our common sense to insinuate that we are capable of being so persuaded. We make this statement in justice to ourselves and the church to which we belong.

(Signed) Thomas Fawcett,
Mrs. H. H. Horsman,
Mrs. G. F. Fawcett,
Mrs. A. A. Sproul,
George F. Fawcett,
Ward C. Snider,
Mrs. Ruth B. Snider.

MEMBERS OF THE WESTERN BAPTIST ASSOCIATION, PLEASE TAKE NOTICE.

Through an error in the minutes, the Western N. B. Association is announced to begin on the fourth Thursday in June. It should be on the fourth TUESDAY in June.

Jubilee Offering.

Every Baptist in this Maritime Convention must feel interested in the effort now made to raise a jubilee fund of $50,000 for Acadia College, to acknowledge the benefits we have derived from the College during the past fifty years, to free the institution from incumberance, and so provide for larger benefits in the future.

The present writer can speak of personal advantages derived from Acadia. His three younger brothers were converted there, and we four brothers there had our thoughts turned to the ministry of the gospel. The youngest of us was early promoted to the higher joy and service of heaven. The other three of us all took degrees on the same day, and we all still continue to work on for God and souls. We look with gratitude to Acadia as our *Alma Mater*, and rejoice in her growing work. What she has done for us she has done for others, and is offering to do for every Baptist family in these provinces. What she has done for our sons she is now doing for our daughters as well. Who among us, therefore, would not help himself and his posterity, by helping this college in her hour of need? Who would not express his gratitude to God for an institution that has blessed us as individuals, as families, and as a denomination? Who is there among us that would not help a college that for fifty years has been sending abroad well-trained workers in Foreign Missions, Home Missions, churches, in every department of human life everywhere, and has given such earnests that this shall be her work more and more to the end of time? Less than half the needed amount has been raised. We have only about three months more to complete it.

I would suggest that earnest prayer be offered by the forty thousand Baptists of this Convention that this fund may be raised. If we ask Him, God will not fail us in this hour of need. The only fear is that our faith was not strong enough to ask for $100,000 instead of half that sum. Let us bring this "child of Providence" to its Father and see what He will do for it. It has lain on the bosom of its mother, our Baptist body, for fifty years. There it has been, and there may it always be nursed. Let us not now withhold from it. When Dr. Judson at Ava., during the illness of his wife, in his fetters, carried his little starving infant to heathen mothers to nurse it for him, they did not refuse. Shall the governors of Acadia College, shackled in their work by lack of means, now ask in vain for the amount proposed? I do not think so.

I write this on my own responsibility; but it is a responsibility that I gladly assume.

D. Freeman.

Canning, N. S., May 11.

The Charlottetown Baptist Church.

An emergency meeting of the Baptist congregation of this city took place in the parlor of the Y. M. C. A. hall, on Wednesday evening last, to take into consideration the crushing disaster of the loss by fire of our church building, on the night of Monday, the 14th inst. Among other matters, the following facts and figures were submitted, and a committee appointed to report the same to your journal:

Cost of building, $20,000; amount paid off by congregation, $8,000; leaving still a debt over and above insurance of about $5,000. Considering the weakness of the church, numerically and financially, the result seemed almost incredible, and showed that a supreme effort must have been made by every man, woman and child of the congregation; but in view of the fact that we now have nothing but the ground and the bricks from the destroyed building as an offset to the above debt, the opinion seemed to be unanimous that the discharge of that debt is all that we will, unassisted, be able to accomplish for several years to come. And the question pressed itself for solution, "What is to be done to provide a church building during these years?" for it was recognized that the interests of the whole denomination demanded that a church building suitable to the legitimate requirements of the times must be provided, if the Baptists are to hold their own in this town and province. The meeting could not answer the problem, and hence their committee were requested to ask the churches, through you, "What is to be done?"

A. W. Sterns,
Chairman of Committee.

Laying of Corner-Stone.

The laying of the corner-stone of the new Baptist church, at Ohio, took place on the afternoon of April 30th, 88. A goodly number of persons were present to witness the ceremony. Rev. J. A. Stubbert, pastor of the Church, conducted the services, by the reading of scripture, and fervent prayer that God's blessing might rest not only upon the work, but upon those engaged in forwarding it. It must surely be the earnest desire of all true hearted people that, after her season of trial, the Ohio Baptist church may come forth as gold tried in the fire.

The frame and considerable material for the new house of worship are now on the ground. Already the carpenters wield their instruments with ready hands; and, God willing, will commence to raise the building this week.

Pray ye Christian friends that the work, thus energetically begun, may be speedily and successfully completed, and that its walls may ever echo with the praises of Christ our passover. Communicated.

