

# Messenger and Visitor.

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THE CHRISTIAN VISITOR,  
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NO. 8.

**INTERESTING STATISTICS.**—Dr. Dochester has published some interesting statistics in the *Christian Advocate*. Comparing the growth of Romanism and Evangelical Protestantism in the United States, in the two periods from 1850 to 1870 and from 1870 to 1886, he finds that Protestantism is gaining more rapidly, relatively, than Romanism. These are his figures:—

**INCREASE OF CHURCHES.**  
1850 to 1870—Roman Catholic.....1,944  
1870 to 1886— ".....1,954  
Or 590 less increase in the latter than in the former period.  
1850 to 1870—Evangelical.....27,076  
1870 to 1886— ".....41,596  
Or 14,520 more increase in the latter than in the former period.

**INCREASE OF CLERGY.**  
1850 to 1870—Roman Catholic.....2,436  
1870 to 1886— ".....1,256  
Or 1,180 less increase in the latter than in the former period.  
1850 to 1870—Evangelical.....21,954  
1870 to 1886— ".....36,236  
Or 14,282 more increase in the latter than in the former period.

**INCREASE OF CHURCH F. PULPITS.**  
1850 to 1870—Roman Catholic, 2,966,000  
1870 to 1886— ".....2,600,000  
Or 366,000 less increase in the latter than in the former period.  
1850 to 1870—Evangelical.....11,001,928  
1870 to 1886— ".....19,289,393  
Or 8,287,465 more increase in the latter than in the former period.

**—WHAT A DIFFERENCE?—** What a difference the state of our hearts makes in our service? We do not mean so much in the amount of service done, although this is great. When the heart has little love, service of all kinds is considered a duty. To attend prayer meetings, even, is regarded as a task. On the other hand, when the heart is warm, all service done for Christ is esteemed the highest privilege. The point we wish especially to make, however, lies behind these facts. Is it not usually the case that men who have little spiritual life and who do comparatively little service are most liable to self-righteousness, while the men of fervid zeal who gladly do hard service for Christ are the most humble? Can we not find the explanation in the fact already mentioned? When a man has little zeal, what he does is a hardship to him and he estimates its worth by the effort it costs him to do it, and so thinks very well of himself for very small reason. Whereas, when the heart is on fire with love to Christ, one is led to exclaim, when the greatest service is required, how good the Saviour is to permit me to have the privilege to do for him! How unworthy I am to be made of use in so high a work! If any of us are inclined to think highly of our doings, let us examine ourselves to see if our hearts have not become so cold that what should be the highest privilege is a duty and a task. As the man who gives only after a great struggle with his parsimony, thinks a few dollars bestowed lays heaven, almost, under obligation, so in the case of service hardly rendered.

**—BAPTISTS OF MICHIGAN.**—Our old friend, Bro. T. S. McCall, has sent us the Year Book of the Baptists of Michigan. From it we learn that 1887 has been a year of average prosperity for them. There have been 1,856 added to the churches by baptism, making the total membership 30,614, a net increase of 558 over the year before. Eleven new churches have been organized. Twenty-four houses of worship have been built, one in Detroit at a cost of \$155,000. Fourteen ministers have been ordained. Of about 320 ministers in the State, 117 have resigned during the year. This shows that short pastorates are the rule there as with us.

**—DRAIN.**—We learn from the Year Book mentioned above that there are thirty-four ministers in Michigan who are from Ontario. This shows that our brethren in the West are suffering from the drain of their ministers to the United States about as badly as we. In examining the names of these brethren, as marked by a friend, we notice that almost all are of those who are not graduates of McMaster Hall.

