

MESSINGER AND VISITOR.

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WEDNESDAY, AUGUST 7, 1889.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

In our remarks, hitherto, we have only considered the relation of these societies to New Testament principles. If it has been shown that they are out of harmony with these principles, every loyal follower of our Lord should consider this fact sufficient to determine his own attitude toward them. The fact that the workers in them are sincere and earnest should not lead any to sanction the wrong principle, by giving them active support. Errors without number could be mentioned, whose supporters are very sincere and earnest. If we are to be swayed to give our adherence to everything that has sincerity and zeal on its side, we shall become Salvationists, Pedobaptists, Romanists, Mahomedans, even heathen. It is our duty to oppose an erroneous principle all the more, although associated with these excellent qualities. Sometimes it is all the more necessary to do this, under these circumstances, because the wrong principle is thus made all the more dangerous. At the same time, let the zeal and ardor be respected. Neither should the fact that success attends efforts along the line of wrong principles—that real good is done, make us silent about any subversion of principle there may be in the methods adopted. Combined and earnest work, even though done in connection with the most glaring violations of scriptural instructions, will be attended with temporary success. Nay, work along wrong principles will often succeed better than listlessness in connection with the right. There is little doubt but that, in many instances, the establishment of these societies has given a new impulse to the work of a church. The reason has been that, before, the young people have been doing nothing, and the energy which they have thrown into work along the line of the new organization, has given a stimulus to religious interest. But this fact is not to keep us silent about any wrong principle which underlies their methods. It only shows that work will tell more than lazy indifference, although done in a wrong organization. Let a Pedobaptist or a Unitarian church even be established where there is a Baptist church which has gone to sleep, and, if it is earnest and active, it will be more blessed with success than will the church which is more scriptural in its doctrines. The reason is that the other is more scriptural in action, and this more than offsets the most scriptural belief. But this ought not to lead Baptists to become Pedobaptists, or to give up their protest against the error of Unitarianism. It should stimulate them to associate the scriptural activity of errorists with their own more scriptural belief, and they would see that scriptural doctrine helps to the highest success as well as scriptural activity. Just so with societies of Christian Endeavor; let the young people not be asleep in the church and active when a society is formed, and then conclude, because they are more blessed in the latter, that it is therefore the best way to work. Let them show the same activity in the church, and they will see that the success will be still greater, unless our Lord has made a mistake, and what He has instituted is less fitted to make activity effective than is that of some man-instituted society.

We have said that the fact of the unscripturalness of a method or doctrine should be considered sufficient ground why any loyal follower of Christ should avoid it. At the same time, what is unscriptural and wrong in principle must be harmful in its tendencies and inexpedient in the long run. We assume this must be the case; for we cannot but believe that what is appointed by God must not only be the truest truth and the rightest right; but it must, if followed, lead to the result designed by Him to be reached. To suppose that other than what God has instituted will accomplish the divine purpose better than what He has ordained cannot be thought of. If the societies we are discussing, and others similar to them, are wrong in principle, we may rest assured they are inexpedient, and embody tendencies, however long guarded against, which will, in the end, prove injurious to the cause of Christ, doing more harm than the temporary good done, in the enthusiasm of their novelty.

Let us see if we cannot mark some of these harmful tendencies in Y. P. C. Endeavor?

The very existence of these societies implies that the church is not a society of Christian endeavor, or, at least, not so good a one for young people as are man-made organizations. If it were thought that the church, as given by Christ, is the best society of Christian

