

Messenger and Visitor.

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THE ANNOVER PROFESSOR.—The associates of Prof. Smith, of Annover, although not set aside from their professorship by the Board of Visitors, have determined, says the Boston Advertiser, to stand or fall with him. The case has been appealed to the supreme court for final decision. If the court support the Visitors, a new seminary will be started, for which, it is said, money will be forthcoming if needed.

SPiritUALISM.—Spiritualism is being investigated by a commission of four able gentlemen, who have been appointed in agreement with the conditions of a trust fund left by a Mr. Slyphert. They have just brought in a preliminary report, a synopsis of which is given in *Zion's Advocate*. They had a number of sittings with the celebrated H. Slade, and found that his slate writing was a fraud. The following is an account of its detection:

"At our last session with him we noticed two slates which were not with the other, but were on the floor resting against the leg of that table, and within easy reach of his hand as he sat at the larger table. As we had previously seen prepared slates similarly placed we kept a sharp watch on these slates. Unfortunately, it was too sharp. Dr. Slade caught the look that was directed at them. That detected glance was sufficient to prevent the spirits from sending us the messages which they had so carefully prepared. The slates were not produced during the session, but when it was over one of our number managed to strike them with his foot so as to displace them and reveal the writing. None of us present that day will be likely to forget the hurried way in which those slates were seized by the medium and washed."

THE JEWS.—This race possesses the strongest claim upon the interest of Christendom. They still inherit many unfulfilled prophecies. While some, perhaps, place too much store by them, from the supposition that all prophecies are to be taken literally; yet there is enough about them and their past, if not from their prospective future, to engage the deep attention of Christians generally. One feature of their present condition is very marked, more so than ever before—their wealth. In Germany they control the trade of the country, and the most of the gains are swept into their coffers. In Russia, they have been gathering up great fortunes from loaning money to the people, who are sorely oppressed. The reputation and the power thus gained, have made them enemies, and they have met with persecution, but they go on in their career of gain. In London, the Jews number 47,000, with a total annual income of £3,908,480, or £82 per head. The average income of the entire population of the United Kingdom is £36. So that the London Jews have per head about two and a half times as much money as the non-Jewish residents. Men with incomes of £10,000 a year are relatively more than twenty times as numerous in the Jewish community as in the country at large; men with over £1,000 a year are nearly seventeen times as many; and those with over £500 are nearly six times as many. Has all this accumulation any special part to play in the history of the church in the future?

TRUCE.—A writer in the *Rel. Herald* shows how some praise the Baptists and make money for the Pedobaptists:

"I asked a friend of mine the other day, how a well-to-do Baptist man in his community was 'getting along.' 'He is getting on very well,' was the reply, 'praising the Baptists and making money for the P.'s. When I asked him to explain what he meant by that, he said: 'He is a thorough Baptist, and would go to prison or to the whipping post for Baptist doctrine; but he is sending his children to Pedobaptist schools, and salting away the money for them; and as he dies they will, every one, pack up and march over into Pedobaptist denominations, and they will hate the Baptists all the more because their parents were Baptists.'"

There are other ways in which this same thing is done. A Baptist is disposed to make the worst of his own people and the best of other denominations. His children will, probably, drift away from the church of their father. A Baptist, because he has a little more means or culture than the generality of his own people where he resides, chooses his society among other denominations. His children, having their social connections, chiefly among other bodies, will, most likely find their church home there, in the end.

MARITIME CONGREGATIONALISTS.—The Congregational Union of the Maritime provinces has held its annual session in St. John. The Congregationalists are not strong in our provinces, as the following statistics will show. They are quite vigorous, however:

Twelve pastors and two students are at work in the Maritime provinces. The number of stations supplied is thirty, with an average attendance of 2,845. The number of church rolls is now 1,883. The number of Sunday schools is 13, with average attendance 800 to 900. Teachers in Sunday school number 136. The statistics with regard to church property has not historically changed since last year. We have 20 churches, four of which were organized more than 100 years ago, all over 119 years

old. The youngest is at Baddeck. We have seating capacity for between 5,000 and 6,000. The church property of the union is valued at \$90,000. The debt on church property amounts to \$2,350. The missionary contributions during the year have been \$503; \$124 have been paid for foreign missions. The total amount received by the church from all sources is \$3,514.

PROHIBITION IN KANSAS.—The liquor men are circulating all manner of reports about the direful effects of prohibition in Kansas. This has moved Gov. Martin to make a statement of facts. He sums up in these pregnant words:

"So far as Kansas and all her cities and towns are concerned, the reverse of this assertion is true. The most wonderful era of prosperity, of material, moral and intellectual development of growth in country, cities and towns, ever witnessed on the American continent, has been illustrated in Kansas during the six years since the temperance amendment to our Constitution was adopted, and especially during the last two years, the period of its most energetic and complete enforcement."