**—SALVATION ARMY IN ENGLAND.**—England is the great center of this organization. It is trumpeted abroad that they have met with amazing success. Especially, it is supposed that in London Gen. Booth has accomplished wonders. Mr. Spurgeon, however, who is in as good a position to know as anyone, and who, at first, was inclined to favor the Army, thinks otherwise. Referring to the Army, he says:

Those of us who are of the conservative order are not carried off our feet by the amazing success of any sensational methods of attraction which we have seen in operation in this present. To us they appear to have been complete failures. Like thorns under a foot, they have scratched loudly for the moment, and have been eradicated most furiously, but they have sown seeds in dismal smoke and ultimate nothing. The Independent also states that a census just taken of attendance at all the Army meetings in London, shows that adding paralytic attendance of the morning and evening

together, it does not aggregate over eight thousand. Deducting those attending both services, and it is not likely that five thousand individuals attend the meetings. That is, here are more in attendance at Spurgeon's Tabernacle than in all the Army meetings in London. And yet Gen. Booth's followers speak in the most contemptuous terms of the churches and their work, in most places where they go.

**—AUCTIONEERING.**—We regret very much to hear that Talmage's tabernacle has taken up the bad practice of auctioneering the seats to the highest bidder, which Plymouth church, at the instance of Dr. Abbott, has just given up. As high as \$700 premium was given for a choice pew rent in the house of God are bid enough, but when it comes to knocking down the privilege of accommodation to hear the gospel under the hammer it is a pernicious thing.

**—ONE REASON OF THE DIFFICULTY.**—Among the Baptists of England there seems no way to deal with a minister who has imbibed false doctrine. With them there is no council of ordination, no examination of a candidate for the ministry by the brethren, to see if his views justify the giving to him of the standing of a minister in the body. A young man preaches to a church, he is engaged as pastor and is then recognized as such, and this is the end of it. If he preaches false doctrine there is no way for the denomination to reach him, unless the church of which he is a pastor take action. We believe we our brethren in the mother country to adopt the practice of an ordaining council, before young men were introduced into the ministry it would help to keep prominent the great truths of the New Testament; it would help unify the belief of the body, as all were examined on the generally accepted truths, and I clipped down candidates to the ministry those who were not well grounded in the old tried truths of the Bible. We are sorry to see that the *Freeman*, the organ of the Baptist union of Great Britain, is inclined to wink at the doctrine of probation after death.

**—UNITARIAN MISSIONARY.**—At last the Unitarians have sent out a missionary to the heathen. A Rev. Arthur M. Knapp was set apart with quite a flourish of trumpets a short time since. In keeping with much of the service, a heathen Japanese was given the duty of pronouncing the benediction. This he did in the words: "May Jehovah and Buddha and the eight million gods of Japan bless him!" Starting for Japan under such varied auspices he must surely have success. On the same steamer from San Francisco were twelve other missionaries, one of them Dr. Ashmore, the veteran Chinese missionary of the Baptist Missionary Society of the United States, now Home Secretary of that grand missionary body. Mr. Knapp came almost to an untimely end, on the steamer, "because of the stifling theological air of his saloon," consequent upon the presence of his fellow-missionaries. Doubtless had he had a few Buddhists and followers of Confucius, &c., and some other typical heathens thrown in, he would have been quite exhilarated. Doubtless there would have been about equal chances for him and his heathen companion, in that case, to have been profited. Mr. Knapp, however, has written further, in the letter to the paper in which he speaks of his narrow escape from suffocation, and this is the way this first Unitarian missionary, who ranks our Lord little higher than Confucius or Buddha, speaks of his fellow-missionaries, and those like them who have brought hundreds of thousands of idolaters to Christ:

"They will not evangelize the world with their doctrine; the number of their genuine converts, theologically speaking, will be hopelessly small."  
This from the representative of a body which has 355 congregations or parishes in the United States, while those representing the doctrine he says must fail, have about 120,000 churches, is unspeakably absurd. It is kind enough to give a crumb of comfort to his missionary companions, nevertheless. He thinks their personal character, in some cases, will give them some power over the heathen. Especially is this true of a young graduate of Newton, a Baptist, but this is largely due to the fact that he had Unitarian ancestry. Probably this gentleman, after trying to save the heathen with culture instead of Christ, will get experience—his most appropriate teacher—which will make him wiser if not sadder.