endeavor, no societies, severed from her control, would be formed. Can it be otherwise than harmful, when the idea is once entertained that men can improve on the institutions of Christ, in accomplishing the very purpose He had in view in giving the organization? To have a doubt, even, of the superiority of what our Lord has given, for the purposes He designs to be served by it, for everyone as well as for all in general, must work evil. It destroys that reverence and respect for divine institutions and opens the way for all kinds of experiments and rash tampering with what is God-determined. As we have no right to suppose that what He has instituted is more sacred than what He has taught, beginning with departure from His organization, it may end in doubt of the wisdom of the doctrines of the Bible, and all the consequent indifference to their binding force. When, in our own Province, the most earnest of the sisters have lost confidence in the church as the best body in which to do their work for Foreign Missions and from which to receive direction in that work; when, in the neighboring republic, the sisters of the churches have lost confidence in the church as the best body in which Home Missions are to be advanced, and have organized themselves out from under her direction, in that work; and when, now the work is going on of organizing the young people out of the direct control of the church to leave them to do what part of their work as they see fit, in their own way, is it not high time that voices were raised to call attention to the fact that the church which Christ has instituted as the working body for all his people, is being robbed of her prerogatives, her prestige and her power; and that plead that a stay be put to these departures which may be made, logically, open the way to carelessness or indifference to the teachings of Christ in other directions? We are sure that much of this has occurred through hasty action, before time had been taken to see the violations of New Testament principle involved; but this is no reason why we should continue to go on in a course which is not in harmony with the teachings of the Bible which we profess to take as our guide. A sad day it will be if the idea becomes more prevalent that, to do good and earnest work, we must do it under the auspices and control of a society rather than of the church.

We had expected, when we began our consideration of this subject, to have finished what we had to say in a couple of articles; but there is so much more needing to be referred to, that we shall be compelled to pursue the subject further, in order to present it in any degree of completeness. We will say, just here, that if anyone holding different views from ourselves, wishes to take exception to our reasoning, the MESSINGER AND VISITOR is open to him. We shall, of course, as is always allowed, claim the privilege of the last reply.

THE WEEK.

It has been supposed by some people that the divergence of views among the Liberals of Great Britain on the royal grant question was an indication of a probable split in the party. Harcourt, who, himself voted against Gladstone, in the division on this subject, has given an address, in which he ridicules the idea, stating that there is as much danger of separation between Mr. Gladstone and his wife, as that any of the Liberals will desert their old chief.

Salisbury brought blame upon himself for refusing to interpose on behalf of the Armenians who are being massacred by the savage Kurds. It is said that he has only to bring pressure to bear on Turkey to stop the cruelties to which they are subjected. On the other hand, should Russia interpose, she would be suspected of designs of conquest. It is only a matter of humanity that these Christians should be protected from these Mohammedan subjects of the unspeakable Turk.

Salisbury has declined to commit the government to any action in connection with a general Anglo-federation conference, much to the chagrin of Lord Rosebery and the leaders of the movement. In a speech at the Mansion House, he declared the aim of England, in foreign affairs, to be "peace with honor." The chief assurance of peace was in the immense armaments which made the thought of war so terrible that nations were deterred from hastily plunging into it. England would remain in Egypt until the Egyptians were able to care for their own safety. He declared that the Irish were being convinced that to be law abiding was the best way to prosperity.

The equilibrium of European affairs threatens to be disturbed by the withdrawal of Italy from the triple alliance. This alliance has not been popular with the Italian people. It has entailed the terrible burden of an immense military armament upon them, which is well-nigh bankrupting the nation. It has also brought them into alliance with their old-time enemies, the Austrians, while it has put them out of sympathy with France, their old-time friend. Premier Crispien is afraid to face the appeal to the people in the general election which was to be held shortly and the cabinet has postponed it. This, however, is thought to be but a postponement of overthrow, and with

Crispien's cabinet, the triple alliance will cease. Bismarck is said to be much exercised over the situation, and is seeking to form alliances to maintain a combined power which shall continue to command peace. In the meantime, Serbia and Bulgaria are gathering their forces on their respective frontiers, and a collision may easily take place, with all its entangling consequences.

Lord Randolph Churchill is again showing his hand. He seems to have swung to the extreme of Radicalism. To settle the Irish question, he would make an Imperial loan of \$500,000,000, to enable tenants to buy their holdings. He would do away with the right of owners of land to bequeath their property, and would have municipalities buy up land, build tenement houses, and rent them to workmen at the lowest rate that would pay. He would also regulate labor by law. Temperance men will be pleased with his view of regulating the liquor business by local option laws. His declaration of views has caused much discussion in the British press, and the Radicals claim him as a recruit to their party.

It does seem as if Boulanger has lost his hold upon the fickle French people. In the recent elections, while, by the new law he could not offer in several communes for election to the Chamber of Deputies, he could, and did offer for election in a large number of municipalities, and was defeated in the most of them. The more conservative Republicanism has had a great triumph, and it appears as if France would settle down to a more stable order of things.

