

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.

Published Weekly by the Maritime Baptist Publishing Company.

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VOL. V., No. 38.

SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 18, 1889.

Printed by G. W. DAY, North Side King St.

The immensity of the amount to be spent on the British navy may be conceived of, when it is said that it is greater than was required to provide the grand force taking part in the recent naval review. Work among the French Canadians is telling. In fifteen months, at St. Paul de Chester, 13 have abandoned Catholicism. Drunkenness is something terrible in Denmark. From the statistical bureau's report it is learned that one-fourth of the divorces, one-third of the crime and three-fourths of all imprisonments are due to this vice. One-eighth of the deaths among the men are from delirium tremens. Two-fifths of those in the workhouse are inebriates. What a fearful record! From the September Northwest Baptist we are glad to learn that revival influences are being felt in quite a number of fields, and baptisms are frequent. It seems very difficult to wrest any away from Mohammedanism to Christianity. In Java, however, the Christian population has increased from 5,873 in 1873 to 11,229 in 1888, and nearly all the increase has been from the Mohammedans. The slave trade on the Upper Congo is doomed. The natives are being drilled in the use of firearms, to resist the slave traders, and under European lead, will be able to defend themselves. Jamaica, which was a mission field of the English Baptists a few years ago, has now a missionary society of its own, to which the poor Baptist churches of the island contributed about \$13,000 last year.

THAT APPEAL.—Will not our pastors heed Bro. Hinson's appeal? There are many members of churches who are living within the bounds of other Baptist churches and who never report themselves, and are, therefore, lost to the body. If our pastors should take the trouble, when one of their members removes to another place, to report the fact to the Baptist pastor there, many good workers would be saved to our churches.

CORRECTIONS.—In the list of committees for next year, as published in our issue of Sept. 4, are some errors: A. W. Stearns, not Stevens, is on committee on travelling arrangements; Rev. F. H. Beals, not Beate, is on the Home Mission Board; C. B. Baker, not Parker, is on the Foreign Mission Board; F. W. Parker, Esq., of Halifax, was appointed a governor of Acadia College in place of his father, Dr. D. McE. Parker, resigned, on account of failing health.

PRESBYTERIANISM IN THE WEST OF NOVA SCOTIA.—From a tabulated statement in the Presbyterian Witness, we learn that, in the Halifax Presbytery, including Halifax County and all the counties of Nova Scotia to the west, the reported number of families in the churches make the following general showing: Nine congregations give the same number of families, 14 aggregate an increase of 103 and 14 a decrease of 121, making a net decrease of 18 families.

WE HAVE RECEIVED FROM BRO. H. L. MORROW, OF BOYLTON, N. S., the following, which explains itself. May the life of Bro. and Sister Morrow be spared:

In a letter from my brother, Rev. H. Morrow, Tavo, Burma, we learn that he is in very poor health, indeed so low at times that it seemed the end was near. Mrs. Morrow's health is also not nearly so good as formerly. He writes, July 18th, "The rains have now commenced and with cooler weather we may rally, if not, His will be done." Cold contracted in crossing the Atlantic, together with a larger amount of worry from the trouble he has had in his field is doubtless the cause.

GOOD TESTIMONY.—One of the most wide-awake and promising of our young pastors writes:

I find the MESSENGER and VISITOR a great help in the work. Those who read it are the best helpers, most earnest in all the duties and labors of the Christian. I always take with me in visiting a lot of the papers, and leave a copy at the houses where they have not yet subscribed, inviting them to read and to take the paper for themselves. I will, no doubt, in this way, get all the church members as regular subscribers.

The testimony of any number could be given to the same effect. Will not all our pastors adopt measures to introduce it into all our families? With a little wise attention it might be introduced into hundreds of families to make its influence felt.

A GREAT LOSS.—The cause of evangelical Christianity in Germany has met with the greatest loss possible in the death of one man—in the decease of Prof. Christlieb of Bonn. For a time he reigned in England and drank in the earnest spirit of its most evangelical Christian life and thought. Since he has been at Bonn he has sought to counteract the rigid and lifeless Rationalism of his native land by giving his whole power to the cultivation of a real warm,

spiritual life in the students under his charge and in all others over whom he could throw his influence, rather than by grappling with it in argument, although he was no mean critic of Rationalistic methods. All good men will mourn his loss.