The rum party, however, keeps right on in their false statements. Their object is not to tell the truth but to help their cause by hook or by crook.

THE BIBLE SOCIETY.—The *Freeman*, the able Baptist paper of London, England, referring to the attitude of the British and Foreign Bible Society toward the Baptists, as brought out in the correspondence between Dr. Murdoch and Dr. Ward, says:—"We hope the Bible Society will stay its hand, and not make a work that its lack of fairness will not let it help. It is, we fear, useless to appeal for justice. Why not deal out to Baptists the measure dealt out to Lutherans and Roman Catholics? Is the wrong done to Baptists to last as long as the British and Foreign Bible Society exists? At least until justice is done, let our own Bible Translation Society be liberally supported. Meanwhile, ought not English Baptists who subscribe to the Bible Society (the writer is one) protest earnestly against the scandal, and the sin of trombling Borneo converts with a schismal and rival translation of the Holy Scriptures. A new translation is not needed. To make one is waste time; to print it is to waste money; to circulate it will be to sin against truth and charity. Dr. Cremer, in his *Bible of New Testament Greek*, says, as say nearly all scholars—"The peculiar New Testament and Christian use of the word—Baptizo—is to denote immersion, submersion for a religious purpose." Do the committee of the British and Foreign Bible Society deny that Dr. Cremer is right?"

THE CHURCH.—Dr. Hiden, in the *Watchman*, makes some capital hits in the following on the advantages of the circus:

"First: On the score of health, we have much to be grateful for. A number of excellent women, who during the recent protracted spell of damp weather, have been martyrs to neuralgia, rheumatism and other chronic ailments, which had defied the skill of our best physicians, and had prevented the good sisters from attending their beloved church, were suddenly cured of their complaints, and turned out on the 25th of June to see the circus."

"Secondly: The decided improvement in our people's facilities for transportation was quite a notable circumstance. Church members who had not been to church for nearly a year, because they had so no conveyance, and it was too far to walk, found, upon further consideration, that they could hook up the old roan to the milk-wagon, or the Jersey (heretofore regarded as unsafe), and make a perfectly safe and highly enjoyable trip to New Bedford to see the circus."

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"Some unmarried ladies of uncertain age, who have not shown any special interest in anybody's children for a good while back, were suddenly stricken with a powerful and praiseworthy impulse to be of service to some of their little nephews or nieces or cousins or neighbors, and good-naturedly volunteered to see the little ones safe through the mesagerie and the circus,

"Fourthly: A manifest improvement took place in the financial condition of the community. Many people who, for a long time, had been confessedly anxious to 'pay that little bill' at the baker's or the grocer's, say, several church members who had been earnestly desirous of paying their church dues, were even in their holiday clothes, paying street car fares and riding to the circus. Of course it took money to do this; and as they 'had no money' last week, when the baker called for his bill and as they did have money on the day of the circus, certainly their financial status was improved."

"Fifthly: The circus was a great help to that maligned class, the grog-seller. There are some ill-contrived people here, who do not hesitate to say—say, have noted—that the grog-seller is an unmitigated nuisance, and that all the grog-shops in the city must be closed. But these people are not at all 'conservative' on the liquor question, and the sober-minded grog-seller can hardly be expected to pay much attention to the ravings of 'radicals.' So long as the grog-shop was a 'legal institution' of our city, of course 'conservative' people 'stood by it' except when too drunk to stand, and then they fell by it."

SCHOOLMASTER.—Our own denomination need not be ashamed of its scholarship. The late T. S. Baynes, LL. D., professor of logic in the university of St. Andrews, *Britannica*, was a Baptist. He was the son of a Baptist minister, and brother to Mr. A. H. Baynes, the able secretary of the Baptist Missionary Society.

The Preacher's Wife.

"We must get up early in the morning, John. I have so much work to do. I wish I could get up and do a good share of it before the babies wake, but that is impossible; they are up as soon as I am, if it is only four o'clock."

Next morning Mary is saying, "John, do get up quick and start a fire. I have overlept—baby was so restless during the first part of the night that I slept none till after midnight, and now it is very late. Well, I hope no one will come to interrupt, and I will do the best I can. How I long for a little help when such days come. I could very easily do the work, and though I might get tired I could get rested again; but on such busy days I must neglect the children, and they get cross, and their crying worries me and makes me nervous."