The young Kaiser of Germany is now in England. The Prince of Wales has passed over the eight which William was said to have put upon him, and has given his kinsman a cordial reception. The great event of the visit is a grand naval review. Never such a terrific force of floating engines of destruction has ever before been gathered. It is to be hoped that the Kaiser will be so impressed with its greatness that he will see the hopelessness of attempting to compete with England upon the sea, and may also carry away with him a new respect for England's greatness. This great force of war ships is to go through a series of manoeuvres, the chief of which is the attack and defense of the British coast, made as nearly like real warfare as possible.

There is considerable feeling over the seizure of a Canadian sealer in Behring Sea by a U. S. revenue cutter. The government of the United States appear to be determined to assert the claim to this sea which they resisted so strenuously, when made by Russia, before Alaska was sold.

A delegation from the equal rights league, presented to the Governor General a petition from the Protestants of Quebec, asking him to disallow the Jesuit Bill. He gave them a hearing, and pointedly refused to comply with the request.

For some time the Arabs, in Upper Egypt, untaught by their repulse a few months ago, have been gathering new forces and advancing upon the British and Egyptian force under Gen. Grenfell. Grave fears were entertained lest the army under Grenfell might prove too weak for the onslaught of the desperate dervishes. On Sunday the opposing forces met, and the dervishes were defeated with terrible slaughter. It is said that 1,500 of their 3,000 men were killed and wounded, and that only 500 of the remainder escaped capture. The report that a British force had occupied a pass in their rear, is probably true, and accounts for the fewness of the number that escaped. The Arabs fought with desperate valor; but their undisciplined bravery was of no avail against the solid ranks and the death-dealing artillery of the British. One cannot but pity these misguided men who throw away their lives so readily. Their leader was slain.

Correspondence from India.

We reached Madras early on Sabbath morning, April 28th, and had only come to anchor when Mr. Drake came on board to take us to his house, where we were kindly entertained during our stay of three days. We had met these friends more than a year ago. They then looked fresh and well; they are well yet, but bear the marks of that trying climate. Miss Schiff, who came out at the same time, was a picture of robust health; but with work, and care, and heat, looks so changed. It would be interesting to workers at home to spend a day in one of these mission houses, and see work under such trying circumstances; yes, and a night too, for while in Burma, even in the hottest weather, the nights are so much cooler than the days that one gets refreshing sleep; on the east coast of India the nights seem as hot as the days. If the pusher-puller should fall asleep, as often occurs, you wake almost unable to get breath. And the health of missionaries in India is quite equal to Burma. The reason is probably this: it is utterly impossible for Europeans in such a place as Madras to keep at work all the year round. They are obliged to take a rest almost every year, and a cooler climate can be found on the hills at considerable distance. In Burma missionaries continue at work without rest or change from year to year, and even in

a more favorable climate at length wear out.

Madras has missionaries and mission schools in all directions, and all find abundant material to work on. The Zambos, or visiting from house to house among caste women, is giving much encouragement. A young lady in the London mission has made a new departure with very happy results. She invites the women whom she visits and teaches during the week to meet at her house on Sabbath afternoon. She had only introduced it a few weeks before our visit, and on the day we were there had more than forty in attendance. Of course they came mostly in clove carriages, and none but females must be present.

There are two English speaking Baptist churches in Madras, one restricted, the other open communion. Neither is large, and the latter has been without a pastor a long time. Many other denominations are represented by churches where the service is in English, but it is a hard field for either English or native work. The European element is large, and as is too common in India, many have no fear of God. A factory owned by English near Bro. Drake's house, is in operation twelve hours a day, and seven days a week. The poor work people have repeatedly petitioned for a day of rest once a week, preferring the Christian Sabbath, but in vain. English ships pay no attention to Sunday while in port, but work goes on as usual. Yet some at least of the directors of these companies are forward in Christian work at home, are forward also in criticizing the work of missionaries abroad. What are they doing for the heathen?