REUNION OF PROTESTANTS.—The conference of bishops, held in Lambeth palace in July, 1888, adopted a deliverance on the subject of home reunion—the reunion of the home churches. This has recently been published. It follows very closely the action of the American Episcopal church, on the same subject. The most objectionable part of the articles of agreement proposed, is the requirement of the "Historic Episcopate" as one of the terms of general union. This means, we suppose, that what is termed apostolic succession is to be a sine qua non on the part of the Church of England. Of course, as this church will not admit that any of the ministry of other churches have the true apostolic descent, this means that all must submit themselves to the ecclesiastical control of the clergy of their church. It will probably be a long time before there will be union on this basis.

HORTON ACADEMY AND ACADEMICAL SEMINARY.—We are glad to be able to give the following cheering word from Wolfville:

The Academy has opened with a class of fine young men, several of whom are looking forward to the ministry. The number in attendance is already about 40 and several others are to be here in a few days; some being detained by sickness, others by necessary work. Excellent work is being done, the young men being very studious.

The seminary is filling very rapidly, there being already about 50 in attendance and applications are still coming in. The new music teacher, Miss Reeves, has arrived, and taken charge of her department. The classes are all organized under a full staff of competent instructors. Chipman Hall is being thoroughly repaired and cleaned under Mr. Keady, who will have charge this year. It is desirable that those intending to enter the academy should come soon, or make early application to the Principal. Our ministers should be alive, working for these schools.

WHAT WAS TO BE EXPECTED.—Bro. Price, in referring to his people on the Cambridge field, writes:

The salary, since I became their pastor more than two years ago, has been promptly paid. This is due to the weekly offering system and the energy and zeal of the men who are leaders. Brave little Black Rock, through difficulties, has paid its share of the salary. Grafton has paid more, and Cambridge, which assumes half the salary, has a clean sheet. I have written this part of my letter for the encouragement of pastors in pushing into operation the weekly offering system.

Why all our pastors do not introduce the weekly offering system in their churches appears to us a strange thing. In every case, where it has been introduced and pushed, it has nearly doubled the receipts, and also secured promptness in meeting all demands. There can be no risk in doing this, while the cause is suffering because the scriptural rule of giving is not observed as well as the scriptural form of baptism. This ought to be done to not to leave the other undone.

MADAGASCAR.—This name is associated with one of the grandest triumphs of modern missions, and is surrounded with a halo of martyr heroism and fidelity. All the more sad it is, therefore, to hear tidings of retrogression. It is the old story. All newly converted tribes are subjected to the same danger. First comes the missionary with the pure gospel, and subdues the fierce passions of savage peoples. Then comes the trader, bringing in his train all the vices of civilization. Add to this, in case of Madagascar, the possession of a part of the island by traders of the lowest class, who have kept it in defiance of its Christian government, and we have the reason why a reaction has set in in Madagascar as it has set in in the Sandwich Islands, which threatens the most serious consequences. The heart of the Christian world has gone out in rejoicing toward Madagascar, in the past, let it now go out in sympathy and prayer that grace and deliverance may come to its tried government and tempted churches.

SINGULAR.—Says a writer in the Watchman:

In fifty-five years of observation I have not heard of one minister who has left the Baptist church for another denomination, who has given as a reason that the New Testament constrained him to do it. Some have not succeeded as they desired, so have tried their fortunes elsewhere. So far as I know, not one of them has ever advocated infant baptism or sprinkling. Probably they have felt as H. W. Beecher felt, when he was reported to say, less than twenty years since: "If I should not baptize a child till I find some authority for it in the Bible, I should never baptize another."

There are two singular circumstances in connection with these cases. One is that these ministers have the hardihood to pronounce the solemn words intended to be used in real baptism in what to them is a sham service. The next is that they can leave their own denomination because of strict communion, say, and practice infant baptism, in which they do not believe, in another body. It is an instance of straining at a gnat and swallowing a camel.

BUDDHISM IN JAPAN.—There seems to be a difference of opinion as to the vitality of Buddhism in Japan. A correspondent of the Interior declares it to be full of life, and refers to great temples in course of construction, and to well-equipped schools, which are being established in every important city and thronged with students, as proof of his statement, and that Buddhism is prepared to make the most desperate resistance to Christianity. On the other hand, the editor of the Evangelist regards the great efforts now being put forth by Buddhism as its death struggle and refers, especially, to the attempt made by Japanese newspapers to make it appear that Christianity is dying out in Europe and America, one of them even gravely discussing the question whether Buddhism is not to be its successor. These two views, however, are not necessarily antagonistic. The increased vitality may be the summoning of the expiring forces of Buddhism for its death struggle for supremacy. One thing is certain, the ruling powers in Japan are not subject to Buddhism in any stringent way. The fact that Western ideas are leavening the nation, cannot but undermine the old faith as they overturn the old customs associated with it. Whether Buddhism in Japan shall wane and expire probably depends upon the faithfulness of Christians in pressing in with the gospel.

