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Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LV.
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THE CHRISTIAN VISITOR
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—THE railway from Joppe to Jerusalem has just been opened for passenger and freight. The distance is 35 miles. The iron horse with his steel railroad has taken the place of the ass and his winding pathway. Peter and John would now hardly recognise their fatherland.

—A note to the editor from Missionary Higgins says: "I am engaged in a law-suit. It is a case in which health, led by two Christians, assaulted and beat other Christians. In this land it is hard to obtain justice, and if we succeed in getting a Hindu magistrate to convict Hindus we shall do well. More anon."

—BARON HIRSCH, the millionaire Jew, who has undertaken the part of a redeemer of the poor Jews of Russia, has a herculean task upon his hands. There are nearly twice as many Jews in Russia as migrated from Egypt in the time of Moses. The Baron, however, expresses his willingness to spend \$100,000,000 if necessary. He hopes to colonize them in different lands, where they will be kindly received and have the opportunity to earn an honest livelihood. The Czar, unlike Pharaoh, favors the exodus, and we may hope better days are in store for this oppressed people.

—PROF. HECHELER, a distinguished Orientalist of the British Embassy at Vienna, has recently discovered in Egypt a papyrus manuscript supposed to be the oldest extant copy of most of the books of Zechariah and Malachi. He believes a thorough search for papyrus MSS. in Egypt would surprise scholars with the amount it would reveal. Some tablets have been discovered in excavations at Tel el Amarna, Egypt, in which the history of Canaan is given a century before Joshua's conquest. Prof. Sayce, of the British Museum, says Babylonian civilization antedates that of Egypt, and reports that the Chinese language, hitherto of unknown origin, has been traced to its Babylonian source.

—THE Roman Catholic Archbishop of Chicago and the bishops of his see have issued a long letter to their churches, urging that taxation for public schools is unjust, enforcing the maintenance of parochial schools, denouncing the Edwards compulsory law, and exhorting all the faithful to vote in the coming elections so as to advance these views. What Romanism is in the States she is in the Dominion—a meddler in political matters. Archbishop Tache is out with a letter opposing the Manitoba free school act, because it provides for the reading of the Bible in schools, "without comment." He affirms the Bible can only be trusted to be read in the vernacular language when it is accompanied with suitable comments by the church. He claims that a Bible reading only is a Protestant exercise, and so must be opposed by Catholics. To further these views the Bishop of Montreal has issued a circular to the clergy to interfere to prevent the operation of the school law, which the province of Manitoba has enacted and has been declared to be constitutional by the highest courts. In a free country it becomes all to be vigilant to maintain the entire severance of church and state.

—DR. CHANFILL, the nominee for Vice-president on the Prohibition ticket in the United States, is a temperance man of rare good sense. As a Baptist, also, he is grounded in the principles of civil liberty. Across the border there are men, as there may be among us, who are so thoroughly absorbed with the temperance cause that they are ready to question the right, nay, even the Christianity, of the man who holds to views that conflict with theirs. Dr. Chanfill is a thoughtful, moderate man, and in a recent issue of his paper, the *Times Baptist*, he says:

Now and then some good Prohibitionist is liable to say that no Christian man will vote either of the old party tickets. As a matter of fact, a man may be a Christian, and a good Christian, and vote the ticket of any political party that now appeals to our people for their suffrage. A Christian may even be in favor of a monarchy. A man might possibly favor woman suffrage and yet at last find a welcome at the gate of heaven. As a matter of fact the religious realm and the political realm are totally separate and distinct, and no man is to be judged in his Christian life by what he conscientiously believes in his political life. We should remember, though in the heat of partisan contest, that the man who holds an opinion contrary to our own is just as honest as we are, is fully as conscientious and as truly consecrated to his God as if his lines of thought were similar to our own. Not only should there be tolerance of opinion among our people, but there should be tolerance of the expression of opinion. No cause is worth fighting for that cannot stand the attack of an adversary, and no man ought to be so jealous

of his party faith as to fear its downfall on account of criticism by those who hold to a different political tenet. Let discussion be free and full, and let it be conducted in love, and no harm will come of it.

—We heartily congratulate Rev. W. W. Weeks upon his call to Olivet Baptist church, Montreal. This is the most influential of the churches of our denomination in the city, and opens to its pastor a field of large responsibility and wide usefulness. The present temporary occupant of the editorial chair may be pardoned for feeling a little generous pride in our brother's good fortune, as he once used to serve as printer, foreman, and bookkeeper for us, in the days of the *Christian Visitor*. Such a drill, supplemented by the McMaster course and six years of successful pastorate at Brookville, Ont., is a good preparation for the successful discharge of the duties of such an important pulp.