**—ROMANISM IN ENGLAND, &c.**—The following statistics appeared first in the *Quarterly Review*:  
In 1850 there were in England and Wales eight Catholic bishops, 536 priests, 17 religious houses, 24,000 children in Catholic schools, and 595 churches. There are now 17 bishops, 2,914 priests, 587 religious houses, 250,000 school children, and 1,304 churches. In Scotland, Roman Catholicism has also apparently made great progress, for there are

now north of the Tweed six Roman Catholic archbishops and bishops, 334 priests, and 327 churches, chapels and stations, and 46 religious houses.

It is said, however, that these figures do not make so bad a showing for Protestantism as might be supposed. The Irish have been pouring across the channel. About 800,000 Irish Catholics are now in England. The English following by the Pope would not exceed 500,000. The English perverts to Rome, as the set growth of the Tractarian movement were, in 1878, 335 clergymen, and 1,481 of the laity. The perverts to Rome are growing less. It is said that, but for the influx of Irish, the number of Catholics in England would show quite a decrease. Still, it is to be remembered that a large part of the High Ritualistic section of the Church of England is Catholic in about all but subject to the Pope.

## "Lay Not Up Treasures."

There had been so much sickness in the household that the second week in November found the house cleaning not yet finished. No one fretted over the fact, however, for God had restored health to the sick ones, who had been near unto death, and every heart was filled with thankfulness.

"Nora," said Mrs. Helmestead, to her one domestic, "I am going up to the attic with Effie to look over some things. As soon as you finish the breakfast work, you may bring up your broom and dust pan and we will root out the moths and spiders."  
"Shure, ma'am, that I will; an' if ye find a bit of old carpet an' a roll of old flannel that ye're not after wastin', me brother Mike's poor wife will be glad of 'em that she'll bless ye forever."  
Mrs. Helmestead smiled, but was half way up the kitchen stairs before Nora had finished talking. Reaching the attic, she attacked a chest of old clothes so vigorously that the contents were all soon on the floor.

"What are you going to do with them all?" asked Effie.

"Look them over, brush them thoroughly and put them back."

"Why, you did that last spring. What's the use of going all over them again?"

"I did it last spring, and I did it last fall, and the previous spring too, and so on back ad infinitum. I do it to keep them free from moths."

"Oh, mamma, see the holes in this red wrapper that sister Clara used to wear."

"Holes in that pretty wrapper? I hope not. Hand it to me, Effie."

"Well, these are holes, and I believe these horrid little white worms made them. Ugh! Look, mamma!"

"As sure as you live, the moths have gotten in this chest some way—I can't see how, though. It's a perfect shame."

"We never wear any of these things. What are they, any way? Treasures?" asked Effie, meditatively.

"Why, yes—some of them are; all dear Clara's clothes are treasures. Do you remember Clara, Effie? You were such a little tot when she died."

"I was little but I remember her," sobberly, "and I remember what she said a little while before she died. Papa had told me that she was going to heaven, so I whispered to her, asking if she were going to wear her pretty red wrapper to heaven; and she smiled and said, 'No, little sister; I'll leave that to do good to some one else. God has robes for me.' But poor dear Clara didn't know how it would be; did she, mamma?"

For it never has done any one any good, but, instead of that, it has hurt you many a time when you've cried over it."

"I never knew Clara said that about her pretty red wrapper," said Mrs. Helmestead, sadly, "for I never should have laid it away."

"Then the moths wouldn't have got in it. I should think folks would do as God tells them to about things they don't need."

"As God tells them? What do you mean?"

"Why not to lay up their treasures where moths can corrupt. This is corrupting, isn't it—eating holes in wrappers?"

"I should say it was! A very disagreeable kind of corrupting, too."

"What is this, mamma?" asked Effie, unfolding a large plain garment.