We left Madras May 1st for Rangoon. We spent nearly a whole day at Cocapada, but the heat was so great that we feared to go on shore though we greatly desired to see our Canadian missionaries. As we neared Bimlipatan we prepared to go on shore, but on arrival the captain assured us we should get a wetting in the surf, and worse than that, he might proceed at any moment. There was no use discussing the question. To go on shore would be to run the risk of being left. Again if the missionaries were at home a note might be expected at least, as I had telegraphed from Madras that we were coming. No word came. We sat and looked at the pleasant mission house and the spire of the chapel in front and projecting above the surrounding buildings, all looking so white and fresh, and pleasantly contrasting with the dingy old temple far above on the same hillside. Many natives came on board and all seemed to know the "padre-shahis" house. No doubt the Lord reserved that beautiful site for a mission house that can be seen for miles around. These people know that there can be an eternal God, and of a saviour from sin. That house will witness against those who do not desire to know. We again proceeded on our way, and on arrival in Rangoon found out that the missionaries were not at home, having fled to the hills on account of Mrs. Sanford's health.

We had on board six hundred Telugus going to Burma, and we were informed that they are going over at the rate of one thousand per week. The flow will no doubt increase, and the indolent Burmese and Karens will fade out before a more active interpreting race. The latter have enjoyed leisure long enough. They will soon have to get up and work or be untrue in the chase.

We reached Rangoon on the 9th, and received a hearty welcome, glad to be again in Burma. We came to Moulmein on the 13th, and Taungtha on the 15th. We reached the wharf at midnight, but a large representation of Burmese and Karens both heathen and Christian had come to greet us. That is a month ago, and only today can I find time to send off this hurried epistle.

We are thankful that matters are not worse. There has been a great running down. There is a great tendency to go back in these people, but as a rule the Christians have done well. They have suffered from famine, from decay, and much worse than all from trouble in the mission compound, but are trying to move in. Our school is not half what it was, but we are glad to have any at all under the circumstances.

Last Sabbath as we were going to worship, I walked a party of our Karens, carrying the ghastly heads of three decoits, one that of the leader in the whole affair, the Sanwa Shway Nee. When driven from Taungtha had gone over to Siam, and further pursuit was abandoned. This Sanwa and a few followers had come back within less than a hundred miles of the British frontier, and was finding out what he could do about organizing for another raid. A Karen sergeant heard of it, and at once set out to meet him. With more skill than we thought a Karen could exercise, he contrived to draw the chief out of his fortified camp and shot him and two of his attendants. The rest of the decoits fled, but are powerless without their leader. A large quantity of booty was recovered, and the government has paid the Karens twelve hundred rupees for the capture. It is said to shoot down a human being, but it was necessary, and we trust all this trouble is at an end. Right have been hanged, and nine more await the day of execution. Three or

these are priests. About twenty have been transported for life. Such is the story of the Tavay rebellion. The government has imposed on all Burmans in Tavay a primitive tax amounting in all to nearly fifty thousand rupees, or a sum equal to what has been spent in restoring order.

Tavay, June 15.

A Little Unsought Advice for Someone.

It is now nearly fifteen years since I first came to this country. During that time I spent four years at Acadia, but still retained my membership in a Massachusetts church. For the past thirteen years, at least, I have had occasional opportunities, pursuant to the requests of friends, to do what I could to settle some provincial minister in a New England church. Requests of this character are likely to come to me occasionally still, I suppose; and as I am disinclined to grant them, and have good reasons for my disinclination, I feel prompted to give these reasons some currency through the pages of the MESSINGER AND VISITOR.