Breakfast over, dishes washed, Mary is saying to herself, "Now, if I only had time to wash the children's faces and put clean aprons on them; but I can't stop, I must clean the pantry to-day, and I would like to get it done before dinner, for after dinner I may have callers. Well, I will remove everything from the shelves, sweep down the walls, wipe off the table. Here goes, I'll set the dishes out on the table. Oh, my, who is that driving up? John, here comes a whole wagon-load of people; do come out and receive them, while I put these dishes back in the pantry and wash the children's faces. There comes another load; what does it mean? There will be more than I can entertain; how I wish the house looked neat and clean, and I had finished the pantry. Well, if they come without notice, they must take as they find us. If only I wish we were able to keep help, if only some one to care for the children, then I could get along nicely, and keep the house as neat as a pin."

The teams continue to drive into the yard, and soon the house is filled with people; and the minister and his wife begin to realize that a donation is in progress. Some of the good sisters look with kindly sympathy at the overworked wife and whisper that "she has her hands full!" while others, with acorned glances, note the disorder and want of neatness found in their own homes, and wonder that "a minister would have a wife that is such a poor housekeeper."

Preparations began to be made for dinner, the generous baskets are opened, and the contents spread upon the tables, while many little packages of tea, coffee, or dainties of choice preserves or jellies, are slipped into the wife's hand with the word they are for her, and not to be used for dinner. Mary is called hither and thither, to supply the many and varied wants of dishes, knives, spoons, napkins, towels, etc. As she passed quickly from one place to another, answering the various calls, she heard one sister whispering that she has never seen such a dirty confused pantry in all her life, and wonders that some of the family do not stick fast in the dirt. Mary's heart seems ready to stop beating, but the kindly voice of Mother Brown is heard, saying, "Ladies, do not say a word. I doubt if any one of us could do as well under the circumstances—poor health, two small children, so many calls here and there, and time given to every one imaginable, let me have charity, and try to aid instead of censure." One look into the weary eyes of our minister's wife would stop any word of disapproval that might

rise to my lips. Doubtless she does more than she is able."

"Well, why don't they keep help? I'm sure they get salary enough," says the critical sister.

"I am not so sure of that," replies Mother Brown. "You forget, perhaps, that the great fault found with Brother Carnes' predecessor was his extravagance, especially in keeping help for his wife; and when he found it impossible to meet his accounts at the end of the year, how you cried out that his wife had better do her own work, like the farmers' wives, and save the money paid to a girl."

The dinner is over, and the people gather in the sitting-room—all that can get in—and one of the members with a few words of comment, presents Sister Carnes a new dress on behalf of the society. How little she expects such a present can be seen in the astonished look on her face as she attempts a few words of thanks. She has hitherto scarcely thought the people knew enough about her to care whether she had a dress or not, but evidently some one has had her in mind, and she is more grateful, if possible, for the kind thoughtfulness than for the fine present.

The day comes to a close at last, as every day must—the confusion grows gradually less, and finally all are gone—and the tired wife sinks up a lounge to rest. All day the children, frightened at the sight of so many strangers, have been huddled up to their mother's dress, crying or held upon her lap during the few moments she found time to rest. Brother Carnes has been so much occupied to relieve her, and now the excitement is over, she feels almost exhausted.

John comes in and says, "Well, I guess the people are pleased with us, or they would not have made this demonstration. I am so glad we have been able to make a good impression. How generous they are; they have left the pantry well filled, and I will have enough feed for my horse for months to come, and not a few dollars have been dropped into my hand during the day. We will be able to get some one to help you, Mary, in your household work."

"John, it has been a hard day for me. I am not strong, or I suppose I should enjoy such things more; but I am thankful, and I pray God to give me more strength, that I may be able yet to do something among this people to merit all their kindness, and that I may be able to win the goodwill of any who are not kindly disposed."

And so the sunshine followed the clouds. The parsonage has its darkness, but there is more of brightness than of sorrow.—*Helle Rodcliffe Huston.*