"That's an old fashioned cloak—not much worn, either. I never liked it because it was so large and heavy."

"What a lot of little cloaks it would make!—most enough for all Mrs. Peter's children, I do believe."

"Shure, me'an, an' here I be," announced Nora, with a broad smile.

"You can take everything out of the big chest in the corner and clean it thoroughly; then I'll look over the things and put them back."

"Treasures there too, mamma?" questioned the irrepressible Effie.

"None, I suppose; but more rubbish, I am thinking."

here mamma," was Effie's next quaint remark.

"You ridiculous child! What do you mean?"

"Where your treasure is, there will your heart be also," quoted Effie, roguishly; at which her mother smiled, and then sighed, thinking, "Effie's remark is full of suggestive thought. What, indeed, is the use of harboring all these things, when they might be carrying comfort and warmth and joy to the poor and the suffering? We owe a debt of gratitude, say way, to our heavenly Father for all his wonderful goodness to us. We can never bow to repay him, but we can obey him; we can do kindly services to the 'least of these,' and thus be remembering him."

Then she said to Effie:

"I shall not spend any more time putting these things in and out of the chest; I have done that often enough. Life is too short for such mistakes. Nora can fill a clothes basket with them and carry them down to the sewing-room, and we will send them out to carry warmth and gladness. Now for the things from the closet: I see it is ready for us. Here, Nora, wipe the things that I lay on my right side and then put them back; I shall often need them: these on my left I have no use for."

The pile on the left side grew high by the time the things were all assorted, and Nora's eyes shone for joy when her mistress said, "I dropped into your brother Michael's yesterday, Nora, and I found them destitute indeed. Michael has always been such a busy, happy fellow, working early and late for his little family, that my heart ached to see him confined to the house with his broken arm and looking so downcast; and then added, 'These things here I do not need, and they probably will carry to them much comfort.'"

"God bless you ma'am! God bless you! They'll be that glad over 'em that they'll shout for joy," said Nora, fervently, the tears shining in her eyes.

The day rolled on, busy and bright, until Thanksgiving day dawned, happy and cool.

As a Thanksgiving treat I would like to show you some pictures:

Number 1.—Mike's cabin; Mike resting in his chair, the bandaged arm comfortably supported by a soft cushion, his feet kept from contact with the cold floor by a warm rug; the little ones on the floor playing with some well-mended toys; the table laid for dinner with good dishes in place of the few old broken ones that had gone to Pat Ryan, who lived alone; and strips of bright carpet on the floor.

Number 2.—A poor widow's home; her face full of thankfulness because, for the first time since her husband died, four years ago, she finds her little flock well-schooled and able to go to church and to school, as in the days before the dear father was called home.

Number 3.—A little pale child invalid, her face bright with joy, and her form clothed in the pretty red wrapper that dear Clara had left "to do some one good" when her father had called her to put on her heavenly robes.—*Ernest Gilmore, in Forward.*

## Commit to Memory.

We suggest, to every reader of *The Independent*, that he make it a standing rule to commit two verses of the Bible to memory, as the first thing that he does on the morning of each day; and that thereafter during the day he repeat these verses to himself frequently, so as to fix them strongly in his memory, and renew their impression upon his heart. The task surely would not be a difficult one. There is not one of our readers who could not easily perform it. Take, for example, the Epistle of Paul to the Romans, that contains four hundred and thirty-three verses. This epistle could be committed to memory in this way in two hundred and sixty-two days. Being thus committed, and studied so as to be understood, it would thereafter live in the mind as a permanent fixture. Coleridge declared this epistle to be "the profoundest book in existence," and he was not mistaken in his opinion. Malacthon, in order to aid his memory, and have the epistle completely before his mind, carefully copied the whole of it twice with his own hand. He could repeat it from beginning to end. Reader, suppose you try the experiment that we have suggested. If necessary, force yourself to the task for six months. Make it a matter of will-power. Say that you will do it, with as much constancy and regularity as you dress yourself or wash your face and hands when you leave your couch in the morning. What would be the result? One result would be, that you would soon form the habit of doing it. Another result would be, that in the course of a series of years, you would have committed to memory an inconsiderable part of the whole Bible, and made yourself familiar with the contents of that precious book. You would carry through life and down to