1. Pastoral vacancies do not go begging in this country. Where the carcass is there flock the vultures. A pastor's resignation is no sooner published than pens begin to scratch, letters to fly, and testimonials to pour forth and away. Before the widow has time to don her weeds she is courted by eager suitors who are aching to step into the dead man's shoes while they still retain the warmth of his vanished feet. There was a man who, on account of ill health, (his own physical ill health, and not a malady in the affections of his flock), resigned. It so happened that his people instead of accepting his resignation, sent him away for a long rest. But this fact was not as widely published as the resignation; and letters came to him, in ones and twos, week after week, from various parts of the east and west—letters recommending a "friend who would just fit the place," letters from the applicants themselves, confidentially candid in regard to their successes and abilities; and this man began to wonder if it might not be his duty to "vacate the premises," in order that these better and abler men might have a chance to do the work which they felt themselves called upon to do in this community. This case is not exceptional. This is an age, and this is a country, of sharp competition. And restlessness is as prevalent as competition. Every open door is crowding, elbowing, pushing through before it, each determined if it is God's will, and if friends can be persuaded to pull wires enough, to enter that open door. True, these are not the worst times men. If I were a church not one of such a self-assertive crowd would I call. My quest would be for a man who had not invested his wealth in a trumpet. And some of the churches are coming to feel in that way. In some quarters a man's fate is sealed as soon as he has been two or three times recommended voluntarily to a church; for it is apparent that he is pulling wires. This being the case, it is easy to see that unless one has particular influence in a church which is seeking a pastor, he is foolish to recommend any one to it as a candidate. And there are only a few church committees with which any ordinary man has particular influence. And these committees are only occasionally in quest of a pastor. He may therefore be inferred that the occasions are really rare when a pastor ought to present the name of a candidate to a church. He certainly ought not to join the scramble for the door; and unless he possesses peculiar opportunities for commanding the attention of the church the result of any action on his part will be either to prejudice his own reputation for good judgment or to lengthen the candidating period. A consummation, in either case, devoutly to be wished.

2. In my opinion the man who has preached ten years in the Eastern States had better stay in the Eastern States, and the man who has preached ten years in the provinces had better stay in the provinces. We of necessity take on certain peculiarities according to the soil and sun in which we grow. The methods of work in New England are different from what they are in the provinces. The man who admirably fits a church in a New England town might not even tolerably fit a church in a provincial town; and the man who has done noble work in a provincial village might, if transplanted to a New England village, where church methods and ideas, and social ideas and manners, are different from what he has been accustomed to, find himself less happy and far less useful than in his old field. This statement disparages no person or place. It simply calls attention to a fact patent to all who observe closely. Separated sections of country differ. People grow to be like the people among whom they work, and to understand how to serve them. Others, with different preferences and prejudices, they are not likely to be able to serve so well. There is in New England to-day an able preacher who was called from the South a couple of years ago. He will go back to the South. He is not a fit in the North. This is no disparagement of him, or of the South, or of the North. A very eminent preacher, now beyond the river, had extraordinary success in a Southern church in his early

ministry. From that he went to a large church in New England. He was still useful, but he was unhappy. He did not fit. He had formed his clerical character amidst surroundings unlike these. Something was constantly going wrong. And as a result he carried wounds to the day of his death. Now while the difference between the North and the may be greater than the difference between the provinces and New England, I am convinced that the methods of church work so far dissimilar that a man who has been in the pastorate in the provinces for five or ten years would be in every way better off to remain there. I think that he would be happier. I think he would be more useful. I admit exceptions, of course. There are exceptional men and there are exceptional circumstances. But in almost every case what I have described is, I am confident, true. Having these opinions it can be seen that I would be slow to use my influence to secure a change which would be almost certain not to be to the advantage of the man whose request I was granting.

3. I am not willing, for New England's sake, to help a poor man to a pastorate here; and I am not willing, for the sake of the provinces, to help a good man to a pastorate there. I do not want good Baptist ministers to leave the provinces. Unless the reports are misleading, they are needed there. Though I am doing my work here, I have not ceased to feel a deep interest in the provinces. Unless I am greatly misled the next twenty-five years will show a surprising advance in material and educational interests there. That the increasing population may be trained in virtue and religion it is important that good and able men should work there in the future as they have done in the past. Perhaps this country is still to be blessed by the importation of some of the provincial sturdy, Sabbath-respecting stock which in many New England churches is a savor of life unto life. Sometimes I feel that this is needed to offset the abominable influence proceeding from the rude hordes that come here from some parts of Europe. But I am convinced that a sufficient number will come without my assistance.

If any one sees impertinence in these suggestions, I am sorry, but shall not refuse to make them on account of that danger. If any shall say that, since I am Nova Scotia born, and have settled in New England, I am inconsistent in giving this advice, I will reply, first, that the step was taken fifteen years ago which led to my settlement here and, second, that the physician who eats mince pie does not thereby render himself incompetent to give good advice in regard to pie eating.