"Near"—But Not In

How near may a man come to being saved and yet fall of salvation? The question is an important one, for doubtless there are many who think they are in the Kingdom, who are not in it, though indeed they may be near it. Those who are one moment too late to reach a departing train are as completely left, and helpless and as desolate as those who are hours behind time. That such a condition as this is possible we clearly learn from Mark 12: 34, when our Lord says to one of the scribes, "Thou art not far from the kingdom of God." In this expression there is only one proposition in form but there are two in fact. The one most distinctly expressed is that the person addressed was near the Kingdom. The other proposition, which is only implied, is this: that the person addressed was not in the Kingdom. To some minds, to our own, at least, the implied proposition is more impressive than the one which is expressed. Not saved! Not saved! Oh dreadful news! Of what avail will it be to have been near the Kingdom if at last we fall of it? Will it mitigate our sufferings to think that we almost escaped them? Nay, falling from the lofty height, almost from the very gates of the celestial city, we sink all the deeper into the pit. Those who come so near must have been inspired with glorious hopes; what dreadful disappointment, what awful despair must seize them when they suddenly find that their souls are lost forever! They come in sight of the pearly gates, and of the gleaming spires, and of the golden streets; and hear the music of the harpers harping with their harps, and behold afar the glory of the eternal throne, and in an instant find themselves cast out into outer darkness, and doomed to eternal death! What other catastrophe so great could possibly overtake a human soul?

Those who come so near must have had great light, otherwise they could not make so close an approach to the supremest glory which God has prepared for his redeemed. Their failure shows that they abuse the light, and thus, although they may seem to be among the best of mankind, they may be really among the most guilty. For guilt depends not so much on evil deeds committed as on the amount of light disregarded, and the amount of moral restraint broken through. Hence we may

greatly misjudge the final condition of those excellent citizens whose lives are moral and beautiful, but who after all are not in the Kingdom. The very fact that they are not in it, when they had only to take a step to reach it, shows that they never appreciated it, that practically they despised it, and that they are not worthy of it; indeed, that they are far less worthy of it than many far below them in the scale of morals, but who were born in darkness, and lived in it, and died in it. The people of Sodom and Gomorrah were openly and outrageously wicked, and the people in the day of our Lord were very demure and precise, yet we have our Lord's word for it, that it will be more tolerable in the day of judgment for the outbreaking sinners who were destroyed by a storm of fire and brimstone, than for those who came so near to the Kingdom of heaven as the scribes and Pharisees. All their rigid observance of the law, all their exact tithing of anise and cummin, instead of lifting them up would cast them down, down to where they would look up at, and envy the condition of the sinners of Sodom. Is a dreadful thing to be near the Kingdom and not in it.—*Christian Index.*

Modern Pops. How to Live Above Them.
BY THE LATE REV. W. POOLS DALRYMPLE.

Reader, would you rise and live above these things? Leave at once the low valley of mere human teachings and opinions, and ascend by faith to the highest reason and, in common honesty to yourself and God, put His truth to the test in the way he commands. Remember that the finite can never comprehend the infinite, but, at best only apprehend, and, therefore, that more or less of mystery must ever surround us as finite, both here and everywhere, and, indeed, that even this, while it rises out of the nature of things, is but a form of God's love; and that mystery, therefore, of itself is not opposed to reason, and need not trouble or discourage us; remember also, in seeking to reach a true knowledge of revealed truth that God cannot, and will not give a book to supersede His own teachings through it, much less Himself, and that, if you would reach a practical and saving knowledge of His revealed will, guiding you to a knowledge of superhuman truth, and salvation from the guilt, darkness and dominion of sin, and the peace of Divine certainty and rest of soul, you must, as we have said, in accordance with the highest reason, conform yourself to the words of Him, who, while He is the true and only Saviour of men, is the brightness of God's glory and express image of His essence, and who embodies all truth and wisdom in Himself, as he solemnly avers, "Verily I say to you, except ye be converted, and become as little children, ye shall not enter the Kingdom of Heaven." In obeying these words, and becoming thus as a little child with God, many of the most learned and intellectual have reached and become assured of the truth and reality of Divine revelation and the Gospel of Jesus Christ. And one of these thus relates his experiences:—"For years I read the Bible as I would any other book, looking at it and seeking to reach its meaning through the light of mere verbal knowledge, reason and logic, and remained in the darkness of doubt, uncertainty and unrest. As, however, I continued to read, light by degrees dawned upon me, and I gradually began to see the evil of sin, more especially within, and, as this knowledge increased, I was led to humble myself before God, and to ask for his teaching, and by degrees saw the wisdom and suitability of the Gospel in relation to my condition as a sinner in common with others, and at last, through a sense of need by faith was led to receive it and the Christ it revealed and thus became persuaded of its truth and reality by what it intelligently did in me, saving me from conscious guilt and the dominion of sin." Imitate this example, dear reader, and the same experience will be yours.

"Oh! and I found that my experience in this respecting truth and peace was but a fulfillment of Christ's own words, 'If any man will do His will (in this sense) he shall know of the doctrine whether it be of God or whether I speak of myself.'"

This, That and the Other.

The total net increase in membership of the Methodist Church in Canada since the union is 45,000, or something over 40 per cent.