your grave the impression of this book upon your heart. With such a habit, it would be almost impossible for you not to be a Christian; and, if a Christian, just as impossible for you not to be a much better Christian than you would otherwise be. Two venerable persons, being husband and wife, who were studying the Bible together, were asked what they were doing. The wife answered, "We are taking in some food, to carry with us when we pass over Jordan." Reader, you will want this kind of food for the soul when you "pass over Jordan," and you had better take in a plentiful supply.—*The Independent.*

## Jesus Knocking.

By every verse which is read—by every sermon preached—by every offer of salvation made—by every warning that sounds from press or pulpit, Jesus knocks at the door of your heart. He is knocking now. Yes, your very feet that Mary washed with tears are standing at your door—the very hands that were nailed to the bloody cross are knocking there. In these very words Christ tells you that he is there—"Behold, I stand at the door and knock." He is outside, waiting to be admitted; he is at your door—he is there to save you—he is willing to come in—he is waiting to come in—and why not open?

You are very poor—he will make you rich; the victim of a deadly disease—he will cure you. He brings blood to wash away your sins—a pardon for all your guilt. These filthy rags you may change for spotless righteousness. Why, then, will you not open and let him in? Have you felt the worm of an accusing conscience? He will pluck it from you if you are afraid to die? He puts death beneath your feet; and by the testimony of the thousands and thousands, as well as of his own Word, he will put you in possession of a peace that you know not now, and which, once felt, you would not exchange for a crown or kingdom here.

By every hour that you keep him out, you dishonor your Saviour, preferring the society of devils to his; you increase your danger—he may go away, and then farewell to heaven. You deprive yourself of that peace of conscience, and peace of God, the possession of which makes the poorest rich—the want of which makes the richest poor.—*Dr. Guthrie.*

—Is all the best men that you meet, perhaps the thing that is most peculiar about them is the child's heart they bear within the man's. However they have differed in other respects, in their temper, gifts, attainments, in this they agreed. With these things they were, so to speak, clothed upon—this was their very core, their essential self. And this child's heart it is; that is the organ of faith, trust, heavenly communion. It is a very simple thing, so simple that worldly men are apt either not to perceive or to despise it. And young persons when they first grow up, and enter the world, are tempted to make little of it. They think that now they are men they must put away childish things, must learn the world, and conform to its ways and estimates of things. . . . We should try, as we grow up into manhood, and get to know the world, to have the simplicity of childhood kept fresh within us at the centre. If we allow the world to rob us of it, as so many do, in boyhood, even before manhood begins, we may be sure the world has nothing equal to it to give us instead. And they who may have for a time lost it, or had it obscured or put into abeyance by contact with men, cannot too soon seek to have it restored within them. And the only way to preserve this good thing, or have it, if lost, renewed, is to open the heart to simple, truthful communion with God and Christ, and to try to bring the heart ever closer and closer to Him.—*Principal J. C. Shairp, in Culture and Religion.*

## MISSION WORK IN TURKEY THREATENED.

The Turkish government has undertaken a revision of its school laws, the purpose of which is evidently to put an end to the educational system set on foot by American missions which has been so efficient an agency for the introduction and diffusion of modern ideas. The new laws provide that no foreigner shall open a school without a special firm from the Sultan himself, and that no Ottoman subject shall attend such a school till he shall have taken a course of religious training in one of the schools of his own country. Foreign schools are to abstain from religious instruction, and those already established are to be suppressed unless they conform to the new regulations within six months—a provision obviously aimed at Robert College, Constantinople. The Sultan may well hate that institution, for it does no good to his despotism. Our minister at Constantinople, Mr. Strauss, has protested against the new law and urged the other embassies to unite in the protest.—*Watchman.*

## What Push Can Accomplish.

The first experience of a millionaire merchant at Philadelphia, on his arrival in this country affords an illustration of what push can accomplish. When he stepped ashore from the sailing vessel, he said, "I was without money or friends. I spoke to a man on the wharf, and asked him what to do. He replied, 'Work, young man. Have you any motto?' 'No,' I said. 'What do you mean?' He said, 'Every man must have a motto. Now think of one. Go out and hunt for work.'