O. C. S. WALLACE
Lawrence, Mass., July 30.

Just a Word.

With no desire to lengthen the already prolonged discussion in reference to the Young People's Society of Christian Endeavor, I do, however, feel that it is due to the other side that you should willingly give place to the following extracts taken from the letters of the N. Y. Examiner's Philadelphia correspondent, published in the last issue of that periodical, in which he gives a report of the last annual meeting of the society in question. The correspondent—who, if I mistake not, is one of the leading Baptist pastors of Philadelphia—commences by saying that over 6,000 delegates were present—young people from all over the land—and declares that the meetings were, perhaps, the most inspiring yet held. In referring to the addresses of one session, he says: "The point impressed not only in these addresses, but throughout the entire convention, above every other save that of love and loyalty to Christ, is that of love and loyalty to the church (the italics are mine, here and elsewhere). Those who have the wrong idea of Christian Endeavor, that it is an outside organization which might antagonize the church, should hear the testimony of the pastors that exactly the opposite is the result, and should accept the constant and consistent declarations of all who are engaged in the good cause, that Christian Endeavor is in, of, and for the church, and has no existence outside of it." In referring to the address of the society's president, Dr. F. E. Clark, this correspondent says, "making the assertion that the church was ever foremost in the heart and affection and thought of the Christian Endeavor members, he asked all who agreed with him in that statement to rise, whereupon the entire audience rose. 'This ought,' he says, 'to settle that question for good and all.'"

The correspondent closes with these words: "In every respect this great religious movement among the young people in the churches, seems to be guided by and to meet with the favor of God. It is notable that where many feared that Christian Endeavor would be spasmodic, it has proved steady; instead of showing the rashness of youth, it has exhibited a singular prudence; instead of leading to lightness or looseness, it has instilled the young people to the church, and their Master, and led them to a devotion, consecration, and achievement before unknown."

C. R. B. DODGE.

Bible Topical

Some people, not study the Bible and Assurance that they are so can hardly distinguish between them, the result of sin constitutes the soul. No man that heaven is his heir of God, but no man can be repented of his Christ before he runs in the tree. So these are Repent and if a man do that his future there must be where. The salvation of it do though they are great mercy, but heart is filled with a true indication and assurance lines, but they lines. For they do seem to come only for a while, must ultimately. "I know that must before he is able to say, before, 'Thou art in Him.'"

1. Tim. 1:12—ance.
2. 1 John, 3:1—assurance.
3. 1 Peter, 3:1—thought of God.
4. S. S. Golden.
5. 1 John, 4:1—of God's abiding.
6. 1 John, 5:2—the purity.
7. 1 John, 5:3—our trophies.
8. 1 John, 2:3—in obedience.
9. 1 John, 2:5—where God.
10. 1 John, 5:1—by answers.
11. S. S. Golden.
12. 1 John, 3:3—by our hope.
13. 1 John, 6:2—first Epistle.
14. Col. 2:2—understanding.
15. Isa. 12:2—our trophies.
16. Rom. 8:28—on our own.
17. Heb. 6:11—christian mind.
18. S. S. Golden.
19. Heb. 6:19—on our own.
20. Isa. 12:2—of righteousness.
21. Heb. 10:1—ance, the one.
22. Hosea, 6:1—progress in.
23. Phil. 1:6—with confidence.
24. 2 Peter, 1:1—diligence in.
25. S. S. Golden.
26. 2 Cor. 5:1—beyond the.
27. Isa. 23:4—fear in the.
28. Job, 19:25—ing the Rock.
29. Phil. 3:12—in the like.
30. 2 Tim. 4:4—ready with.
31. 2 Tim. 4:4—certain a.

Bible

By invitation with the Baptists at New N. S., on Sabbath apart their worship of God.

Preaching in afternoon and evening, and preaching of Rev. J. Will in seeing the little flock.

The work was long; though length given was free from the tears, a sacrifice of who have been completed.

Through the Association, limited to \$13.00 dollars collections of ages. The people hereby thank friends who with them. We with them and pray God.

New Germany

The dedication of Granville, long been a man of the people day their duty of worship of