Ohio, May 12.

Missionaries on Furlough.

NO. XI.

There is little inside the walls of Jerusalem that can interest one, unless it is the temple area. That, of course, can never fail to attract attention. It is happily in the possession of the Moslims, who do not crowd it with religious edifices, as would be the case if owned by Greek or Latin christians. The mosque of Omar is built over the very summit of Mount Moriah, and the mosque of Akea near by, but all the rest is left open, paved with stone, but clean and neat.

Of course we were taken to walk over the Via Dolorosa, which may or may not be the way Christ went from Gethsemane to the place of crucifixion; and to the Church of the Holy Sepulchere which undoubtedly is not the place where His body was laid. This latter can do no other than fill one with disgust. After winding through a maze of chapels, seemingly filled with marble and brass and gilding, and past muttering priests and prostrate pilgrims, you come to the one containing the "place of anointing," a piece of rock six feet in length by two broad, standing an inch or two above the marble floor, and about ten feet beyond are the three holes where the crosses stood; the central one not in a line with the others, but about a yard forward of them. Holes rimmed with brass are in the floor, and by pushing down a lighted taper you see the real holes in the rock. Just alongside are the "rent rocks," also covered by the floor, but apertures left through which they can be seen. All these are shown you, and probably nearly all these thousands of pilgrims and many of these numerous priests believe them to be the real places. The Greeks have a chapel on the right of the place of crucifixion, so called, and the Roman Catholics on the left, while the place itself is held in common, a kind of union meeting-house, and by the aid of a strong force of Moslim soldiers they manage to agree better than is usual under such circumstances. We were taken to the Church of St. Ann and the Church of the Flaggelation, in which the stone pillar to which the Saviour was bound is kept. It cannot be touched, and only seen at a distance by pushing a taper through a small hole into the room in which it stands.

It was a relief to walk outside the Damascus gate to the Place of a Skull, where no doubt the great event took place. That remains the same as it was eighteen centuries ago. It seems probable that such a place should be chosen for such a purpose. It could be seen from many parts of the city. It was probably by the roadside as it is now, when those passing might see the Sufferer. A tomb a little to the south was found a few years ago by the late General Gordon, and may be the one in which the Lord's body was placed. It is now receiving a good deal of attention. It is hewn out of the rock and is in all about twelve feet long by seven wide. In the northwest corner is a sarcophagus in the rock large enough to contain one full-grown body. The entrance to the tomb is broken away so that the size or position of the door cannot be seen. A little distance from this are the Tombs of the Kings, also recently excavated. The entrance to the tombs is closed by a large flat circular stone about three feet in diameter and nearly a foot thick. When opened the stone is rolled back into a niche cut to receive it. Such a stone might have closed the entrance to the tomb of the Saviour, and so the women asked, "Who shall roll us away the stone?"

We spent a Sabbath in the Holy City and went in the morning to the Episcopal Church and heard a discourse on the "Apostolic Rite of Confirmation," by the Bishop of Jerusalem. The preacher was of the opinion that Christ, after his resurrection, must have instructed His followers in reference to "this beautiful and impressive ordinance, otherwise it would not have so ingrained itself into the affections of the church." After the sermon twenty-seven persons received the "Apostolic rite," of whom thirteen were Jews.

In the afternoon we walked out to Bethany, reading our Bibles as we went. The road winds round the south side of the Mount of Olives, on the east of which is the little village whose quiet must have been refreshing to the Saviour after a day of toil in the busy city. The ruins of the houses of Mary and Martha and Simon the leper are pointed out. A tomb at a little distance is said to be the one in which the body of Lazarus was placed. From Bethany you look east across a deep ravine to Bethphage less than a mile distant. The country on all sides is exceedingly rocky, but where any soil remains it is fertile. Olive trees abound, and between the great walls of stone which cover almost as much ground as the intervening fields, are promising crops of wheat. We returned to the city over the Mount of Olives and entered the garden said to be Gethsemane. No doubt it was in that vicinity. The course of the Kidron, dry at this season, is between it and the city. We entered by St. Stephen's gate and crossed the city on the Via Dolorosa.

Monday morning we rode out to Bethlehem, about six miles south of Jerusalem. An excavation in a rock is pointed out as the birth place of Christ. All is covered by a large building in which are both Greek and Latin chapels. Bethlehem is a large town with high stone houses and narrow, crooked streets like Jerusalem. It is said that only one Jew lives in it. About half way between Jerusalem and Bethlehem is Rachel's tomb, covered by a small stone building. It belongs to the Moslims and we were not allowed to enter.