—"I FOUND a church this summer in trouble. The former pastor was an English Baptist (an immersionist, as Dr. Fulton has it), accepting Pedobaptism and sympathy. He thought it courteous to welcome all Christians to the Lord's Supper. In the whirlwind of time, he went off, the succeeding pastor is an American Baptist; he could not conscientiously invite unbaptized believers to the Lord's table. The income has fallen off. The church is not strong enough to pay the full salary, and there the matter is; this is not theory but practice. Ought the man to stay for principle? Ought some other man to take his place and live on half rations for principle? Ought the brethren who agree with him, to cut down their own personal expenses and stand by him in the present emergency? We are confronted by a condition, not by a theory. I wonder what the early council in Jerusalem, presided over by James the Just, would say to such a question?"

So writes Rev. O. P. Gifford, of the Immanuel Baptist church, Chicago. He found this case up among the hills of New England and reported it to the Boston *Watchman*. Opposition to the demands of infant sprinkling has caused much trouble, and unless its recognition violates the teaching of the Master we may pause and question, but most Baptists in this country have pretty clearly defined opinions as to whether it is a usurper of the place of baptism.

—BOYERING A CHINESEMAN.—Sing Lee is a young Oriental who commenced business within a few weeks as a laundryman in the block opposite the Portland lock-up. Since that time he must be under the impression that his camp has been pitched in a peculiar place, as he is subject to continual torment by a large number of boys and girls. A couple of times his shop windows have been broken, and yesterday his doors were opened and eggs thrown on the floor. To-day the doors were opened again and old cans, shoes, stones and pieces of wood scattered over his place. Sing says he complained to the police of the treatment he is receiving, but they have failed to stop the nuisance. He says to-day his shop had his mad up and a reporter dropped in to see what was the trouble. The floors were covered with refuse. While the reporter was trying to unravel what the Chinaman had to say, about fifty school children were clustered around the door, some of whom were calling the Chinaman names.

We clip the above from the *Globe* of this city, and if the story is correctly told we are inclined to ask, are we a civilized people and is this a Christian city? What an indignant protest our people would make if one of our citizens was thus treated while following an honest livelihood in China. It is a shame that our police should be so reluctant to stop the nuisance, and that the public conscience should tolerate such unneighborly usage. We join the *Globe* in urging that such conduct be stopped, and further that those who committed the assault and damage be punished.

—GENERAL MORGAN, of Washington, will be remembered as a former professor in Morgan Park Seminary and afterwards as Principal of the Rhode Island Normal School. This writer knows him to be a man of sterling character, ability, and scholarship. Withal he is a loyal Baptist and should be as such an equal rights man. When President Harrison came into office he appointed General Morgan Commissioner of Indian Affairs. He found the department in wretched condition, and began earnestly to reform. He has given much attention to school matters, but from the first has met the most persistent opposition of Roman Catholics, although they have always had the lion's share of public money, and still have. Last year there was given for contract schools \$595,881. Of this amount the Catholic schools received \$969,535. Still they are not satisfied. The Catholic Indian Bureau has recently issued a pamphlet and is circulating it among the priests, attacking President Harrison on account of the Indian policy of the administration, and General Morgan as the chief commis-

sioner. Romanism is everywhere the same, and unless it has its way it seeks even to coerce governments or destroy them. The Boston *Journal* of last week makes reference to another onslaught of Romanism on the public schools as follows: "The pastoral letter of the Catholic bishops of Illinois, denouncing the so-called Edwards compulsory education law, and calling for its repeal, which was read in all the Catholic churches of the state on Sunday, is an unprecedented interference of the church in politics, which will be regarded with very grave concern."

Correspondence.

WHAT A DELUSION.

All have heard of the grotto at Lourdes, France, where the Virgin Mary appeared and where thousands now go for healing. Twenty thousand people, of all classes, besiege this place of miraculous healing. At four o'clock in the afternoon the procession leaves the church and descends to the pool. Two thousand monks and priests precede the sacramental emblems, sheltering them. The great concourse of people prostrate themselves on the ground and cry out in prayer to our Lord and the Virgin. Of course many extraordinary cures of healing are reported.

TEMPERANCE.

The Baptist says this of total abstinence in England: "Two hundred and fourteen Baptist ministers have taken the pledge in the year. The number now on the roll is 1,410." Last year's report stated that of the 208 students in Baptist colleges, only two were total abstainers. This year's report shows that in the colleges there are 224 students and 216 of them are abstainers. The non-abstainers are in Bristol, 2; Manchester, 3; and Regent's Park, 3. The report refers to the valuable services rendered to the temperance work by Mr. Spurgeon.