The Christians of New York City have invested in churches \$60,000,000 or more.

"We have ceased to fear God, and have learned to fear microbes," are the sharp words of Frances Power Cobbe, in the *Contemporary Review*.

The Baptists of the United States gave last year, \$1,671,706 for home and foreign missions; for education and other purposes, \$1,914,442; and for church support, \$4,924,553, making a grand total of \$8,510,701; or over 2,700,000 members.

—It used to be said of Jonathan Edwards that he did not know his own cows, and that he bowed to them in the lane when he met them. Some one who thinks the public has plenty of credulity is telling a similar story upon Dr. Schaaf. When he was a young man, it is reported that a parishioner unloaded a pig upon the pastor. He made a pen from a dry goods box, which was soon too small to hold the animal Sam Jones detects so heartily. Thereupon the Herr Doctor traded his pig for a little one that would go into the pen, and congratulated himself that he had no boot to pay.

—In the whole Russian empire there die annually 20,000 men above 80 years of age—a third part of the yearly obituary—900 above 100 years of age, 65 to 65 over 120 years old, 20 above 130 and 8 above 135, while two or three die annually whose ages, range from 140 to 155 years.

—A writer in the *Fortnightly Review* gives this specimen of the revision which the Psalter must undergo, if modern "advances thought" wins the day "Sing unto the Unknowable, O ye saints of His, and give thanks at the remembrance of His unknowableness!"

—A naughty little boy was blubbering because his mother wouldn't let him go down to the river on the Sabbath, and upon being admonished, said: "I didn't want to go a-swimming' with em, ma." I only want to go down and see the bad little boys get drowned for a-swimmia on Sunday.—*Evangelist.*

—The people are becoming alive to the fact that the press needs some reform. One who has long conducted a high class journal says:—"Our reporters are instructed to accent the cation. They never bring the rose with its perfume or the lily with its grace, the pansy with its drooping beauty, before the public attention; but the dead dogs of agitation and the swollen carcasses of crime and the offal of dirt and squalor, these are thrust before the disgusted eyes and under the offended nostrils of an amazed and offended people."

—The very suggestive statement is made that, out of 337 applications in the city of Worcester, Mass., for licenses to sell liquor, 240 were made by Irishmen, while 29 out of 31 applicants in a given Catholic parish belonged to the Catholic congregation of that parish.

—In an address to young men, Dr. W. Prast of London says that married life is by far the most healthy. In 1000 married men of 25 to 30 years of age, there are 6 deaths; 1000 bachelors furnish 10 deaths, and 1000 widowers, 22 deaths. In young men married before 20 years, the figures are unfavorable, being 50 per 1000. In unmarried men under 20, the rate is but 7 per 1000. If girls marry before 20, a like mortality befalls them. Married people from 18 to 20 die as fast as people from 60 to 70.

—In the English Baptist Mission in Shanghai Province, China, in the district of Tsin Chai Fu there are fifty-five self-supporting churches, ministered to by native pastors and teachers. More than 360 converts have been baptized last year.

—It is stated that during the reign of Queen Victoria the Church of England has built 6,000 churches and places of worship. Seven dioceses have been created, and \$405,000,000 subscribed voluntarily in the last twenty-five years for church purposes.

—MARTYRUS PROGRESS.—There are now 16,000 colored teachers in the United States; 1,000,000 pupils in the Southern States alone, 16,000 in the male and female high schools, and 3,000,000 worshippers in the churches. There are 60 normal schools, 50 colleges and universities, and 25 theological seminaries. Colored people pay taxes on from \$150,000,000 to \$200,000,000 worth of property.

—Mr. George Muller, known far and wide as the founder of the famous orphanage at Bristol, England, where two thousand children are constantly fed and cared for, returned to Bristol about three weeks since after a preaching tour of 37,000 miles.

—The Samsons of Islands have 27,000 inhabitants, of whom 7,000 are church members and 3,000 are candidates for membership. The gospel is still the power of God.

—Archdeacon Farrar, in a recent speech, upbraided English Churchmen with being strangely illiberal and callous toward their poorer clergy—wrote that the Non-conformist denominations of Great Britain, —It is significant to note that the 20,000 estimated membership of the Unitarian body in the United States remains the same as it was four years ago, while the 35,238 of the Universalists of that date have fallen to 35,550.

—In 1829 there were no converts or non-converts in England. There are now 413 of the former, and 224 of the latter.

—Japan is advancing rapidly in commercial prosperity. The imports for the last year have been \$31,000,000, and the exports have reached the large sum of \$48,000,000, an increase of \$14,000,000 in a single year.