I started thinking of a motto. As I walked along the street I saw painted on a door the word 'Push.' I said, 'That shall be my motto.' I did push at that door, and entered an office. I was asked what I wanted. I said, 'Work; and the word on your door gave me not only a motto, but confidence.'

My manner pleased the man. He asked me many questions, all of which were answered promptly. He said at last: 'I want a boy of "push," and as you have adopted that for your motto, I will try you.'

"He did." My success followed, and the motto that made my fortune will make that of others."

The word is old, short and crisp, but it expresses everything, and has carried out fortune and fame for hundreds of thousands of poor and obscure boys.—*Dry Goods Chronicle.*

## This, That, and The Other.

—A word sometimes lasts longer than a marble slab.

—Give what you have. To some one it may be better than you dare to think.—*Longfellow.*

—The Lord gets His best soldiers out of the highlands of affliction.—*Spurgeon.*

—The highest form of Christian life is self-denial, for the good of others.—*Rev. Dr. Park.*

—I have lived to thank God that all my prayers have not been answered.—*John Ingles.*

—One hundred and ninety-two millions are the population of Africa, of whom only two millions ever heard the gospel.

—The cost of the public schools of New York State last year was \$14,461,775, an increase of about half a million over the expenditures of any previous year.

—There are in Russia 34 Baptist churches, 41 pastors and evangelists, 82 Sunday schools, and 12,371 church members; 850 were baptized last year. The work is carried on amid many difficulties, but is very prosperous.

—The personal income of the Pope is accurately to be estimated at a million and three quarter dollars annually, which certainly removes Leo XIII a considerable distance from indigence, or the dread of a wolf peering around the corner of the Vatican.

—Teachers of men are like trees. We can no more trust the words and theorizing of the one than the leaves and blossoms of the other. But when fruiting-time has come, we shall have tests that never fail.—*Dr. E. P. Goodwin.*

—The graphophone, as the old phonograph is called, will be used by the official reporter of Congress this winter to report debates. It not only preserves the words of debate, but is capable of reproducing them any number of times.

—The rapidity with which Anglo-Saxon literature is pouring into Japan is illustrated by the fact that 85,000 English, and 119,000 American, books were imported last year, an increase of nearly 100 per cent. It should be remembered that a lamentably large fraction of this importation consists of sceptical and agnostic writings, against whose poisonous influence our missionaries have to contend. Japan cannot be won for Christ so easily twenty-five years from now, when these bad seeds have had time to germinate.

—One Boston banker reports that the remittances from Irish girls to their friends in Ireland last fall have been in excess of those of any previous year. In four weeks he alone has made out for servant girls drafts, or bills of exchange, amounting to \$70,000.

—Ye great men, spend not all your time in building castles in the air, or houses on the sand; but set your hands and purses to the building of the porches of Bethesda. It is a shame for a rich Christian to be like a Christmas-box, that receives all, and nothing can be got out till it is broken in pieces; or like unto a drowned man's hand, that holds whatever it gets.—*Bishop Hall.*

—Dr. Deems relates that one of God's faithful stewards once said to him: "I sat down a night or two ago, and calculated the increase of a dollar at compound interest, and found that, in less than two hundred and forty years it amounted to more than two and a half millions of dollars. And I asked myself whether God would not make a dollar laid up for him grow as rapidly as it does by the laws of trade." Give!