EXCHANGES EASY.

A flood of criticism, both in the Baptist and Pedobaptist press in England, has been called forth by two notable men crossing the lines of their own denominations to do service within the limits of other bodies. The first case is that of Rev. A. T. Pierson, D. D., well-known to the Christian public on both sides of the Atlantic. He is a Presbyterian. Has been known for his success as a pastor in Philadelphia, and for his great interest in Foreign Missions. As editor of the *Missionary Review of the World*, he has impressed Christian people with his deep interest in the work of missions among the heathen. He was chosen by the late Mr. Spurgeon to fill the Tabernacle pulpit while Mr. Spurgeon went abroad to seek health. After the death of the pastor of the Tabernacle, Dr. Pierson was continued as supply. This gave rise to speculations about his becoming permanent pastor. At length, however, Mr. Thomas Spurgeon returned from Australia, and took charge of his late father's flock. Dr. Pierson returned to the United States. Before leaving he, it appears, received an invitation to become a somewhat permanent supply for the Tabernacle. On leaving he said there were great difficulties in the way. He was a Presbyterian, and while he held what was peculiar to that body very lightly, he saw no valid reason for leaving the denomination. Mr. Olney, one of the deacons, in the farewell exchanges of good-will, said to Dr. Pierson, "You go away a Presbyterian; you may come back a Baptist." The press, not in sympathy with Baptist views, asked significantly how it was that the largest Baptist church in the world could ask a minister of an infant baptism church to become its pastor? Was not this a surrender of the vital, basal doctrine of the body? If Baptists expected to protest against an unconverted church membership, helped on by the baptism of infants; and to show a better state of the church, an apostolic state, by requiring conversion before membership, and a profession of this conversion in the only apostolic way, as they believed, through immersion in water in the name of the Father, Son and Holy Spirit, how could this be cast aside for securing a popular preacher for a large church? Was not this, according to Baptist faith, a "down-grade movement"? The Baptist papers were opened to correspondents, and editorially and otherwise a lively discussion followed. How would such an arrangement work? Would Dr. Pierson be permitted to sprinkle? The trust-deed makes the church property Baptist property. Would Dr. Pierson immerse candidates? As the doctor gave no grounds to hope that he would return to London the discussion had nearly disappeared, when it was again revived by

the report that the difficulties had cleared away and Dr. Pierson had accepted the invitation, and would soon enter upon his duties as pastor of the Tabernacle. The Baptist has asked its correspondents for a story till it is known what stand Dr. Pierson will take in respect to doctrine, when he becomes permanent preacher at the Tabernacle. That paper says, especially in view of declarations made by Dr. Pierson in the pulpit, that he may openly avow his belief in the peculiar views of the denomination, and thus settle the matter. We shall see.

The other case is that of the Rev. F. B. Meyer; next to Mr. Spurgeon, one of the most popular Baptist ministers in London. He has accepted the pastorate of Christ church (Congregationalist). It is said that Mr. Meyer will not officiate when the subjects are infants or when the mode is sprinkling. In a building adjoining it is reported, there is to be a baptistry in which Mr. Meyer will baptize those who hold Baptist views.

Added to this is a proposal made by Dr. Clifford, another popular Baptist minister, to have the Congregationalists and Baptist denominations united, and leave baptism a matter of choice.

No end of criticism is called out by these changes and proposals. Compromise in politics has been called ugly names. What does compromise in religious truth deserve? Is there any other ground on which Christians can be united in church fellowship, than the ground plainly laid down in the Scriptures? Once rid of traditions and sectarian bias, and wholly committed to the Scriptures as the only authority in faith and practice, and the Holy Spirit recognised and accepted as the infallible instructor and guide, then, and not till then, will Christians of all names be united in a solid, holy union that will last, and be fraught with blessings.