A FOOL FOR THE PAPER'S SAKE.—It is not often that we trouble our readers with what is said of the MESSENGER and VISITOR. It may serve a good purpose, however, to quote a few sentences from letters received in the last few days.

A D. D. of Richmond and head of a theological school there writes: "I congratulate you on the most admirable paper you are making."

Another honored brother in Connecticut, U. S., who has long been engaged in the work of a pastor, and who also has been honored with the same title, thought he must give up the MESSENGER and VISITOR, and wrote: "In all the years I have known the paper and read its messages, it has never been fresher, more inspiring and loyal to Christ and the denomination than it is to-day. Good bye my old friend and early guide,—may the Lord still make you a 'Messenger' of truth, and keep you a 'Visitor' of peace and unity." Instead of having to bid good bye to the MESSENGER and VISITOR, we shall have the pleasure of introducing him to our readers, before very long, we hope.

This is from a sister in British Columbia: "I cannot refrain from expressing my pleasure in receiving your paper, and telling you of the comfort I receive from it, giving me, as it does, the news from the churches which are so dear to me, and also the good solid reading on all the matters with which it deals."

Suffer us to be thus a fool for the MESSENGER and VISITOR'S sake.

A Round-Trip Ticket.

II.—DRESDEN.

Of course we had come to Dresden to see the Madonna. She is happily so numerous that not twenty Zeingers could contain her and her like, but the queen of them all holds her court nowhere but in the Dresden Gallery. Meanwhile we made the acquaintance of a real live one at the dinner-table of the Pension where we were lodging. She was an American madonna, with no husband to speak of, or at best but a wooden frame, if by hap properly jointed and gilded, to give her a becoming setting. She was not contented, however, with the simplicity of Raphaelistic art, but exhibited in true panorama style, so that gradually, as the rollers slipped around, four exact likenesses of herself came into view, besides family portraits of two nephews and a sister-in-law. They had been in Europe two years, travelling constantly, and had "done" everything. The sister-in-law had fallen ill, the madonna was completely "fagged out" and the children were getting "obstreperous." The wooden husband bade fair to outdo all the others in endurance and taking-in capacity. He had such a sturdy way of dining that it was a pleasure to behold him. He spoke no word, but one reflected that so long as every particle of nutriment went to the formation of hinges and fibre in that all-necessary framework, the

panorama would go along without a hitch. After all, he was a hero who knew his duty and did it.

Our madonna seemed a trifle jealous of her contemporary in the gallery. "Had we seen the wonderful madonna?" she inquired.

"No."
"Well, you'll get enough of her after you've been in Dresden a day or two. She is everywhere, even to the cakes of soap we wash our hands on. I'm getting sick and tired of the sight of her."

"Indeed!" (One of the most useful words in the English language, expressing assent or dissent, approval or disapproval, perfect sympathy or perfect indifference, and no one but yourself knows which.)

"Yes, and I don't see for my part what there is to rave about anyway. It's a very ordinary picture in my estimation. Boston culture is beginning to wake up to something different."

As we were not yet, with the exception of Miss Gray, in a position to have estimations, we merely uttered another "Indeed!" and wondered what Boston culture had to do with the Sistine Madonna.

After dinner we sallied forth to view the town. Miss Gray and Miss Braun led off with Baedeker, Miss Stone and I following in the rear. Oh what a benignant smile the world wore for us that afternoon! Where were all the discomforts and annoyances we had been led to expect as the natural right and privilege of travellers? No one had overcharged us, our boarding place was all that could be desired, the weather hadn't even a hint of cloud or rain, and weariness was a weakness we scouted at. The whole thing was so easy that it began to look tame.

"If only we could manage to lose our way, it would be something," whispered Miss Stone. "It doesn't look as if we were going to have a single adventure."

"Not one!" I responded sympathetically. "With Miss Gray and Baedeker to lead, it isn't for a moment possible. But never mind! Perhaps we can come out by ourselves some day and get lost!"
"Yes, that'll be lovely, and I could take my Satchel Guide in case anything did happen and we couldn't find the way home; and if I were you I'd take that Appleton of yours along too."