In the afternoon of the same day we left for Jericho. It is a ride of more than seven hours over an exceedingly bad road. The horses could only walk, and even at that some places were so steep that it was enough for poor riders to keep on the saddles. We could understand what was meant by going down from Jerusalem to Jericho. The country is rocky and bare, and uninhabited except by a few Bedouins who wander from place to place with their flocks. We passed one small encampment. It was long after dark when we reached the hotel near what is said to be the site of old Jericho. The next morning we rode over a level plain about ten miles to the Dead Sea. At Jerusalem we were shivering with the cold, at Jericho it was as hot as in India. The sea is nearly five thousand feet below the city. Of course we tasted its water. It is almost as bitter as liquid quinine, I then tried a bath in it, but it was so buoyant that I could with difficulty get under, and came out as white as if I had been whitewashed. My clothes when dry were as stiff as if starched. It was pleasant an hour after to plunge into the Jordan and wash off. All our party went in there and bathed and bathed again. The water is not clear on account of the rapid current, but palatable and refreshing. It is only about two hundred feet wide at the place where we were, but is very deep. How deep we had no means of ascertaining, but I could not touch bottom ten feet from the shore. We rode from their to Gilgal, Elijah's fountain, (see 2 Kings 2, 19: 22,) and back to Jericho to lodge for the night. It is worth a long journey to see this beautiful fountain, or cluster of springs, and drink of its refreshing water. It rises at the base of the range of mountains on the west side of the Jordan valley. Six miles farther north is another such fountain, and several others between that and the Sea of Galilee. With a proper system of irrigation the water of these fountains would turn that great plain, now almost a desert, into a garden. At Jericho a rude system of irrigation is in operation, and fine crops of wheat and oats are raised. Now nothing grows but a few famished-looking shrubs, but the ground is not sand but the finest of soil. Water it, and the finest crops can be had. If these fountains were not sufficient the Jordan could easily be used. With any other government than that of the Turk, steps would no doubt be taken in this direction. On the east side of the valley the mountains of Moab rise more abruptly than those on the west, and are equally bare. Far to the south-east the peak of Nebo rises above its fellows.

At daylight the next morning we were in the saddles and began to go up to Jerusalem, arriving there at noon. That afternoon, at five, we left for Joppa, to take the steamer to Port Said the following day.

It was nearly an all night ride, but we enjoyed it exceedingly. We met, several times, camels laden with merchandise going to Jerusalem. Often eight or ten had but one driver, and tied one after another they trudged along with their heavy loads. About midnight we heard shouting ahead of us, and soon came up to an Arab with seven loaded camels. He was returning to Jerusalem with eight, and was attacked by eight Bedouins. They had taken away one camel and would have taken more but were frightened by the noise of our carriages. The poor Arab, in great excitement, implored our assistance, but we had none to spare. We reported his case at a guard, a few miles ahead, and two soldiers pretended to go to his aid. We took an Austrian steamer on Wednesday, and were in Port Said the next day, where we wait a steamer to Brindisi.

We have enjoyed our brief visit to Palestine exceedingly. We are surprised now easily it can be done. We travelled with Cook's tickets, and so all arrangements were made for us. This is a pleasant but very expensive way of going. We paid a pound a day each, as we did not know a better way. We met ministers from America, however, travelling and paying as they went, whose expenses did not exceed a dollar a day. At Jaffa there are almost any number of hotels or places to lodge; almost any number of carriages to convey one to Jerusalem; and there, no scarcity of hotels, guides, horses or anything else one would need. We shall not go "Cooked," as people say, next time.

Port Said, March 24, '88. H. M.

Baptist Anniversaries.

Acadia College Anniversary, at Wolfville, N. S., on Thursday, July 5th.

Convention of the Maritime Provinces, at Wolfville, N. S., Saturday, the 25th of August, at 10 A. M.

ASSOCIATIONS.

New Brunswick Southern, at St. Martins, Saturday, June 9th, at 10 o'clock A. M.

Nova Scotia Western, at Clarence, Saturday, June 16th, at 10 o'clock A. M.

N. S. Central, at Gaspereaux, on Thursday, June 21st, at 2 o'clock P. M.

N. B. Western, at Cambridge, on Tuesday, June 26th, at 2 o'clock P. M.

Prince Edward Island, at Bedeque, on Friday, July 6th.

N. B. Eastern, at Moncton, on Saturday, July 21st, at 2 o'clock P. M.

N. S. African, at Hammonds Plains, Saturday, September 1st.

N. S. Eastern, at Caneo, on Saturday, September 8th, at 10 o'clock A. M.