Referring to the passage of Rev. F. B. Meyer from the Regent's Park Baptist church to Christ church, and to the recent engagement of Rev. Dr. Pierson, Presbyterian, to preach in Mr. Spurgeon's old pulpit, a correspondent of a Pedobaptist contemporary says that these things are "among the most suggestive signs of the times." "Perhaps they are," quips the *Journal and Messenger of Cincinnati*, "but then they suggest to us that things are very much as they have been for the past fifty years. It might have been written down as a 'sign of the times' when the late Mr. and Mrs. Baptist W. Noel left the Church of England, in which he was a minister, and became a Baptist, serving in the ministry of the latter denomination until his death, a few years ago. So it might have been, and indeed it was, set down as a 'sign of the times' when Rev. Geo. F. Pentecost, D. D., went from the Baptists to the Congregationalists. He had insisted upon having Miss Sarah Smiley (the then Quakeress) a participant with himself at the Lord's table, and thus broke with the Baptist denomination. Miss Smiley afterwards went to the Episcopalian, and has hardly been heard of for years, while Dr. Pentecost has been unable, ever since, to content himself in a Congregational pulpit, where he is liable to be called upon to sprinkle babies. All such things are 'suggestive signs of the times,' but they do not suggest the same things to all who notice them. The truth is that 'the signs of the times' are, as they have been for many years, a little mixed."—*The Baptist*.

Visitation Notes.

"TOURING."

This much-used, misused, and abused term frequently meets the eye of the reader of missionary reports, and as I have been asked several times to define the term, I do so now. In India the Governor-General "tours" in much the same way that the President of the United States raids distant portions of the union. In this country, as in America, the movement is great chiefly in its white-wash, bunting, orations, ovals and liquids. The revenue collector "tours" when he starts across his district with tents, elephants, carriages and body-guard of poms, inspecting each hospital and police station, and stirring up subordinates. The salt inspectors "tour" when they go out to bring to justice some poor wretch of an illicit salt-producer. The road overseer "tours" when he is away from his home on duty, and so on all the way down to the humblest official. They all have a certain amount of "touring" to do. The missionary has taken his cue from all these, and usually reports himself as touring all the time he is away from his village. He may be preaching from village to village in his tent or boat, he may be travelling to seek out new stations, or may simply be making a short trip to an old station.

A RECENT EXPERIENCE.

Date, August 12th; time, 4.30 p. m. Rising from the tea table: "Harold, just tell these coolies to bring my small

horickshaw round to the back door." I fill my pockets with gospel tracts, don sun helmet and smoked glasses, and in ten minutes the two active, tough-muscled runners have landed me at our town chapel door. Benjamin salams, so also do Reuben and Tothayah. Mr. Thomas, L. M. S. missionary, on a visit from Vizagapatam, is on hand, and we all walk along the queer-looking, old-smelling street a quarter of a mile to the clock-tower, situated in a large open space in the centre of the town. About fifty Hindus of different castes and occupations are lounging about the base of the tower when we reach the spot, and a noisy throng is moving up and down on either hand. In four directions, as far as you can see, streets, running from the tower as a centre, are lined with merchants' stalls, in which a species of every commodity made or grown under the sun may be purchased. We brace up with our backs to the east side of the tower, as is our custom when alone, and begin to sing. The loungers stand erect and look in our direction. Here and there one of the passers-by halts, then takes a few steps in our direction, and listens. The hymn finished I step to the front and open out in the vocative case: "Oh, people! We have come to give you a message." The listeners form into a circle about us, others at a distance push up closer; still others from afar see the crowd forming and come, running. I tell them that we are the people who explain about Christ and His religion. One man near me looks disgusted and backs out. He probably thought we had a monkey to exhibit or were going to act in the capacity of a brass band. A smile passes round, and I continue to speak of the sin of men and of Christ as the sin-bearer, for 15 minutes. Another hymn is sung and Tothayah begins to talk, reads a text from the Testament, and expounds for ten minutes. Just as he is finishing a Brahmin youth, closing his right hand with thumb extending upward, and shaking it dramatically, shouts: "Who is God?" Mr. Thomas steps out, facing the questioner, and gives him, and the others, a fine speech on the text, "God is a Spirit," etc. While he is speaking there are frequent interruptions; but we manage to keep down the rising storm till Mr. Thomas has finished speaking. We sing again and Reuben begins to speak, and holds the crowd admirably for ten minutes. Then a portly Brahmin elbows his way through until he faces me, and begins to talk. I ask him to listen until the speaker is through and we will answer all his questions. He turns to Reuben and tries to face him down. Falling in this he begins to ask questions: "Who made sin?" "Where is God?" "Where were you when sin began?" "Are you a sinner?" The crowd presses in, Reuben answers like a man, the Brahmin turns to Mr. Thomas, and Telugu runs like soap-suds out of a bottle. It is getting to be tight quarters. I casually place my heel on a few bare big-toes and obtain more air. A dozen men within arm's length are shaking derisive questions at us. We sing again and the noise ceases; but when the music stops pandemonium breaks out again. A stone comes flying over and strikes Tothayah. I look up just in the nick of time to see a young man about twelve feet away in the act of throwing another. It hits me on the wrist. In five seconds I have charged the hooting rabble, Acadia football style, and have captured my man. In sixty seconds more I have dragged him to the police inspector's office, fifty yards away. The crowd, being constantly augmented by many recruits, follows. A policeman grabs the boy. The inspector himself dashes at the mob and it falls back. Then I state my case. It is the first time I have appealed to the police, though frequently insulted. I want it understood that I have the same right to preach undisturbed as the street-howler to cry his wares. The inspector concedes the point, and takes down the young man's name. He (the culprit) sees that we mean business and begins to beg like a Hindu, and is supported by the big Brahmin who began the trouble. I remain firm until I think the crowd has fully grasped the situation, then exacting a promise from both that they will never in any way interrupt street preaching again, I magnanimously forgive the offence. As soon as he is released the stone-thrower scuds to cover. A faint murmur of approbation is heard from the onlookers, then as we turn to leave the crowd parts and we pass down street in absolute silence. The next evening we preached at the clock-tower to a large assembly for an hour and a half without the slightest interruption.