We had no time to make any further plans for an adventure, for the others were calling us, and the next moment we came out upon Brühl Terrace, a long promenade overlooking the river Elbe where it divides the Old Town from the New. The sun was ablaze on dome and spire; quivered through the trees on the promenade and in gardens bright with flowers and musical with the splash of fountains; glanced and sparkled on the river running like a girdle of fire around its dark embankments and down the skirts of the city spread out in the clear distance; and even rested for a while in the hollow arches of the old stone bridges, until they seemed like mere spans of light to carry sun-notes across, instead of the busy, work-a-day people they were who moved ceaselessly back and forth.

The oldest one of these bridges was built of butter and eggs—whoever doesn't believe it doesn't know the value of a papal dispensation to eat butter and eggs during Lent. The Holy Mother Church understands very well how to raise just such structures upon the weaknesses of her followers, and can wring lime from an egg-shell or turn butter into solid masonry with equal ease and dispatch. Near this bridge, in the old town, is the Theatre Platz around which are collected most of the objects of interest in Dresden. There is the grand Zwinger with its priceless collection of pictures, and its hints of the pompous palace it was to have been when completed. The works of the architects Semper and Schinkel, of Haehnel and Rietschel meet the eye at every turn. There the Court Church (Roman Catholic) stands out boldly in front of the Royal Palace and partly turns away, partly throws a patronizing smile upon the Court Theatre over the way. From the roof and buttresses of the church no less than sixty-four saints look down approvingly upon the sinners going in to hear the opera. If the stage is sometimes a little uppish, it is not without a certain educating influence upon the saints, who, contrary to the custom of most Renaissance saints, have succeeded in restraining a caper of ecstacy at the sight of the vanity they have eschewed, and preserve attitudes more in accordance with their profession of sanctity.

"Now listen!" said Miss Gray, as we seated ourselves upon the steps of the Opera House—a sort of compromise between worldliness and sanctity that outsiders are very apt to resort to.—"I'll read you what Baedeker says about Dresden. We must go to work systematically, you know."
"Dresden, the capital of the Kingdom of Saxony, mentioned in history for the first time in 1206, and the residence of the sovereigns since 1485, was greatly extended and embellished by the splendor-loving Augustus II., the Strong, and has greatly increased during the present century. It lies on both sides of the river Elbe."
Here she left off suddenly, and we heard no more of the history of Dresden that day. It was getting late; there was still much to be seen, and one of our principles, grounded in Berlin pension habits, as well as in self-interest, was never to be late at meals.
"So much to be seen, and only two eyes to see it with," sighed Miss Braun.
"But then, my dear," returned Miss Gray, "if there is any dependence to be put upon a Darwinian 'if,' at the rate you are now trying to see in half a dozen directions at the same time, you may reasonably hope to develop before long into a creature with eyes all around. One really needs eyes in the back of one's head. Look at these four curious old towers now," she continued, as we passed through a low gate with a Gothic vaulting and entered the Great Court of the Palace; "did you ever see anything so *eigenenthumlich* as the sculpturing at their bases?"
And indeed they were worth looking at! Bird and beast, flower and human form, entwined, mingled, and blossoming out in such combinations as the old Greeks never dreamed of—nor would he put into form if they had! There was one woman in an especially pitiable condition, the sculptor having tied up her arms into a bow-knot, exactly as if they were ends of sash-ribbon, and left her there without the slightest hope of ever getting them straightened out again. She looked so perfectly helpless that we could not help feeling sorry for her—though for the matter of that it was better in stone than in flesh, as some sculpturing now-a-days is performed.
This writing makes no pretensions either to giving hints on art, or of being a regular account of travels. In the first place, I have not the ability to trace even the outlines of the former or to develop the materials at hand into the latter; and in the second place, the world is already so well stocked with such works that not only he who runs may read, but he who never ran a step in his life may enjoy it all without the trouble of getting out of his arm-chair. One indeed of our number, but for her uncomprehensible modesty, might very well attempt such a task, and whatever was opened to us in those days of a world of thought and ideas before unknown, or at best seen but dimly, was due in no small measure to the results of her ripe experience.
As I have said, you may find the whole in many a tale of travel already told, and yet—and yet—every one who makes a journey anew is apt to think his own experience in every way peculiar, and must immediately put it to paper. I am not sure but that the story of human life, in all the countless variations with which it has been told; is not the journey of one and the self-same human soul, over the same lands and into the same home welcome or disinherited that have been prepared for all since the beginning of time. So if any of us repeat what is already old, or strive to patch up the old bottles with new wine, let it be laid upon the shoulders of that poor pack-animal of all our faults and weaknesses—human nature.
B. B.
Note.—But please don't lay the printers' occasional mistakes upon my beast of burden.
The September Homiletic Review gives no indication that its editors are off on vacation. Prof. Hunt of Princeton leads off with a grand paper on Cædmon's Scriptural Paraphrase. Dr. Ludlow gives a very eloquent sketch of General Mitchell. Dr. Kinnard discusses ably Sympathy as an Element in Psychic Force. Dr. Pierson gives some admirably Practical Hints on Pulpit Oratory. Prof. Payne contributes a fine sketch of the House of Mercy at Jerusalem. While Dr. Wayland Hoyt, in an exceedingly graphic and ray paper, using Charles Kingsley as an example, describes the true sort of a minister needed in these times. The balance of the powerful article will be given in the October number. The nine sermons are mostly by eminent divines. The Exegetical Section, the European Department, and the Miscellaneous, are each full of timely and practical papers on a great variety of subjects of special interest to ministers. The Editorial Department discusses the Meaning of Texts and some of the great questions of the day in an able and satisfactory manner. The Review keeps up to its high water mark in each number. Published by FUSE & WAGNALLS, 18 and 20 Astor Place, New York. \$3.00 per year; 30 cents per single number.

W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know your labor is not in vain in the Lord."

The year with its work is before us—its encouragement and discouragement, its opportunities and responsibilities,—all lying just in our pathway. How shall we meet them? The claims of the Foreign field are urgent, the needs pressing, and the call personal. For example, take one station in our Telugu mission. In Chittoor there is within the boundary of our mission 600,000 souls, and half as many more just outside. Three quarters of a million of souls, and only one missionary with his helpers. If he should fall by death or disease, there is no one to take his place. At the other stations the needs are no less apparent. This is dark and sad, but it is true.

Our home-work also must not be underestimated. Many of the weaker churches are calling to our benevolence for aid in securing pastoral care, and unless we respond to these calls some, at least, will soon lose their visibility. Here, too, are the Grand Ligne and Northwest missions; regarded by some as Foreign interest, which must be considered as a part of our home-work, for they are our next-door neighbors, and we must not ignore their claims. Surely the Saviour must have had this age and these fields before Him when He said: "The harvest truly is plenteous, but the laborers are few. Pray, ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

This is a bird's-eye view of the work. What about the encouragements? Forasmuch as ye know your labor is not in vain in the Lord." With this before us, shall our work be impeded? No. We shall take courage and go forward.

Responsibility! Sisters, can we fully realize the import of this need. Does it cease when the doxology is sung, or the benediction is pronounced? Be ye steadfast, immovable, always abounding in the work of the Lord." This means personal influence in our associates, in the home, in the prayer-meeting. It is the every-day interest, of every week in the year that will bear the sure returns. When we learn to truly realize our personal responsibility, and bear it according to the ability God gives us, soon will dawn the day when the Son will have the heathen for his inheritance, and the uttermost parts of the earth for his possession.

Japan.—The first Protestant church was organized in Japan in 1876, with a membership of 16; now there are 250, with 25,000 members. In four years the number of Protestant missionaries in Japan has increased from 240 to 443. The number of native preachers from 50 to 142, of licentiates and helpers from 160 to 287. But best of all the church members in five years, from 1883 to 1888, grew more than five-fold, from 5,000 to 25,514. Buddhist priests are in danger of being driven to work to avoid starvation. The popular faith in Buddhism is about dead, and instead of the vast sums formerly spent on temples, it is estimated that not more than \$150,000 are expended.—Missionary Review.

Africa.—The so-called "dark continent"—bombarded by the impenetrable walls of slavery and debauchery has a brighter prospect in the near future. Says M. T. Pierson, D. D.: "Thank God there are signs that the two most crying evils of the nineteenth century, as they apply to Africa, are to receive the consideration which they demand. Two congresses are to meet this autumn to deal with the difficult and tremendous problem. One is to assemble at Brussels. For more than a year the King of the Belgians has wished to convene a congress of the signatories to the acts of the Berlin Conference. But the German troubles of East Africa prevented the realization last autumn of this desire. Now most of the great powers have agreed to the proposal of such a conference to be held this coming autumn. It is to consider not only the slavery question, but the scarcely less pressing one of the demoralization of the native races by drink; and also that of the supply to them of arms and ammunition."

The other conference assembles at Lucerne, from the 3rd to the 10th of Aug., 1890. "It will be a popular congress composed of the lovers of God and of men—the ministers, missionaries, philanthropists, travelers, explorers, and other benefactors of the human race." It is hoped that this conference will affect public opinion throughout Europe that governments will unite in such plans as will lead to the suppression of the trade.