August 18th. M. B. SHAW.

W. B. M. U.

NOTES FOR THE YEAR.
"As the Father has sent Me, even so I send you."—John 20: 21.

Special attention is called to the report of the Home Mission Committee, published two weeks ago. The special recommendations of that committee are "that every society throughout the Maritime Provinces devote fifteen minutes of each monthly meeting particularly to home mission work," and that "the mite boxes be used exclusively for home missions," all special offerings being devoted to that work.

This matter of the importance of home missions has been growing upon us as a union for years. There are reasons for this. What are they? The growth of our foreign work is one. For that work we need more men and women, and more money. If we allow any proportion of our home churches to perish for want of the help that should be supplied by the H. M. Board, the means for carrying on our work abroad will be seriously curtailed. We need help from all, even our weakest churches, and that can only be obtained by supplying now the means of growth, in order that in future they may, in turn, help supply the resources that are needed to meet the demands that are increasing, year by year, on our Telugu field.

There are souls unaved in the most out-of-the-way, destitute places of our own provinces that, if claimed for the Master's use, would be prepared to go out into the "regions beyond," and do grand service for Him. Shall we let these souls remain unclaimed, and so miss the ever-widening influence of their lives upon the world?

Again, there are places in our country destitute of gospel privileges and knowledge of the way of life; they are dependent upon the H. M. Board for these blessings. Dare we pass these by, and while hastening to give the gospel to the heathen, overlook these souls nearer home who, too, are starving for the Bread of Life? The claims of our foreign work are increasingly great and pressing, and call for more and more of consecrated lives and money, and we may not, dare not retreat one step; but let us advance also in our home mission enterprises, remembering Him who has said: "These ought ye to have done and not leave the other undone."

The treasury of the W. B. M. U. calls for \$2,000 this year for home missions. In order to be successful in raising this amount our sisters must be more interested, and this interest can be stimulated by adopting the suggestions of the committee. Let us give this fifteen minutes monthly to home mission work, and make our special offerings also in accordance with their recommendation, remembering that when we make to our home mission treasury the smallest offering we cast into the vast sea of humanity a pebble, causing ripples whose ever-widening circles shall flow on and on, eternally alone revealing their utmost bound. We have faith to believe that if our sisters arouse themselves to the urgency of this matter and carry out the suggestion of the committee, the end of the year will see more than the \$2,000 in our treasury, and we will be able when this item in the treasurer's report is read to sing from full hearts: "Praise God, from whom all blessings flow."

Notice.

To the Aid Societies and Mission Bands of N. B.: The expense in connection with the "box" we sent to India, including box express to Halifax, truckage, freight to India, etc., amounts to \$13.25. As we do not wish to draw from the "contingent fund" for this, we appeal to the Aids and Mission Bands who wish to aid in defraying the expense. Please send the contributions to Mrs. C. H. Martell, Fairville, St. John.

Notice.

There will be a convention of the W. M. A. Societies and Mission Bands of P. E. I., at Charlottetown, Wednesday, October 26, beginning at 10 a. m. The morning exercises will be a prayer and consecration service. The afternoon meeting will be at 2.30, and after the usual opening exercises there will be reports from delegates, followed by addresses. In the evening there will be a mass meeting at 7.30. The Charlottetown sisters will kindly entertain all who attend. Will Aid and Mission Bands please bear this in mind, and send a good representation.

Bay View. MRS. J. C. CLARKE.

—We may well be astonished at the wonderful ways in which God answers prayer, but not at the fact that He answers.